# INDIAN NEWSPAPER REPORTS, c1868-1942,

## from the British Library, London

## Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920

Adam Matthew Publications

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**from the British Library, London**

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Bihar and Orissa 1920

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## PUBLISHER'S NOTE

**Indian Newspaper Reports, c1868-1942**
**Part 8: Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920**

Part 8 consists of newspaper reports for the Punjab 1896-1924; Sind 1936-1939; Burma 1938-1942; Bihar and Orissa 1920. The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts of Anglo-Indian and Vernacular newspapers for the different regions of India.

### Punjab

### Introduction

After the First Anglo-Sikh War from 1845 to1846, the area of the Punjab between the Sutlej and Beas rivers and Kashmir were ceded to Britain. Some British troops were stationed in the Punjab to oversee the regency of Maharaja Dhalip Singh who was a minor and the Sikh army was reduced greatly in size. In 1848 unrest spread throughout the Punjab between the Sikh troops and the British which developed into the Second Anglo-Sikh War. This resulted in the annexation of the Punjab by the British East India Company in 1849 and the Punjab becoming a province of British India.

The geographical and political predominance of the Punjab made it one of Britain's most important assets with Lahore as a centre of learning and culture and Rawalpindi becoming an important centre for the British army.

At the beginning of the twentieth century the Punjab became a centre for anti-British sentiment and called for independence from Britain, culminating in the Indian National Congress proclaiming independence from Lahore in 1930. The All-India Muslim League grew stronger in this period and in 1940 the Lahore Resolution of the League to work for Pakistan made the Punjab a centre stage for the violence between the majority Muslims and the Hindu and Sikh minorities which was to result in the ultimate partition of the Punjab in 1947.

**Punjab Newspaper Reports, 1896-1924**

The reports were completed weekly and consist of typewritten abstracts of the contents of Native Newspapers published in the Punjab. The early reports contain a list of the newspapers looked at, divided into Urdu, Hindi and Gurmukhi. The place of publication is given and the circulation number. Hamdard-i-Hind for example in 1900 had a readership of 500 which had grown by 1903 to 3,300. The later reports are divided into English, Urdu, Persian and Gurmukhi.

Around 100 newspapers were looked at weekly giving a wide spectrum of opinion, including: *Arya Gazette*, *Jahan Numa*, *Kaisari Akhbar, Lahore Punch, Punjab*, *Punjab Theosophist*. The majority of the reports contain an extra section devoted to topical subjects such as the Punjab disturbances. These give extracts on the subject from extra-provincial newspapers in cities such as Calcutta and Viswamitra.

The earlier abstracts are divided into the following themes:

Political, Home and Abroad
General Administration
Kine Killing
Native States
Legislation

Later abstracts have additional themes of Education and Communal and Religious.

Topics are wide ranging, with much on the call for independence and the growth in popularity of Gandhi. Topics include:

- Famine
- The Congress movement
- Complaints against the police
- Cholera
- The situation in China, Russia, Turkey
- Native Press
- Zamindars
- Assaults by Europeans on Indians
- Visits by the Viceroy
- Punjab Alienation Bill
- Establishment of military colleges
- Railways – expansion, grievances
- Muhammedans and the National Congress
- Political prisoners in India
- All-India Muslim League
- Letter bombs

- Indian Press Act
- Indian students in England
- Hindu University
- Afghan campaign
- Rowlatt Act
- National Congress

## Sind

### Introduction

Karachi was the first part of Sind to be occupied by the British East India Company in 1839, and by 1843 all of the remaining parts (except for the state of Khairpur) were under the jurisdiction of the British. Sind was made part of the Bombay Presidency in 1847 and the British built railways, developed the postal service, constructed canals and opened up education to all.

Sind became a vociferous centre for freedom from British rule. In 1918 the Sind branch of the All-India Muslim League was established by Ghulam Muhammad Bhurgari and Abdullah Haroon was elected President in 1920. Muhammad Ali Jinnah, the prominent Muslim leader, was educated at the Sindh-Madarsat-ul-Islam in Karachi and later practiced law there.

In 1936 Sind became a separate province and after the partition of Pakistan and India in 1947 it regained its self rule.

### Sind Newspaper reports, 1936-1939

The newspaper reports consist of typed monthly abstracts of Indian newspapers published in Sind for an important period in its history. Lists of newspapers are not given but the name of the paper and the issue referred to are given next to the abstract.

Newspapers consulted include: *Sind Observer*, *Public Opinion, Sind Sentinel, Sind Samachar, Karachi Daily, Daily Gazette*, *Maha Gujerat*.

The material is not divided into themes but all manner of subjects are covered including WW II, self government, foreign politics, the Native Press and Gandhi.

Topics include:

- All-India Muslim League
- Rejection of the Federation by Indian Princes
- Re-election of Subash Bose as President of the Indian National Congress
- Indians' attitude to Britain's involvement in World War II
- Partition of Palestine
- Cotton prices

- Abdication of Edward VI
- Withdrawal of Indian troops from Abyssinia
- Establishment of the Federal Court
- Pandit Jawaharlal's attacks on the Press Laws
- Gandhi's policy of non-violent boycotts
- Gandhi's faith in Dominion status for India
- Congress Party's success in the General Election of 1937

## Burma

### Introduction

After the Third Anglo-Burmese War Burma was made a province of India in 1886, with the capital at Rangoon. After the opening of the Suez Canal the demand for Burmese rice grew and much of the land was taken over for cultivation of the crop. The work was mostly carried out by indentured Indian labourers and whilst the Burmese economy grew all the power and wealth remained in British hands. The civil service and the army were staffed by Indians and the Anglo-Burmese community and there was much discontent among the Burmese.

By the beginning of the twentieth century the nationalist movement, Young Men's Buddhist Associations had begun to take shape and a new generation of Burmese leaders who had been educated abroad began to clamour for more autonomy for Burma. In the 1920's there were strikes by university students and anti-tax protests. This came to a head in 1930 when the Galon rebellion had to be put down by British troops and the Dobama Asiayone (We Burmans Association) was formed. A second university strike by students took place in 1936 which spread to Mandalay and led to the formation of the All Burma Students Union. The unrest culminated with Burma becoming a separately administered territory in 1937. In 1938 discontent in the oilfields of Burma turned into a general strike and in Rangoon and Mandalay protestors were killed by the British.

Ba Maw served as the first Prime Minister of Burma, but was succeeded by U Saw from 1939 until 1942 when he was arrested by the British for communicating with the Japanese.

The Communist Party of Burma was co-founded in 1939 by Aung San. When the Japanese invaded Bangkok in December 1941 Aung San announced the formation of the Burma Independence Army and hoped that the Japanese would rally to his side but instead they asked Ba Maw to form a government. He was declared head of state and his cabinet included Aung San as War Minister. In 1943 the Japanese declared Burma independent but this turned out to be a sham and in 1945 the Burma National Army rose up against the Japanese and Aung San began negotiations with the British which lead to the rout of the Japanese from Burma by May 1945.

## Burma Newspaper Reports, 1938-1942

The newspaper reports are divided into weekly abstracts. The lists of newspapers consulted show a wide variety of opinions. Titles include: *New Mandalay Sun*, *Progress*, *New Light of Burma*, *Deedok*, *Sun*, *Daily Gujerati*, *Thakin Thadinsa*.

Most of the monthly reports begin with a very interesting general introduction which gives an overview of the week's news and the material is then divided into the following themes:

Political
Military
Educational
Communal
Economic
Miscellaneous

Topics covered include:

- Hunger strikes and political unrest
- Independence for Burma
- Immigration of Chinese and Indian workers
- WWII, the Japanese and Nazis
- Burmese Army
- Taxes
- Modernisation of agriculture and industry
- Reform of the education system
- Riots and demonstrations
- Coalition government
- Situation in Mandalay
- Strikes by oil-field workers and students in Rangoon
- Religious disturbances between Hindus and Muslims

## Bihar and Orissa

### Introduction

The territories of Bihar and Orissa were part of the Bengal Presidency, the largest British province in India until 1912 when they were separated from Bengal after a long local campaign forming the Province of Bihar and Orissa. The Province saw much support for the nationalist movement and for Gandhi. In 1936 the Province was divided into two: Bihar which included Bihar and Jharkhand and Orissa and the princely states.

**Bihar and Orissa Newspaper Reports, 9-16 October 1920**

Only two weeks of reports exist. They are divided into:

Foreign Politics
Native States
Home Administration
General
Miscellaneous

There is a separate section for Oriya Newspapers.

Topics included are:

- Police
- Working of the courts
- Jail sentences
- Education
- Railways
- Irish politics
- WW I

Liz Sargut
January 2009

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 „ |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 „ |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 „ |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **MONTHLY.** | | | |
| 8 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 „ |
| 9 | Forman Christian College Notes. | Do. ... | ... | ... |
| 10 | Jijnasu ... | Do. ... | Ishwar Das ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Afghan ... | Peshawar ... | Shekh Muhammad Abdulla | ... |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 21 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 22 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 23 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 24 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 „ |
| 25 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 26 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH JANUARY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 30 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 copies. |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur district | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 42 | Islam ... | Lahore ... | Abdul Latif ... | 200 „ |
| 43 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 44 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 45 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 46 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 „ |
| 47 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 48 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 49 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 50 | Nur ... | Qadian, Gurdaspur district | Muhammad Yusaf ... | 200 „ |
| 51 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 52 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 53 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 54 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 55 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 56 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 57 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 58 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 59 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 60 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 61 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 62 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 63 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 64 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH JANUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 65 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 66 | Wafadar ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 67 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 68 | Watan ... | Do. ... | Muhammad Insha Ullah,... | 1,800 „ |
| 69 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 70 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 71 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 72 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 73 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 74 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 75 | Indar ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Turco-Italian War.

1. The *Watan* (Lahore), of the 22nd December 1911, has a paragraph entitled "The Turco-Italian War and Muslim loyalty." The attitude of Indian Muhammadans, says the paper, towards the Turco-Italian War can under no circumstances be regarded as subversive of British neutrality. Even the Anglo-Indian papers have admitted that Indian Muhammadans are extremely loyal to His Majesty the King-Emperor, and that their loyalty is based on a solid foundation. They certainly cannot be charged with disloyalty for expressing feelings of regret and sorrow at the brigandage of Italy. Their loyalty has been tried on the most crucial occasions, and has not been found wanting. After referring to the conduct of Italy in waging war against Turkey and practising unheard-of oppression on Arabian men, women and children in Tripoli, the paper says that the conduct of Indian Muhammadans in collecting funds in aid of the Muslim sufferers from the war is not in the least opposed to British neutrality. They are sure that England is not a partisan of Italy in the present war. They should, however, bear in mind that the present is a very critical time, and they are surrounded by hostile neighbours who try their utmost to make even their good deeds appear black in the eyes of Government. Although they have full confidence in the British authorities' sense of justice, they should be careful not to afford any malignant person an opportunity of misrepresenting them. They should also take care that the Red Crescent Society does not take any steps to send volunteers consisting of Indian Muhammadans to join the Turkish army against the Italians without the sanction of the Government of India. If they act in this way, they are free to show their heart-felt sympathy for Turkey, to pray for the success of the Turks, to collect subscriptions in aid of the Muslim sufferers in Tripoli, to quietly boycott Italian goods, and to adopt every constitutional means of expressing their deep abhorrence and indignation at the conduct of the Italians.

### (*b*)—*Home.*

The transfer of the Capital to Delhi.

2. The *Bharat* (Jullundur), of the 22nd December 1911, has a paragraph headed "Government is committing a mistake." The modification of the Partition of Bengal, says the paper, is an ordinary affair, and even the Bengalis have admitted that it is a small matter compared with the transfer of the Capital to Delhi. There can be no doubt that the Government has committed a gross mistake in making this transfer. It is an admitted fact that Bengal is the commercial and intellectual centre of India, and all those movements which, rightly or wrongly, have gone to make modern India, have originated in that (part of the) country. These movements, however, are apt to create numerous difficulties, and it is most necessary for Government to check or arrest them, which can only be done if Government remains in close touch with public opinion. The transfer of the Capital to Delhi is probably as bad as the retention of the Government of India at Simla all the year round. The transfer has given the people an opportunity of suspecting that Government wishes to fight shy of the above-mentioned difficulties, and is anxious to inflict punishment on those who have created them. It is also an admitted fact that the transfer will inflict severe material and commercial injuries on Calcutta.

The new administrative changes and the Punjab.

3. The *Hindustan* (Lahore), of the 29th December 1911, says that by the new administrative changes announced on the occasion of the recent Darbar, Delhi and its environments will be taken away from the Punjab. It is true that neither the Punjabis nor the Punjab Government have offered any opposition to the change, but, nevertheless, the Punjab should receive compensation for this loss, and this being the case, it is advisable that Sind should be annexed to this province.

The annulment of the Partition of Bengal and the *Observer*.

4. The *Bharat* (Jullundur), of the 22nd December 1911, publishes a paragraph headed "The ingratitude of the *Observer*." From a perusal, says the paper, of the despatch which Lord Hardinge forwarded to the Secretary of State for India suggesting modifications in the measure for the Partition of Bengal, it is evident that it was not so much through fear as through a desire to conciliate Bengal that the Government of India was pleased to suggest those modifications. It is this consideration which has brought about the modification of the Partition, and it is this same consideration which has led the people to raise shouts of joy all over the country. It has, however, now transpired that there is a large number of people in the country, who, instead of feeling joy at these pronouncements, are expressing their disapprobation of the annulment of the Partition. These persons have hitherto been mostly numbered amongst the European community, but the *Observer* also has now thought fit to join them. In a recent issue that paper opines that the annulment of the Partition of Bengal has benefitted Hindus alone, and has inflicted on Muhammadans severe injuries, for which the transfer of the Capital of the British Indian Empire to Delhi scarcely forms an adequate recompense. It is also of opinion that a right-minded person cannot but observe, after perusing the papers in connection with the above-mentioned measures, that the King-Emperor paid a visit to India merely to seek a pretext for undoing the Partition of Bengal. Is it not the height of ingratitude on the part of the editor of the *Observer*, asks the *Bharat*, to write in this strain? The King-Emperor's visit to India is an occasion of universal rejoicing, and it is not desirable that it should be regarded with regret and sorrow. Nothing can surpass in bare-faced impudence this attempt to misinterpret and misrepresent the significance of the Royal visit to India. After remarking that even Lord Curzon, who was mainly responsible for carrying out the Partition of Bengal, did not consider it opportune to oppose the annulment of the measure, the paper takes the *Observer* to task for doing so at the present juncture, and remarks that it is a pity that the paper named has not even stopped there, but has gone so far as to assert that it was through fear that the Government of India transferred the Capital to Delhi. Has it come to this, it asks, that, in the words of the *Pioneer*, attempts are made in season and out of season to inflame the minds of Muslims, even in the smallest matters, and that no heed is paid to the policy pursued by the British authorities in political matters, and that opposition is offered to it without any legitimate ground whatsoever? Are not these writings calculated to overstep the bounds of law, and create excitement in the country?

The *Hindustan* (Lahore), of the 22nd December 1911, publishes a paragraph headed "Opposition to the royal boons by a Muslim newspaper." After stating that a communication opposing the royal boons has been published in the *Observer*, the paper remarks on the strong and objectionable language in which it has been written. Can there be a bolder and more shameful insinuation, it asks, than to allege that His Majesty the King-Emperor came to India, not to celebrate his coronation, but merely to announce the annulment of the Partition of Bengal? At the present moment, when the people are rejoicing throughout the country over the coronation celebrations, and are expressing their feelings of loyalty to the throne, it is a gross insult to declare that His Majesty's visit to India was a mere pretext for undoing the Partition. Probably not even an Anglo-Indian newspaper would, under the present circumstances, have dared to display such effrontery as the *Observer* has done. Moreover, can there be a greater insult to the mighty British Lion than the assertion that the Government of India transferred its Head-quarters to Delhi through fear, not considering it safe to remain (at Calcutta). If this is not sedition, it is difficult to say what sedition is. This attitude on the part of the *Observer* shows that "our Muhammadan brethren" have become too fastidious, and are ready to threaten Government, even in small matters which may happen to be opposed to their views. The time has come for this to be brought to the notice of His Honour the Lieutenant-Governor, in the

Punjab Legislative Council, by some Hon'ble Member, so that the *Observer* and papers of a similar nature may receive a lesson, and be kept from straying from the right path.

The *Loyal Gazette* (Lahore), of the 1st January 1912, writing under the heading "The beginning of a bad spirit amongst Muhammadans," refers to the above-mentioned communication, and regrets that, although Muhammadans have received special concessions from Government in consideration of their admitted loyalty, some short-sighted Muhammadan journalists are engaged in causing friction between their co-religionists and Government. If Government and Muhammadan statesmen take no steps to put an end to this state of affairs, it is quite possible that these journalists will succeed in causing as much deplorable estrangement between Government and the followers of the Prophet as existed between Government and Bengalis, and which the advent of His Majesty the King-Emperor in the country has happily removed. It is to be hoped that the Muhammadan leaders will regard with abhorrence the spirit in which the above communication has been written, and prove to Government that they have no sympathy with such writings.

The royal boons and political prisoners.

5. The *Jhang Sial* (Jhang), of the 23rd December 1911, has a note entitled "The royal boons and political prisoners." The paper understands that 11,763 prisoners, both civil and criminal, have been released in honour of the Delhi Darbar, and says that although there are undoubtedly among the *ex*-convicts one or two journalists who were punished for sedition, the arrangement has not given satisfaction to the Indian people. They were anxious to see a large number of political prisoners set free, and entertained the hope that Tilak would be restored to liberty, and Babu Arabindo Ghosh and others, who have been living in exile through fear of arrest, allowed to return to their homes. After remarking that there were no political prisoners at the time of the great Darbars of 1877 and 1902, it states that now-a-days, when not a few Indians have been sent to jail for serving their native land by means fair or foul, it is only natural that the people should be anxious to see these political prisoners set at liberty. In conclusion, it expresses the hope that His Excellency the Viceroy will reassure the public by ordering the release of a larger number of prisoners in honour of this great occasion, bearing in mind the fact that at the previous Darbars so many as 16,188 prisoners were released, as compared with 11,763 on the present occasion.

The royal boons and the Indian press.

6. The *Haq* (Delhi), of the 22nd December 1911 (received on the 3rd January 1912), has a note entitled "Why has the Indian press been deprived of boons granted by the King-Emperor?" It was hoped, says the paper, that His Majesty would recognize the plight of the Indian press and Indian journalism, for which the Press Act has created many difficulties, hedging them round with legal restrictions, and would take the matter into his serious consideration. The *Haq* also entertained the hope that the wide-awake Lieutenant-Governor of the Punjab would, in honour of the Imperial Darbar, be so good as to order the refund of the security which it had been made to furnish. These hopes, however, have not been realised, and the Indian press has received no boon from His Majesty. It then goes on to express gratification at the boons conferred on the country by the King-Emperor, but regrets that, although His Majesty several times passed by the Press Camp, the representatives of the Indian press failed to respectfully invite his attention to the Press Act and the deplorable condition of their brethren. After quoting the *Shanti's* remark that the condition of the Indian Editors is no better than that of prisoners, the paper says that it is unfortunate that the Indian press took no steps to bring the matte to the notice of the authorities, as otherwise it would certainly never have been deprived of the royal favour.

The *Pioneer* and Muslim loyalty.

7. The *Millat* (Lahore), of the 21st December 1911 (received on the 2nd January 1912), publishes a leader headed "The loyalty of Muhammadans and universal brotherhood." The paper takes the *Pioneer* to task for questioning the pure-minded

and disinterested loyalty of Muhammadans, and says that the manner in which the Anglo-Indian daily of Allahabad has adversely criticised the Right Hon'ble Maulvi Sayad Amir Ali looks as if the honour which the Right Hon'ble gentleman enjoys in the Privy Council was entirely in its keeping. After remarking that Muhammadans are loyal because their religion teaches them to be so, the paper expresses surprise that when Austria, France, Germany and Russia support Italy they are praised, whereas when Muhammadans merely express in words their sympathy with Arabs and Turks, they are condemned, and held up to opprobrium as a band of unprincipled persons. It then endeavours to show that a Muhammadan cannot be a hypocrite and disloyal, and concludes by saying that Muhammadans emphatically request Government, which they regard as a Muslim and a national one, to come forward and save Turkey, Persia, Morocco, Tripoli and other countries from the aggression of European Powers. They have reason to believe that Government will eventually do this.

Muhammadans and Government.

8. The *Vakil* (Amritsar), of the 27th December 1911, publishes an article headed "Religious antagonism in Bengal." In the course of this it says that there is nothing which wounds the hearts of Muhammadans more than the fact that they are interfered with in the performance of their religious duties, and that the public peace is thereby disturbed. It then describes several incidents published by a certain correspondent in the columns of the *Musalman* of Calcutta, in which Hindus sought the help of the local police in order to prevent the Muhammadans of Kira Gachi and Madanpur, in the Satkhira Sub-Division of the Khulna district, and of Hakampur, in the Basirhat Sub-Division of the district of 24-Parganas, from sacrificing kine on the occasion of the recent Bakr-'Id, and remarks that comment on them is needless. It has, moreover, come to know that similar incidents have occurred in the United Provinces, and also in Behar, and is afraid that if steps are not taken to prevent them in future, serious difficulties will arise. It is true that it is the duty of the authorities to prevent disturbance of the public peace, but this does not mean that Muhammadans should be prohibited from making calls to prayers, reading *namaz*, and offering sacrifice, merely because Hindus are offended thereby. The police certainly cannot be congratulated on their strange conduct, for nothing can be more surprising than that one community should be deprived of full liberty in the performance of their religious duties merely to please another. The *Vakil* is of opinion that the question is not (merely) a Hindu-Muhammadan one, seeing that the very liberty and safety of the country are involved. Should not the Government, it asks, consider what consequences are likely to ensue if Muhammadans are prevented from performing their religious duties, which they have been doing unmolested for a long time past, or if restrictions are imposed on them in their performance of the same? If such incidents were to happen next year, it is difficult to say what serious discontent and uneasiness would be created in the minds of Muhammadans. Government knows full well the consequences of interference in religious matters, and every Indian feels grateful that it abstains from meddling with his religious affairs. The (Muhammadan) public, however, wish to know whether the incidents reported by the *Musalman's* correspondent, if true, do not constitute interference with their religious liberty, whether the conduct of the police in the matter does not call for notice, and whether steps should not be taken to re-assure the public that the Police department is impartial in the discharge of its duties and that Government maintains even-handed justice between Hindus and Muhammadans.

## V.—Native Societies and Religious Matters.

Swami Dayanand.

9. In continuation of its previous remarks (*vide* paragraph 12 of Selections No. 49 of 1911), the *Khalsa Sewak* (Amritsar), of the 29th November 1911 (received on the 3rd January 1912), says that it is an admitted fact that an Arya does not preach a

precept until he has begun acting on it. This being the case, who can say that Swami Dayanand, who remained celibate from his boyhood, did not begin practising *niyog*? It may also be asked how many Arya men and women have been ascertained by the Census Department to be engaged in spreading the doctrine of *niyog*. Again, how many Aryas are there who are practising celibacy in the manner in which the Swami is alleged to have done? Was Dayanand the son of a Jat, or of a Brahman? How did he die? Was not his death suspicious? It is, moreover, a well-known fact that Bawa Dayanand was kept by Sikhs when he paid a visit to the Punjab. Let the Aryas say whether the Bawa and his followers were not guilty of abusing hospitality in trying to ruin the Sikhs. Let them also say whether there is any difference between *niyog* and prostitution. In conclusion, it says that on receiving replies to the above it will put another string of questions to the Arya Samaj.

## VII.—General Administration.

### (*h*)—*Miscellaneous.*

The Darbar Honours and Sikhs.

10. The *Loyal Gazette* (Lahore), of the 1st January 1912, has a note entitled "Bawa Gurbakhsh Singh has been created a C.I.E." The paper says that it has learnt with sorrow and regret that Bawa Gurbakhsh Singh, Bedi, a Hindu, who, through the kindness of Sir Louis Dane, has already been made a member of the Punjab Legislative Council in place of Sardar Partab Singh, has also received the title of C.I.E. on the occasion of the Darbar at Delhi. It cannot understand whether the titles conferred this year have been given in consideration of public services rendered by their recipients, or whether they have been granted in recognition of family claims or religious position. It is a matter for extreme regret, it adds, that no Sikh leader has been granted a title this year. Perhaps the prophecy of Bawa Gurbakhsh Singh and his followers, that the day was coming when they would succeed in prejudicing Government and the public against Sikhs, and in so humiliating the latter as to reduce them to the condition of Arya Samajists, is about to be fulfilled. Proceeding, it says that Bawa Ujagar Singh gave Rs. 4,000 to the late King Edward Memorial Fund, whilst Bawa Gurbakhsh Singh contributed only Rs. 500, and expresses surprise that, while the latter is made an Hon'ble and a C.I.E., the former has received no distinction whatever from Government. This can only be accounted for by the fact that Bawa Gurbakhsh Singh has joined the Hindu Sabha, and by becoming its President has come to know how titles and distinctions can be obtained from Government. After stating that, of the neo-Sikhs, Sardar Sundar Singh Bahadur, Bhai Arjan Singh of Baghrian, Sardar Jogindar Singh, Home Minister of Patiala State, and Kanwar Daljit Singh, Rais of Jullundur, have not received any titles, it expresses the hope that on some future occasion the above-named public servants and leaders of the neo-Sikhs will receive titles and distinctions at the hands of Government.

The new rupee.

11. The *Waqt* (Lahore), of the 23rd December 1911, has a note headed "The new coin of the King Emperor George V." A few days ago, says the Editor, somebody told him that the obverse of the new rupee, which bears the effigy of the King Emperor George V also bore the figure of a pig. He could not, however, believe this, not seeing how, after the bitter experience of the Indian Mutiny, Government could have taken a step calculated to wound the religious feelings of Hindus or Muhammadans. He, therefore, took a magnifying glass, and with the help of that instrument detected on His Majesty's robes an animal which could be suspected to be a pig, but which might possibily be an elephant. As, however, this is causing great excitement in the minds of Muhammadans, and they do not like touching (the coin), it is to be hoped that the Government of India will take prompt steps to remove this suspicion from the minds of the Muhammadan public.

The *Shanti* (Rawalpindi), of the 30th December 1911, also writes to the above effect, and says that as excitement over the coin has spread even

to villages, and Muhammadans consider it objectionable to touch it, it is to be hoped that Government will take prompt measures to have the impression of the animal removed.

The Oriental literary titles.

12. The *Ahl-i-Hadis* (Amritsar), of the 22nd December 1911, has a note entitled "Oriental literary titles (such as) Shams-ul-Ulama, &c.; worthy of attention by the Imperial Government." After thanking Government for the announcement at the Coronation Darbar at Delhi that in future reasonable stipends will be given to persons on whom oriental titles such as Shams-ul-Ulama, &c., are conferred, the paper enquires whether Government has any means of ascertaining the qualifications of the men whom it considers deserving of these titles. It then goes on to suggest that before conferring oriental titles Government should see whether the person recommended holds any diploma of an Oriental College, or, failing that, whether he has studied oriental languages in any communal institution, and if so, to what extent. Consideration should also be given to his writings and publications, which are the best criterion of his abilities. It is not advisable, it adds, that persons who have rendered some public service should be honoured with literary titles, as this is calculated to lower the titles in the estimation of the public. The paper concludes by expressing the hope that Government will take its reasonable suggestion into serious consideration.

LAHORE:
*The 6th January* 1912.

J. M. K. MISICK,
*Assistant to Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

27 JAN 1912
INDIA OFFICE

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[ Vol. XXV. ] SELECTIONS [ No. 2. ]

FROM THE

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 „ |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 „ |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 „ |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | MONTHLY. | | | |
| 8 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 „ |
| 9 | Forman Christian College Notes. | Do. ... | ... | ... |
| 10 | Jijnasu ... | Do. ... | Ishwar Das ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Afghan* ... | Peshawar ... | Shekh Muhammad Abdulla | ... |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies |
| 20 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 21 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 22 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 23 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 24 | Afghan* ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 „ |
| 25 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 26 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

*Not received during the week.

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|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 30 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 copies |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur district | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahor ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 42 | Islame ... | Lahore ... | Abdul Latif ... | 200 „ |
| 43 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 44 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 45 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 46 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 „ |
| 47 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 48 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 49 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 50 | Nur ... | Qadian, Gurdaspur district | Muhammad Yusaf ... | 200 „ |
| 51 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 52 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 53 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 54 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 55 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 56 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 57 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 58 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 59 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 60 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 61 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 62 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 63 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 64 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

## LIST OF NEWSPA PERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH JANUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 65 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 66 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 67 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 68 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 69 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
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| 70 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 71 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 72 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 73 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 74 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 75 | Indar ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
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| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Turkey and European Powers.

1. The *Millat* (Lahore), of the 4th January 1912, publishes an article headed "Dangerous moves: let us think how to counteract them." Turkey, says the paper, is a sort of thorn in the side of European Powers which cannot bear to see an Asiatic Power ruling over a portion of Europe, especially if the country concerned is inhabited by Christians. They are desirous of crushing Turkey if they can gain their end by avoiding all responsibility in the matter. After referring to their under-hand practices in Turkey, the paper says that they have now pushed Italy to the front under the impression that if she succeeds they will gain their end, but if she fails they will again resort to further left-handed practices in Turkey. Turkish diplomacy has so far been too weak to cope with the above diplomatic move; and although Turks and Arabs are gaining the admiration of the world by their bravery and valour, still, on the whole, while the influence of European Powers is increasing, that of Turkey is on the wane. The only way to secure the safety of Turkey is to involve all European Powers in war if she is compelled to go to war; but it is useless to expect that either Turkey, Persia or Afghanistan can do this effectively. The paper then goes on to say that another thing which is exercising the minds of European Powers is the apprehended enthusiasm and union of Muhammadans. They will now take steps to prevent Muhammadans from uniting or showing any enthusiasm in their cause. But if Indian Muhammadans were to use foresight and discretion, they could, through their rulers, exercise deep and abiding influence in bringing about a change in the attitude of Europeans towards them. They should, in the first place, take steps to tell the British Government that they are loyal to it and then should assure Europe, through the Government named, that if they are left unmolested they are prepared to co-operate in promoting the progress and civilisation of the world.

In another place the paper dwells upon the critical condition of Muhammadans, and, after remarking that a fire is raging in the Muslim world, that the enemies of Islam are determined to crush its followers, that Morocco is being overrun by Spain and France, that the whole of Europe is united to ruin Turkey, and that Russian butchers are shedding blood in Persia, it calls upon Muhammadans to lend pecuniary aid to their brethren (in distress).

Events in Persia and Tripoli and Indian Muhammadans.

2. The *Zamindar* (Lahore), of the 28th December 1911, has a paragraph entitled "Happiness in one house and sorrow in the other." It says that while the Pope of Rome, King Victor Emanuel of Italy, the Czar of Russia, and the whole of Christendom are rejoicing over the advent of Christmas, Muhammadans are involved in deep mourning on account of the Muharram. Their grief this year is all the more acute, seeing that their brethren are being slain before their very eyes, their sisters are being rendered helpless and widows, and their children are being put to death. After referring to the telegram from Naib-ul-Saltanat, Tabrez, in which it is alleged that innocent women and children are being slaughtered in cold blood, that 500 Persians have attained martyrdom, and that the Russians have dismantled the most ancient and magnificent building in Persia, the Editor says that it is impossible to give expression to the feeling which the above telegram has created in "our" minds. "O Powers of darkness and misery! how long shall we continue to be thus oppressed! O God, if Thou art in heaven, and Thou art truly in heaven, how can thy sense of shame and wrath endure this oppression?" Continuing, it says that it is a pity that, although the King Emperor is present in "our" midst, there is none to represent the feelings of Muhammadans over the events in Persia, &c., to His Majesty, and to tell him how his seven crores of Indian Muhammadans are passing their days in anxiety and mental torture. Those, however, who can approach His Majesty are not inclined to do so through fear of placing their titles, reputation and wealth in

jeopardy; even though Persia be ruined, or Italy wage war on Tripoli. Anyone making the true feelings of Muhammadans known to His Majesty will lay them under a deep obligation, for it is their belief that if the King Emperor comes to know of the same, he is sure to exert his influence to prevent oppression and bloodshed.

Russia, England and Muhammadans.

3. The *Zamindar* (Lahore), of the 27th December 1911 (received on the 6th January 1912), publishes a poem on the Turco Italian war. In the course of this the poet says that once the shout of "Allah-o-Akbar" is raised "we will compel Rome to give up the use of her arms." Italy has scattered righteousness to the winds, while the mirror of the justice of Europe has grown dim. In waging war against Turkey, Italy has but one object in view, and that is to sweep Muhammadans out of existence; and for this she is putting forward lame excuses. The time has now come when the weak are being kicked by the strong, and small fish are being swallowed up by the alligator. Is this the civilisation, asks the poet, on which the Christian world prides itself, and which Franks regard with such self-complacency? Might and bigotry are in these days rampant in Europe, where Kings are preparing for war (*lit.* engaged in doing physical exercises), and Bishops and other Christian clergy are living a life of indifference and ease (*lit.* indulging in *bhang*). The poet then refers to Russian aggression in Persia, where rivers of innocent blood are flowing, and says that, if Russia continues to follow its present line of policy, the time is not far distant when the turn of Kabul will come. Indeed, where can we seek justice when every movement in St. Petersburg creates a response in London? It is to be hoped that Sir Edward Grey will now change his policy if he cares in the least for the reputation and honour of England. In conclusion, the poet refers to union between Hindus and Muhammadans, and says that unity between two communities is not impossible in a country which is dominated by the same kind of civilisation, language, and colour.

England and Persia and Afghanistan.

4. The *Zamindar* (Lahore), of the 4th January 1912, has a paragraph headed "Military movements in Afghanistan". Referring to the remarks made by a correspondent in the *Pioneer* about the movements of troops in Afghanistan, the paper says that the apprehensions which have been causing deep anxiety and uneasiness in the minds of the people for some time past are now assuming serious proportions. The North-Western gates of India, the closing of which ensures the peace and safety of the country, are about to be opened by the impending collision between Russia and Afghanistan. It is an open secret, it adds, that Russia has for a long time been casting wistful glances at India; but so long as British statesmen adhered to the policy of maintaining the integrity of Persia and Afghanistan, the invasion of India was for Russia nothing more than a pleasant dream. Unfortunately, however, for Asia, and especially for India, Sir Edward Grey has suffered himself to be completely dominated by Russian influence. When Russia announced that she had taken military possession of Northern Persia, the editor had a haunting fear that the days of Afghanistan were numbered. If, unfortunately for Great Britain, Sir Edward were to decide the fate of Afghanistan in the way he decided that of Persia, it would be difficult to see what "our" end would be. Sir Edward Grey is now a fast friend of Russia, but, as a British subject, the editor cannot but declare openly that this friendship is not likely to prove beneficial for England.

The meeting held at Lahore to express sympathy with Persia.

5. The *Zamindar* (Lahore), of the 5th January 1912, has an article contributed to it by its Assistant Editor headed "A meeting in Lahore to express sympathy with Persia." The local Muhammadans, says the writer, held, on the 3rd instant, a meeting in the *Badshahi* mosque with a view to expressing their abhorrence at the Russian aggression in Persia and their sympathy with the last named country. Next he publishes the proceedings of the meeting with a view to showing that the same was attended by

hardly 500 persons, and that Nawab Fateh Ali Khan, the president of the meeting, read a short speech which he had written at home, and then moved a resolution himself, in which regrets were expressed for the attack which the Persians had made on the British Consul, and in which the Government of India was requested to pay due consideration to the feelings of Muhammadans and to maintain the independence and integrity of Persia. After remarking that no speeches were allowed to be delivered on the occasion and that the meeting appeared more like a game of "hide and seek" than an assemblage to transact serious business, the writer says that, at the earnest request of the audience, Maulvi Zafar Ali, B.A., delivered a speech in which he described in becoming language the attitude of Muhammadan leaders, and observed that if the leaders named were to serve their community at the sacrifice of their personal interests Muhammadans would see better days at an early date. Those who are called leaders, should, under no circumstance, resort to flattery in the discharge of their duties, because, if they do so, they are traitors to the community to which they belong. He further said that when the Foreign Minister of England is committing a gross political and moral blunder in permitting Russia to have a free hand it is incumbent on Muhammadans to raise their voice against Sir Edwards Grey's conduct in the matter.

Writing on the above, the *Paisa Akhbar* (Lahore), of the 6th January 1912, says that some people say that, as no man was allowed to deliver a speech at the above meeting, it was a lame affair and that it will fail to make any impression on Government. They apparently think that if those people who are in the habit of uttering spicy and fiery speeches had been allowed to speak, the meeting would have proved a success. Continuing, it says that it has transpired that after the meeting had dispersed one of the few persons remaining behind in the mosque rose and delivered a speech in which he gave vent to the feelings which were upper-most in his mind (the reference is to the Editor of the *Zamindar*). The speaker went so far as to apply the epithets of traitors, etc., to the promoters of the meeting. It is, however, to be seen whether the conduct of men like Nawab Fateh Ali Khan and other responsible leaders—who performed their duties in a manner expedient at the present critical juncture—or that of the "fiery youth," who misleads not only himself, but the younger generation of his community also, is in the right. Next the paper endeavours to justify the conduct of the Muhammadan leaders in question; and says that under the present circumstances the Prophet's followers are face to face with a very critical situation, seeing that, while, on one hand, Italy was guilty of committing a highly tyrannical act by forcibly taking possession of Tripoli, the Russian bear, on the other, has begun to take possession of Persia, and the European powers, which had, on the occasion of the late Græco-Turkish War, prevented Turkey from laying hands on Thessaly, have taken no steps to dissuade Italy from committing heartless acts of aggression. Moreover, the modification of the Bengal Partition has given a direct blow to the interests of Muhammadans of Eastern Bengal. This being the case, Muhammadans should, instead of allowing themselves to be carried away by feelings of mistaken zeal and resentment, act after deep and careful deliberation.

(*b*)—*Home.*

His Imperial Majesty's message.

6. The following is from the *Tribune* (Lahore), of 12th January 1912:—

"The reply of his Imperial Majesty the King-Emperor to the address presented to their Majesties by the University of Calcutta must have been read with the most genuine delight and most sincere satisfaction by every one interested in the progress of this country. The stately dignity of the utterance, the far-sighted and liberal spirit of statesmanship underlying it, the exalted rank and the august personality of the speaker and above all, its outlook of beaming beneficence and radiant hopefulness invest his Majesty's reply with a truly unique significance * * * * *

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"The watch-word of his Imperial Majesty's reply to the address, as he himself says, is Hope. Six years ago, at the great banquet at Guildhall, his Majesty in his capacity of heir-apparent to the Throne sounded the truly regal note of sympathy. The Reform measures of Lord Morley and Lord Minto and Lord Hardinge's administration had already succeeded in introducing a wider infusion of sympathy in the administration and the crowning benefit of this noble policy has been conferred by the Imperial visit and the boons, which have conciliated and gratified the whole country. The watch-word which his Imperial Majesty now gives is Hope. 'On every side,' says the King-Emperor, 'I trace the signs and stirrings of new life. Education has given you hope; and through better and higher education, you will build up *higher and better hope.*' Now what are these 'higher and better hopes,' referred to in the gracious Royal words? What are the 'signs and stirrings of new life,' brought about by education, to the ultimate development of which his Majesty refers with loving approval and gracious satisfaction? The Royal assurance is deeply significant. And there can be but one meaning attached to it,— the meaning which is strengthened by reference to an ever-memorable passage in the Government of India's despatch to the Secretary of State in which the former speaks approvingly of the policy of giving to Indians a larger measure of self-government in their own affairs and gives its sanction to the ideal of provincial autonomy, advocated more than fifty years ago by John Bright. The ideal of a federation of self-governing provinces within the larger federation of the British Empire has been the pole-star of the hopes and aspirations of educated Indians, and it has at last received the assent and approval of the Sovereign. Now education in all its branches and phases is the only means by which this consummation so devoutly to be wished for will be attained. It is therefore that our Sovereign blesses and encourages the progress of education and assures us that 'the cause of education will ever be very close to my heart.'

His Majesty's reply is seemingly addressed to the Calcutta University. It is meant, however, for a much wider body. As the address itself said, the entire body of Indian Universities or for the matter of that, the whole and ever-increasing body of the educated Indian people were represented in that address, and the King-Emperor's reply was addressed to them all. 'It is my wish,' said his Majesty, 'that there may be spread over the land a net-work of schools and colleges, from which will go forth loyal and manly and useful citizens, able to hold their own in the industries and agriculture and all the vocations in life.' We trust that the exponents of the policy that schools cannot create industries will carefully ponder over the Royal words. His Majesty rightly thinks that without a network of schools and colleges, Indians will not be able to hold their own in the industries. It is therefore right and proper that the fifty lakhs which have been by the command of His Majesty allotted to 'truly popular education' should include, as it does, technical education in its scope. But His Majesty is no less emphatic, as we have pointed out, on the need of universal education. As His Majesty says in his own beautiful and impressive way, 'It is my wish too that the homes of my Indian subjects may be brightened and their labour sweetened by the spread of knowledge, with all that follows in its train, a higher level of thought, of comfort and of health.' His Majesty here unmistakably reveals his innermost desire for universal education throughout this country. Mr. Gokhale's Bill has the self-same object in view and without the introduction of compulsion it is impossible to have universal education. We trust that the critics of the Bill will examine the significance of these Royal words and judge for themselves if they are not acting in contravention to His Majesty's desire by their failure to support it.

Gracious and supremely hopeful as the Royal utterances are on general, technical, agricultural and mass education, His Majesty by no means ignores the claims of collegiate and post-graduate education. His Majesty made a gracious reference to the work of the Indian Universities, *viz.*, the conservation of ancient learning and the pushing forward of Western science and arts. He laid due stress on the larger provision of teaching Faculties and ampler opportunities of research and particularly on the up-building of character. It is by these and other means that we can 'build up higher and better hopes' of a nobler and more glorious destiny, to which his Imperial Mejesty so sympathetically and approvingly referred. That will be the ultimate outcome of the work of education which has been aptly described as the work of the British race in India. The watchword of Hope given by the King-Emperor points to that glorious destiny and will certainly remain as the working faith of the Indian reformer and is sure to be realised at no very distant date."

The annulment of the Partition of Bengal.

7. The *Waqt* (Lahore), of the 23rd December 1911 (received on the 3rd January 1912), publishes a paragraph headed "The annulment of the Partition of Bengal." The annulment in question, says the paper, has caused feelings of deep regret and sorrow in the minds of Indian Muhammadans in general, and in those of Bengal in particular. The measure is not only extremely objectionable from an administrative point of view, but also betrays weakness on the part of Government. It sacrifices the interests of the people of Eastern Bengal and especially those of the Muhammadan residents. It is true that steps have been taken to maintain equality between Hindus and

Muhammadans in the newly-constituted province of Bengal, but there can be no gainsaying the fact that Muhammadans will have no separate entity as compared with the educated and influential Hindus. Truly has Nawab Vicar-ul-Mulk said that the wars declared by Russia and Italy against Persia and Tripoli respectively, coupled with the annulment of the Partition of Bengal, have caused an unbearable shock to the feelings of Muhammadans. Not only Lord Curzon, Lord Morley, and numerous members of the House of Lords and House of Commons, but also Anglo-Indians have declared that they regard with disfavour the new territorial redistribution of Bengal. Nor is this to be wondered at, seeing that no self-respecting community can tolerate such weakness (on the part of Government). It is, however, to be regretted that the unwise counsels of some highly-placed officers have led the Government to embark on a measure which has aroused feelings of deep disappointment and resentment, not only amongst a great and politically important community like that of the Muhammadans, but also amongst Anglo-Indians, with the result that the feelings of joy which the royal boons were expected to arouse have not been manifested.

In another place the paper reproduces the communication on the subject published by Nawab Vicar-ul-Mulk in the columns of the *Aligarh Institute Gazette*.

The annulment of the Partition of Bengal and Muhammadans.

8. The *Zamindar* (Lahore), of the 4th January 1912, publishes a contribution from the pen of "A special supporter of the *Zamindar*," who passes under review the chief political event of the year 1911, and refers to the Peace Conference held at Allahabad, which, he says, proved a failure owing to unfavourable circumstances due to the existing relations between the two communities in India being greatly strained. He also refers to the deputation of the Indian National Congress which waited on Lord Hardinge, the Census operations which gave rise to diverse controversies and the Coronation of Their Majesties the King-Emperor and the Queen-Empress at London; and says that the political horizon of India, which looked stormy for some years past, has somewhat cleared of late while the number of cases of murder, plunder, and dacoities has greatly decreased as compared with that of past years. Continuing, he refers to the Turco-Italian War, the Imperial Coronation Darbar at Delhi, and His Majesty's announcement about the annulment of the Partition of Bengal; and says that the annulment in question marks a new era in the political history of India. Lord Hardinge's statesmanlike move has put an end to cases of murder and dacoity and also the killing of highly-placed officers by bombs, to which Bengalis resorted in order to secure the undoing of the partition of their province. It is said that the annulment of the Partition has greatly injured the feelings of Muhammadans, but this cannot be believed, seeing that Muhammadans had never requested Government to partition the province named. Government effected the partition by the exercise of its own free-will and now it has annulled the same, being prompted by similar feelings. Muhammadans have, therefore, no cause for complaint against the new measure. If Muhammadans have any grievance it is that the circumstances which appeared favourable for their betterment through the Partition, which was carried into effect without their consultation, have, by the new measure, now ceased to exist. But this grievance cannot be regarded as having any weight in comparison with the success which the Bengalis have achieved by their years of agitation. Verily, the annulment of the Partition is an unparalleled victory for public opinion. Muhammadans should learn a lesson from the efforts of Bengalis and the tenacity displayed by them in continuing their struggles till their agitation was crowned with complete success. Indeed, they achieved success after undergoing great sacrifices, seeing that in carrying on the agitation their leaders were deported, their fellow-countrymen were hanged, and their brethren were consigned to jail. If Bengalis have gained success to-day, Muhammadans can meet with a similar success to-morrow, provided their leaders pay heed to the feelings and aspirations of the members of their community and abstain from stooping to sycophancy in order to secure

honours and titles for themselves. It is easy to mourn over the weakness of Government in annulling the Partition, but it is difficult to follow in the footsteps of Bengali leaders.

Continuing his remarks in the paper's issue, dated the 5th January 1912, the writer says that in his capacity as Viceroy, Lord Hardinge was responsible for the maintenance of peace in the country. When he came into the country, he saw, with his own eyes, how unrest and agitation were prevailing in it. He knew that Bengalis were unyielding, that they did not hestitate even to make murderous attacks on high officials, and that if a Bengali were to commit a deplorable crime prompted by bitter rage during His Majesty's sojourn in India, he, as the highest and most responsible authority in India, would be liable to serious blame. As a matter of fact, His Excellency was more anxious about his own name and fame than solicitous for the Bengalis or desirous of conferring benefits on Muhammadans. It is for this reason that he got the annulment sanctioned and had the same announced by His Majesty. This move on His Excellency's part has knocked the bottom out of all future disturbances. Proceeding, he refers to the transfer of the Capital to Delhi, and says that although this will displease Bengali Government servants, still the whole of India is satisfied with the change. He concludes by remarking that His Excellency's name will ever be remembered for these measures.

9. The *Vakil* (Amritsar), of the 3rd January 1912, reproduces the communication of Nawab Vicar-ul-Mulk, published in the *Aligarh Institute Gazette* and says that the sentiments contained therein reflect the public opinion of Indian Muhammadans on the subject of recent territorial redistribution in the country. There can be no denying the fact, it adds, that Muhammadans consider that these changes are calculated to prove of great hardship to them and that they have been forced to be reconciled to their lot. It concludes by remarking that if, before the departure of His Majesty the King-Emperor from India, no reasonable and satisfactory arrangements are made to safeguard the interests of the Muhammadans of Bengal, it is difficult to say what changes will take place in the feelings of seven crores of His Majesty's loyal Muhammadan subjects or what injury will be done to their feeling of sincerity.

The annulment of the Partition of Bengal and Muhammadans.

10. The *Watan* (Lahore), of the 3rd January 1912, has a note entitled "Sindh should be incorporated with the Punjab." Referring to the proposal to sever Delhi from the Punjab the paper says that, while the Government and the inhabitants of the Punjab have accepted the change with feelings of sincere loyalty and pleasure, they think that it is incumbent on the Government of India to give adequate compensation to the Punjab before carrying it into effect. After remarking that the Punjab can rightly claim to be the right-hand of India, seeing that the Punjabis constitute the flower of the British army, it dwells on the commercial importance of Karachi, and says that the Government of Bombay has very little influence in Sindh which it is no exaggeration to say it regards as its step-son. There is, besides, a natural rivalry between the two great ports of Bombay and Karachi. If, therefore, under these circumstances, Sindh is joined to the Punjab, not only will the evils to which it is subjected by the existing arrangement be removed, but Sindh also will have an opportunity of sharing the material and moral progress which is going on in the Land of the Five Rivers.

A suggestion to include Sindh in the Punjab.

11. The *Paisa Akhbar* (Lahore), of the 22nd December 1911 (received on the 6th January 1912), publishes a leader headed "Delhi, the new Capital." Writing about the administrative changes announced in the Royal Proclamation, the paper says that if no reasonable compensation (for the loss of Delhi) is given to the Punjab its greatness and importance, which have already been reduced by the loss of the Frontier Province, will receive a serious and intolerable blow, and the area and population of a province of 65 years' standing will be

The new Capital.

rendered smaller than that of the newly constituted province of Behar and Orissa. It then quotes the Secretary of State's remarks on the necessity for placing Delhi directly under the control of the Government of India, and observes that they are based on high political considerations. It, however, remains to be seen how the new capital will be constituted, and under what sort of administration it will be placed. It would be inexpedient to place Delhi under an administration analogous to that of Ajmere-Marwara, where Executive Officers are invested with enhanced powers and Commissioners are entrusted with higher judicial work, seeing that it has enjoyed the advantage of regular judicial courts for the last 55 years, and has been accustomed to that liberty and justice which a Chief Court or a High Court alone can give. There is no foundation for the belief that the inhabitants of Delhi will ever agree to have in their city a judicial system similar to that referred to above, seeing that, as a matter of fact, they are anxious to have a High Court. It seems advisable to point out that Delhi is a very large centre of commerce and industry, and consequently cases arise every day, which because of their peculiarity or of the value of the property under dispute, can only be tried on the "original side" of a High Court or Chief Court. The number of cases of this description will be increased by the transfer of the seat of Government to Delhi, with the result that the Imperial Government will have to face the necessity of appointing a judicial officer capable of being entrusted with the work not only of the appellate but also of the original side. Again, if the Delhi Municipal Committee were to be entrusted with all the powers enjoyed by their *confréres* in Bombay and Calcutta, Delhi would no doubt profit by it, and its citizens would have occasion to feel proud of the improved condition of their city.

Muhammadans and Government.

12. The *Hindustan* (Lahore), of the 29th December 1911, publishes a leader headed "A cursory glance at the spirit which is now working in the minds of Muhammadans." Hindus, says the paper, are extremely grateful to the King-Emperor for the boons which His Majesty conferred on the country on the occasion of the Delhi Darbar. They are convinced that their King-Emperor and the present Government of India are as sympathetic towards the people as such noble and high-born personages should be. All the Hindu papers, without a single exception, have expressed their feelings of gratitude, and even Bepin Chandra Pal has sent a telegram of thanks to Government. It now remains to consider what effect the royal boons have had on the minds of His Majesty's Muhammadan subjects, or, in other words, what spirit animates them on the present occasion. Before any attempt is made to ascertain their feelings at the present moment it is necessary to say that Indian Muhammadans may be conveniently divided into two classes, *viz* :—(1) the educated, and (2) the middle and lower classes. After remarking that the communication which Nawab Vicar-ul-Mulk has recently published in the *Aligarh Institute Gazette* fairly represents the feelings and aspirations of educated Muhammadans, the paper reprints the communication in question, and says that what the Nawab intends to convey, in a suppressed tone and complicated language, is that Muhammadans are displeased at the annulment of the Partition of Bengal, which they are inclined to attribute to weakness on the part of Government. They also go so far as to assert that they cannot in future trust a Government which has unsettled a measure repeatedly declared to be a "settled fact." The Nawab also says that some Muhammadans are so displeased with Government that they are preparing to join the National Congress and to sever all connection with the Muslim League. He would, however, advise his co-religionists not to do this, but to have full confidence in their own powers and resources. This, says the *Hindustan*, is tantamount to threatening Government, and to saying that, now that Government has given Muhammadans an opportunity for complaint, some of them will go the length of throwing in their lot with the Hindus. The Nawab has taunted Government with annulling the partition and paying heed to the feelings of the Bengalis. This means that it is the duty of Government to respect the feelings and interests of

Muhammadans alone, without thinking of Bengalis and other communities. The Nawab also hints that the Muhammadan community stands between Government and Hindus, and that if the former goes the length of displeasing them they will make common cause with Hindus. This is not only an insult to the relations which should exist between Government and its subjects, but is also an unfounded attack on the intellectual capacity of Hindus. Are Hindus so foolish as to always remain hostile to Government, or to suffer "their Muhammadan brethren" to join them when it is in the interests of the latter to do so, only to throw them over when they find the union no longer profitable? After remarking that all these insinuations are wrong and absurd, the paper says that the Nawab holds the British Government responsible for wounding the feelings of Muhammadans, because it refrained from interfering in Tripoli. This shows that Muhammadans are apt to expect too much, and that if their hopes are not realised they are apt to fret and fume and intimidate Government. As regards the Nawab's exhortation to Muhammadans that they should try to stand on their own legs and have confidence in their own strength, it says that this is a piece of advice to which neither Government nor Hindus can take exception. If the communication in question is a true exposition of Muhammadan public opinion in this country, it is fair to conclude that the Royal boons have, to a certain extent, filled the minds of Muhammadans with resentment; owing to their having been, hitherto, under the mistaken impression that Government had regard for them alone and not for any other community in India. Moreover, in administering these ambiguous threats to Government, Muhammadans have another object in view. They wish Government to grant them another series of extraordinary concessions in some form or another. In order to gain this end they are resorting to a policy of intimidation mingled with flattery. On the one hand they are looking askance at Government, with eyes full of resentment, and on the other they are praying for special favours with folded hands. This is the spirit which is working in the minds of Muhammadans at the present moment, but it is probably not very dangerous. What does Government care for the threats or unjustifiable resentment of any community? So far as Hindus are concerned they will regard it, from a distance, as an interesting experiment; but, at the same time, they will continue to advise their Muslim brethren not to demand special favours from Government, nor threaten Government that they are going to join the National Congress—especially when that body is not anxious to do anything contrary to the wishes of Government.

The paper then refers to the spirit which animates the middle and lower class Muhammadans. This, it says, is quite different to that of the educated Muhammadans. Those who are working hard to create this spirit in the minds of the general Muhammadan public have their sources of inspiration, not in India, but in Persia, Turkey, Tripoli, &c., and they are presenting these questions in a religious garb before the ignorant Muhammadan public. It is owing to this policy that the latter regard their happiness and sufferings bound up, not with India, but with Turkey and Persia; and this, at times, proves dangerous. This spirit is fast gaining ground, and is about to sway the minds of the entire Muhammadan public in India. It is progressing very rapidly in the Punjab, where steps are being taken, in the name of religion, to create blind excitement in the minds of the ignorant. Of the Punjab papers which are vigorously engaged in promoting this spirit the *Zamindar* stands foremost. This paper, and others of a similar nature, do not tell Muhammadans what their present political condition is, or how it can be improved; but are constantly preaching that the Muhammadans of Egypt, &c., and not their Hindu or Christian neighbours, are joined with them in a tie of brotherhood, and that they have no country which they can call their own. With this object in view these papers, while charging a Christian Government like the British with intentionally wounding the feelings of Muhammadans by not bringing its influence and power to bear on Italy with a view to preventing her from waging war on Tripoli, are telling Muhammadans that the Turco-Italian War is really a war between the "Cross and the Crescent,"

and are exhorting them to go to Rome, to destroy the Vatican of the infidel Pope, and to erect a mosque in its place. These sermons, so constantly preached by the *Zamindar*, have created in the minds of ignorant Muhammadans a feeling of hatred for Christians and Christianity. Nor is this all. Attacks are also made on the British Government and its Ministers, who are accused of being not only unsympathetic but hostile towards Muslims. After quoting extracts from articles published in the *Zamindar* in corroboration of its statement, the paper says that there can be no denying the fact that the writings of the *Zamindar* have created a most objectionable and dangerous spirit in the minds of Muhammadans, which is growing day by day. Government, being responsible for the maintenance of peace in the country, should not lose a moment in taking steps to extirpate this spirit as soon as possible.

Muhammadans and Hindus.

13. The *Paisa Akhbar* (Lahore), of the 3rd January 1912, publishes a leader headed "The policy of Indian Muhammadans in respect of Hindu-Muhammadan relations." Since the annulment of the Partition of Bengal, says the paper, Indian Muhammadans have been considering what their future national policy should be in respect of Hindu-Muhammadan relations. Some of them are of opinion that the Government of India has committed a gross mistake in doing away with the Partition, which Lord Morley had repeatedly declared to be a "settled fact." In yielding to an agitation through fear, it has impressed on the people that the assurances of a Viceroy or a Secretary of State for India cannot stand against agitation and opposition, and that the "settled fact" of a mighty Government like the British can be unsettled. Those who are in the habit of carrying on agitations have now a precedent before them that the decisions of Government can be set aside. Those, on the other hand, who were allies and supporters of Government have been discouraged, and are doubting how far they can in future rely on its word and promises. Consequently Muhammadans are anxious to adopt agitation as their national policy, and to join the ranks of the Indian National Congress at an early date. There can be no denying the fact that the relations between Hindus and Muhammadans should be extremely friendly, but the progress of the latter is not entirely dependent on this. It may please Hindus, but it will endanger the integrity and separate entity of Muhammadans. After referring to the Urdu-Hindi, cow-killing, and other questions, on which the two communities hold conflicting views, the paper says that Muhammadans should think twice before joining hands with the members of the Indian National Congress.

## VI.—Legislation.

A suggestion for the repeal of the Press Act.

14. The *Shanti* (Rawalpindi), of the 23rd December 1911 (received on the 3rd January 1912), publishes a leaderette headed "The Partition of Bengal and the Press Act." The stringent laws, it says, which have lately been passed by Government, owe their origin to the Partition of Bengal. Now, however, when the political horizon is clear, and the country is full of joy and happiness owing to the annulment of the Partition, it is most desirable that Government should repeal them, especially the Press Act. After remarking that District Magistrates demand heavy security even from those papers which are favourably reported on by the police, the paper urges Government to repeal the Act, thereby allowing those who are pursuing journalism as a profession to lead a peaceful life.

## VII.—General Administration.

### (*a*)—*Judicial.*

A suggestion to raise the Punjab Chief Court to the status of a High Court.

15. The *Paisa Akhbar* (Lahore), of the 6th January 1912, has a paragraph headed "The Courts of Delhi." The paper says that now that Delhi has been made the Capital of India it now remains to be seen what courts it will be subjected to. It is inconceivable that a separate High or Chief Court

will be given to Delhi, and hence there is every probability of its being placed under the jurisdiction of the Punjab Chief Court. This being the case, there seems to be no reason why the status of the Chief Court should not be raised to that of a High Court.

16. The following is from the *Panjabee* (Lahore), of 11th January 1912 :—

Imprisonment for saluting.

"Elsewhere we publish an account of a curious trial of a boy of seven who has been sentenced to a week's rigorous imprisonment for the fault of shouting out at a European the word: 'Salaam.' The officer who has distinguished himself for this cruel sentence is a Madras Civilian, and our readers can see what effect this will produce on the public mind. King-Emperors might come and go and their presence might conciliate and cheer up a sad people. But Civilian administrators in the mofussil go on with their wonted manners and methods which practically undo all the good work done in a whole decade. Boys are boys everywhere, and what necessity was there to be so severe on a child of seven who had the audacity to salute a European in his own childish way? We do not think India will ever be really conciliated unless some Civilian and other proud officials who deal with the public are less severe and do unto the people of India as they themselves would be done by. We hope the case will attract the attention of the higher authorities and that they will issue such instructions to the district officials as will tend to establish a more respectful and humane treatment of the Indian people."

### (*h*)—*Miscellaneous.*

17. The *Hindu* (Lahore), of the 28th December 1911, has a note entitled "(Un-) reasonable objection to the new rupee." Some people in the bazars, says the paper, refuse to accept the new rupee on the grounds that the obverse bears the figure of a pig amongst the collars of Indian orders round the neck of the crowned effigy of the King Emperor. After remarking that this "wickedness" owes its origin to some mischief-makers who are anxious to inflame illiterate Muhammadans and prejudice their minds (? against Government), the Editor says that he has seen with the help of a magnifying glass that the figure in question is that of an elephant. There is no reason, he adds, why this should be taken advantage of in order to inflame the minds of Muhammadans, especially when the elephant is admitted to be an emblem of royalty. These people, therefore, who refuse to accept the coin are committing a serious legal offence. It is the duty of all sensible persons to warn their illiterate brethren against such a mistake, and to impress on them that refusal to accept the coin is tantamount to offering an insult to the King-Emperor and his Government. Such unreasonable conduct on the part of the above-mentioned people is reprehensible, and serious notice should be taken of it, especially at a time when His Majesty's popularity has reached its highest mark in the country.

The new rupee.

LAHORE:
*The 13th January* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—18-1-12—95—107—T. W. L.

[ Confidential. ]

[ Vol. XXV. ] SELECTIONS [ No. 3. ]

FROM THE

# NATIVE NEWSPAPERS

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Examined up to 20th January 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 „ |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 „ |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 „ |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **MONTHLY.** | | | |
| 8 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 „ |
| 9 | Forman Christian College Notes. | Do. ... | ... | ... |
| 10 | Jijnasu ... | Do. ... | Ishwar Das ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Afghan* ... | Peshawar ... | Shekh Muhammad Abdulla | ... |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 21 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 22 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 23 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 24 | Afghan* ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 „ |
| 25 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 26 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

*Not received during the week.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 30 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 copies. |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur district | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahor ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 42 | Islame ... | Lahore ... | Abdul Latif ... | 200 „ |
| 43 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 44 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 45 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 46 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 „ |
| 47 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 48 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 49 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 50 | Nur ... | Qadian, Gurdaspur district | Muhammad Yusaf ... | 200 „ |
| 51 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 52 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 53 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 54 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 55 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 56 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 57 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 58 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 59 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 60 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 61 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 62 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 63 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 64 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 20TH JANUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 65 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 66 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 67 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 68 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 69 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 70 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 71 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 72 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 73 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 74 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 75 | Indar ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Turco-Italian War and Egypt.

1. The *Paisa Akhbar* (Lahore), of the 8th January 1912, has a note entitled "Maintenance of Egypt's neutrality." Two or three days back, says the paper, it learnt from a Reuter's telegram that the British Government has despatched a man-of-war to Egypt with sealed orders. It also learns from some Arabic newspapers that a correspondence is passing between the Governments of England and Italy on the subject of permitting Turkey to despatch war stores to Tripoli through the deserts of Egypt. After remarking that some suspicion must have been aroused on the subject, the paper says that the sealed orders in question are causing much anxiety in the minds of Indian Muhammadans (*lit.* people) because the appointment of Lord Kitchener instead of a civilian officer, has aroused the apprehension of some people who fear that the British Government may adopt warlike measures in Egypt. There are, however, others who attribute the appointment in question to the Turco-Italian War.

Russia and England.

2. The *Paisa Akhbar* (Lahore), of the 10th January 1912, publishes a cartoon in which the Czar of Russia is represented as carrying a stone with a view to completing a half-built staircase against the wall of Afghanistan. Beyond the wall are the pictures of a mosque and a temple representing India. On the right of the Czar is the picture of King-Emperor George V. The letter-press runs as follows:—

"*The Czar of Russia*—'My dear Emperor of India, please help me a little in the upbuilding of this staircase of stones, so that I may rise on the wall and see what is beyond it.'

*The Emperor of India*—(contemptuously), Czar! What you think is wrong. I never help such persons."

(*Well done*!)

Russia, Persia, and Indian Muhammadans.

3. The *Zamindar* (Lahore), of the 9th January 1912, publishes a leader headed "I do not know how to resort to flattery." When the Roman Empire, says the paper, was in its last throes of death and was about to be swept off the face of the earth, there was nobody to carry out its administration except some insane ministers of the Christian Church and eunuchs in charge of the Seraglio. Something like this is the present condition of Indian Muhammadans. Those people, who are called the leaders of the Muslim community, are worse than impotent, while the duty of improving the views of Muhammadans has fallen to the lot of a few journalists who are so addicted to foul language and abusive writings that good people are afraid to raise their voices against them. Can there be any doubt about the misfortune of a community, asks the paper, whose leaders pass their days in resorting to degraded sycophancy and shameful flattery, who hesitate to lay the wounded and offended feelings of their co-religionists before Government through fear of being deprived of the honours or titles enjoyed by them, whose leading journalist has once been punished for a shameful offence like that of theft and has also embraced another religion for a few pice (the reference is to the Editor of the *Paisa Akhbar*), who are so bold as to mis-appropriate public money to themselves (the reference is to the Editor of the *Watan*), and who feel pride in working as spies for the Police?

### (*b*)—*Home.*

The annulment of the Partition of Bengal and Muhammadans.

4. The *Zamindar* (Lahore), of the 10th and 11th January 1912, publishes a communication from one Shaikh Faiz Ali, of Shahabad, Hardoi District, entitled "The present time and the political stage." The writer

publishes an account of the Delhi Darbar, and says that he had an occasion to see the British Army. He can only say that the soldiers and sepoys were well disciplined and well armed, but he cannot but observe with regret that he could form no opinion about cannon and guns, because, in the words of the poet, "we pass our days among those whe run away from the battlefield and have never seen guns or artillery." How ardently he wished that the Government would trust its subjects and permit once more "men like us" to use arms and to learn the noble art of warfare! He has, however, every hope that now that Delhi has once more the honour of being the capital, Indians will be allowed to use arms freely sooner or later. Indeed, it is a pity that, while the subjects of many Native States in India are allowed the free use of arms, it is only the subjects of British India who have been deprived of this right. Continuing, he refers to the annulment of the Partition of Bengal, and says that there can be no denying the fact that an excellent opportunity was selected to announce the annulment in question. It is absolutely wrong to say, he adds, that the rights of the Muhammadan community (of Bengal) will not be adequately safeguarded, seeing that those who hold contrary views on the subject do not perceive that Indian Muhammadans generally are not in a position to understand political problems unless they learn them from unforeseen circumstances or from those measures of Government which teach them lessons, accidental or otherwise. He cannot see what advantages they would have gained if the two Bengals had been kept separate. It is possible that, in the event of the Partition of Bengal having been maintained, Muhammadans might have enjoyed the right of slaughtering cows in slaughter-houses or some similar advantages; but it must be conceded that a community gains its rights, not by these methods, but by acting in a united manner. It is an undoubted fact that the manner in which Muhammadans have conducted themselves of late has caused them immense injury which they could have easily avoided if they had wished to do so. This injury is that they have, by their conduct, managed only to provoke the enmity of Hindus, with the result that at present such ill-feelings exist between the two communities that they do not exchange even personal greetings. Muhammadans have lost their sway, but there are still some good-hearted Hindus who urge their co-religionists to maintain friendly relations with Muhammadans. If, however, the two communities continue to be hostile to each other, the time is not far distant when Muhammadans will feel the need of leaving this country bag and baggage and residing in a place not inhabited by Hindus. It was only the other day that past Muslim greatness had such influence on the minds of Hindus that the latter dare oppose Muhammadans in (even) small matters; but the times have now changed, and Hindus feel no respect for them. This being the case, Muhammadans owe a deep debt of gratitude to His Majesty the King-Emperor for annulling the Partition of Bengal.

The future policy of Indian Muhammadans.

5. The *Paisa Akhbar* (Lahore), of the 9th January 1912, publishes an article headed "What should Muhammadans do now?" At present, says the paper, Muhammadans are much exercised as to what policy they should adopt now. Should they become more closely allied to Hindus, or join the Indian National Congress, or follow Hindus in resorting to agitation in order to gain their political aspirations, or continue their former policy of passive acquiescence? After remarking that they should not act with haste in deciding their future policy, the paper says that, if it is decided that they should follow in the footsteps of Hindus and carry on their work quite independently of other communities, they should, in the first place, see whether they possess the requisite amount of capacity and material; because it is useless to expect that they will achieve their end without possessing wealth, influence, unity, and sufficient educational qualifications. If, on the other hand, they wish to enter into more cordial

relations with Hindus or join the Congress, they will surely lose that individuality on which the fulfilment of their wishes depends. Even if they do so, they should see whether Hindus are prepared to meet them half-way. Hindus may do this in provinces like Bengal and Madras; but, unfortunately, for certain reasons it must be admitted that it is extremely difficult in the Punjab. The only way, therefore, to enable Muhammadans to secure their salvation is to firmly establish their individuality and to endeavour to improve their internal condition; so that Government may show respect to them as a community and pay heed to their demands, while Hindus may also be willing to make an honourable alliance with them.

The future policy of Indian Muhammadans.

6. The *Vakil* (Amritsar), of the 6th (received on the 16th) January 1912, has a note entitled "Our future policy." After remarking that Muhammadans will always remain grateful to Lord Curzon for carrying out the Partition of Bengal, which conferred inestimable blessings on the Muhammadans of Eastern Bengal, the paper deplores the modification of the measure which was repeatedly declared by Ministers to have been "a settled fact." It says that the Bengalis, who were once notorious for their timidity, have showed great courage and perseverance in continuing their agitation against the measure, and have now had the satisfaction of seeing their efforts crowned with success. On the other hand the Muhammadans, who in their simplicity placed implicit confidence in Government, kept themselves aloof from the extremists, and afforded proof of their admitted loyalty, have had their peace disturbed by the Bengali agitation; and now the advantages which they expected to gain from the partition have disappeared. Government is, however, not to be blamed for this, nor does any blame attach to the Hindus. The fault lies solely with Muhammadans themselves, who could not distinguish between what is beneficial and what is injurious. There can, however, be no denying the fact that the reunion of the two Bengals has caused them an intolerable injury, and it is natural that they should feel its severity. But what should Muhammadans do now? Hitherto they have been in the habit of showing the greatest simplicity in dealing with public affairs; but the time has now come when they should amend their old policy or adopt an entirely new one. They should learn a lesson from the conduct of Hindus, and should translate into action what they profess with promptitude, vigour, and perseverance.

Muhammadans and Hindus.

7. The *Rajput Gazette* (Lahore), of the 6th (received on the 15th) January 1912, publishes a leader headed "The future policy of Muhammadans and the imperative duty of Hindus." The paper says that those considerations which have obliged Muhammadans to seek to associate with Hindus are so important and complex that it would be extremely dangerous for Hindus to acquiesce in their change of policy without going deep into the question. After remarking that all the continuous efforts of Hindus to bring about a union between the two communities, as also the speeches of Mr. Gokhale on the subject and the attempts of the Allahabad Peace Conference, have so far proved abortive, it says that, when the majority of far-sighted Hindus saw that Muhammadans were replying to their offers of unity by boycotting Hindu shops at the instigation of Muhammadan newspapers, they came to the conclusion that Muhammadans would never express their willingness to make common cause with them unless they were forced to do so by the exigencies of circumstances. The recent change in the attitude of Muhammadans, therefore, came as a surprise. Soon, however, an event occurred which dispelled all doubts on the subject. On the 26th December last a meeting was held at Poona under the auspices of the Bombay Presidency Muslim League, which was presided over by Sir Agha Khan and which made the need of changing Muslim policy as clear as day-light. The meeting was attended by a few Hindus also, who were probably ignorant of the true feelings working in the minds of their Muhammadan fellow-countrymen. After quoting from the speech delivered by the Hon'ble Maulvi Rafi-ud-din, the paper says that the invasion of Tripoli and Persia by Italy and Russia

respectively, and the understanding which exists between the last-named country and Great Britain in the matter of Russian aggression in Persia, have prompted Muhammadans to change their policy and achieve their end by securing the support of Hindus. There is, however, no harm in Hindus sympathising with Muhammadans in the matter, but, before doing this, they should see how their co-operation with Muhammadans would affect themselves, as also the British Government. The paper then quotes from a communication by the Right Hon'ble Mr. Amir Ali, in which he expresses the apprehension that British indifference to the occupation of Tripoli and Persia is likely to compromise the loyalty of Indian Muhammadans, and reprints an extract from the *Zamindar* of the 26th December last, in which the paper named says "Pull out the eyes of the wretched man who frowns insolently at Islam and reduce to dust anybody whom you find insulting and degrading the same." It then goes on to say that the above shows the attitude of Muhammadans to which Hindu support is desired. Hindus have already got a bad name, and the doings of some of the short-sighted members of their community have more or less prejudiced Government against them. The advent of His Majesty the King-Emperor, however, has caused a wave of loyal sentiment to pass over the length and breadth of the country, and Hindus should not allow its beneficial and far-reaching effects to be lost. They should also remember that while Muhammadans depend greatly on Muslim countries like Turkey, Persia and Afghanistan, &c., Hindus have no other Government to rely upon than the British. After remarking that Hindus never obtained any benefit by helping or making common cause with Muhammadans, and after giving historical references in support of its assertion, the paper says that the former have nothing to do with Turkey, Persia, &c., and that they should always keep in view the interests of Government and show their loyalty and devotion to it. If, however, Muhammadans or other communities come forward to help Hindus in devising means to maintain peace in the country and promoting the stability of British rule they are warmly welcome.

Suggestions for the better administration of India.

8. The following is from the *Harbinger* (Lahore) of 14th January 1912:—

"The Royal Visit has put an end to all murmurs of the people with regard to administration. His Imperial Majesty has done more than the people expected. The race hatred got up by the pseudo-patriot should now be thrown into the limbo of oblivion. For the better administration of the country His Imperial Majesty should sojourn in India in winter to do Indian business. It is said Emperor Aurungzeb read applications himself even at the age of 80 years. In his time the Muhammadan rule reached the zenith of its power. So it is useless to do the work of India in England 12,000 miles afar. It should be done on the spot.

* * * * * * * *

"The Imperial Majesty's visit suggests a good many changes for the cementation and the formation of the British Empire in India. Association with the English forces English ideas upon us. One of them is to rule by a Parliament. So an Indian Parliament is necessary. It should be composed of half the members of the English Parliament and half of Natives. Of the natives, half should be retired officers and the rest representatives of the people of well-known loyalty. Loyalty should be the elective principle, and not religion—Hinduism and Muhammadanism as now. This change in administration will be very much to the growing taste of the English, as they want to see India. So they will gladly come as members of Parliament and have the Christian scientific satisfaction of doing justice on the actual presentation of facts, and not through coloured reports mixed with idiosyncrasies of writers."

The new Capital.

9. The following is from the *Tribune* (Lahore) of 18th January 1912:—

* * * * * *

"The reason why Calcutta was chosen for the capital of the British Empire in India and no one thought of Delhi so long is not far to seek. Unlike the previous conquerors of India the English did not come by land. Invasion used always to come through the Khyber Pass from the days of Alexander downwards, and no previous ruling dynasty was a maritime Power of any importance. Coming through the Punjab the former rulers of India found it convenient to establish the capital as close to the North-West Frontier as possible, Delhi and

its neighbourhood had been the site of many capitals from the remotest Aryan and Hindu times, and it naturally attracted the founders of later empires. The English did not come to India by land, nor did they come as invaders and conquerors of the country. They came merely as traders and they came across the ocean. The political ascendancy of England was of slow growth. In the ordinary course of things Bombay would have been the capital of British India, but the conditions in the west of India were not favourable in the early history of British occupation. The feeblest rule was that of the Nawab Nazims of Bengal, and by a natural law the steps of the English were directed towards that province. It was in Bengal that the English first established political power and Calcutta naturally became the seat of the Governor of Bengal and subsequently of the Governor-General of India. The advantages of Calcutta as the capital were obvious. It is on the seaboard, and sea-going vessels can come up directly under the ramparts of Fort William. Steam and electricity were still unknown. The Emperor of Delhi still sat on the throne of the Moghuls as a pale spectre of a vanished power. Communications were difficult, travelling was unsafe; the roads were infested by Thugs. Even Murshidabad or Patna could not be thought of for a capital, and Charnock's village rapidly grew to be the capital city in spite of its unhealthiness and its proximity to the Sundarbans. After 1857 and 1858 Delhi became associated with a terrible and tragic memory recalling many previous ones of a similar nature. Delhi may be the Imperial city, but it has witnessed the shedding of more blood than any other city in India.

* * * * * *

"The insuperable objections against Delhi passed in the course of time. The railway, the telegraph, the steam vessel, annihilated distance. Calcutta remained the capital, but the Government of India passed eight months out of the twelve at Simla which was more distant, and, until very lately, more inaccessible than Delhi. But it made little difference whether the Government was at Simla or Calcutta. Almost everything is done by telegraph. At one end of the wire sits the Secretary of State for India and the Viceroy at the other, and all matters relating to the administration are quickly settled. The ways of the world have changed and the prosperity of a city does not depend on the seat of the Government. Bombay is no whit behind Calcutta, while as an industrial centre it is far ahead, and yet Bombay was at no time the capital of India. The analogy of the United States and Canada has been frequently quoted though we are not quite sure that it holds. The form of government in both the United States and Canada is such that it is not very material where the Government is located because it is democratic and is always in touch with public opinion. The Government of India is bureaucratic, and it is essential that it should be always open to the influence of a healthy, vigorous public opinion. In the despatch to the Secretary of State for India, the Government of India laid stress on the fact that it was not desirable that the Government should be unduly influenced by Calcutta opinion and that Calcutta opinion was not always the opinion of India. But no attempt was made to meet the weighty objection that it was not desirable that the Government of India should cut itself away from all opinion. There is no public opinion in Simla, there is none in Delhi, and we do not believe any will come into existence for a long time. It is being surmised that on account of the transfer of the capital important newspapers will be started in Delhi and a strong public opinion will soon be created. Of this we have grave doubt. Newspapers flourish where they find readers, and the number of readers in Delhi is not likely to be large for a long time. The most influential Anglo-Indian paper, the *Pioneer*, is published at Allahabad, where there is very little public life and still less public opinion. We are not urging any objections of our own to the transfer, but we are pointing out that those who maintain that the Government of India will lose by getting out of touch with all public opinion have a pretty strong case. But the future is hidden from us and an attempt to pry into it would be unprofitable.

"From the point of view of striking the imagination the transfer of the capital is undoubtedly the most important of the administrative changes announced. Delhi and its traditions and memories were consigned to the oblivion of the past. The historic ruins—the most extensive that can be seen anywhere—interest the traveller and the sightseer, but there is nothing that binds Delhi to the present. Calcutta is the sign manual of the British rule in India. It is as old as British rule, it has grown and prospered with the spread and consolidation of the British Empire in India. Calcutta was founded by the present rule, but no Government can say that it founded Delhi, for its existence as a capital is pre-historic and it can be traced back to the dim region of mythology. The environments of Delhi are melancholy; in Calcutta the one dark memory is that of the Black Hole, and even that would have remained buried in history but for Lord Curzon's fancy of raising an obelisk near the place which is inside the General Post Office. But in Delhi everything is a relic, everything is a symbol of vanished greatness, bearing witness to the immutability of the law by which nothing human endures. Those marvels of different schools and ages of architecture are mere memories of great things that have been. We see on all sides a past procession of empires and the rest-houses, as it were, that they built as they passed along. A new capital is going to spring up by the side of the ruins of ancient capitals—a capital of an empire mightier even here in India than any known in history or mythology. The Emperor of India to-day reigns over an empire undreamt of by the Moghuls or the great Aryan heroes of epic times. But in architecture the imperial conceptions of the Moghuls stand unrivalled, and it is now impossible to build as

they built. Architecturally therefore the new capital will not be able to emulate the triumphs of art in Delhi and Agra, but it will have a unique importance of its own. Delhi has been the Capital of Hindu and Mahomedan empires; it will now be the capital of a Christian Empire so that nearly all the principal religions will be represented in the new metropolis of India. It will symbolise a sequence of empires and religions and will emblematize the harmony of conflicting faiths. People will say, if all roads lead to Delhi all religions and all empires lead to the House of God.

The Muslim League and the Congress.

10. The following is from the *Tribune* (Lahore) of 18th January 1912 :—

"It is a gratifying sign of the times that an increasing number of Muhammadans of culture are coming to view the unifying ideal of the Indian National Congress with approbation. On the eve of the recent Session of the Indian National Congress, a meeting of influential Muhammadan leaders was held in Calcutta under the presidency of the Hon'ble Nawab Sayed Muhammad, at which suggestions for a *rapprochement* with the Hindus were made by the Hon'ble Dr. Suhrawardy, some time Principal of the Islamia College, Lahore, and other speakers. An important office-bearer of the All-India Muslim League also attended the last Session of the Congress as a delegate. Only the other day the Secretary of a District Muslim League suggested the desirability of the Muhammadans joining the Congress movement. Mirza Sami-ulla Beg, a well-known Muhammadan leader of Lucknow, has now written to the *Pioneer* asking the Muhammadans to accept the Congress ideal of self-government within the British Empire as their goal. That ideal, he is firmly convinced, is by no means an impossibility. On the other hand, it will bring the Muhammadans in unison with their Hindu brethren in political aspirations and may also lead to the solution of the Hindu-Muhammadan question to a certain extent. He does not see any reason why Hindus and Muhammadans should not tie themselves with the same bonds which bind a Buddhist and a Christian Japanese or a Protestant and a Roman Catholic Englishman. When such bonds are forged, cow-killing questions, Mohurram and Dasehra riots will, he says, all be things of the past and all other differences will sink into insignificance before the unifying influence of the higher and the greater problems of the country. It is not necessary, however, to the realization of this ideal, as he points out, that denominational institutions and leagues should be abolished. As we pointed out some time ago, the attempt should be made to harmonise and not to neutralise differences. The writer also takes the same view. The advice he gives to the Muslim League is to serve, with due regard to the interests of Muhammadans, as the feeder rather than the drainer of the Indian National Congress. Will the other members of the Muslim League accept this advice?"

Executive Council for the United Provinces.

11. The following is from the *Tribune* (Lahore) of 18th January 1912 :—

"The high-handed and unconstitutional manner in which Sir John Hewett has disallowed the resolution on an Executive Council for the United Provinces shows the breadth of his outlook and the depth of his statesmanship. The Coronation Darbar has brought him deserved fame and his ability is indisputable. But it is very doubtful whether his spirit is liberal and his sympathies are with the people of the country. The fact of the ability of a single administrator does not affect the excellence or otherwise of a system of government. Lord Curzon was a much abler man than Sir John Hewett, but he never thought of dispensing with his Executive Council or ignoring it." * * * *

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## III.—Native State.

Hyderabad affairs.

12. The *Paisa Akhbar* (Lahore), of the 10th January 1912, publishes a communication headed "The expectations of Hyderabad have not been realised even on the occasion of the (Coronation) Darbar." The writer, Abdullah of Kasmandi, says that there was every hope that the most loyal ruler of the premier Native State of India would receive a very high title commensurate with his position and that the assigned districts of Berar would also be restored to him; but it is to be regretted that the same was not realised, notwithstanding the fact that honours were showered on even smaller States like Kapurthala, Kota, &c. Nor is this all. In some respects, the small States were accorded preferential treatment as compared with Hyderabad, and what has pained His Highness the Nizam most, is the fact that, while his Prime Minister, who is a G.C.S.I., was not presented to His Majesty, the relations and servants of other States had the honour of being duly presented. After remarking that the days have gone by when it was advisable for one to suffer in silence, the writer says that

these are the days of struggle and that Hyderabad should follow in the wake of Baroda, and should continue to lay its desires before the Government of India.

The *Times* and the Gaekwar.

13. The following is from the *Tribune* (Lahore) of 16th January 1912 :—

"The scurrilous attack on the Gaekwar in the *Times* was not an editorial comment, but was telegraphed by the special correspondents at the Coronation Darbar at Delhi. Thus there is no secrecy about the authorship of the malignant charges preferred against the Gaekwar. We see the fine Roman hand of Mr. Lovat Fraser, for the other correspondent was a stranger to India, in this string of libels. We have an evidence of his method in his book on Lord Curzon. While extolling his hero to the skies Mr. Lovat Fraser has fallen foul of a score of other personages, including the Amir of Afghanistan. The annulment of the Partition of Bengal must have given a very rude shock to Mr. Lovat Fraser, and he readily seized the opportunity to vent his spleen against the Gaekwar, who has never been a *persona grata* with Anglo-Indians or Anglo-Indian journalists."

## V.—Native Societies and Religious Matters.

Complaint against the *Musafir* of Agra.

14. The *Haq* (Delhi), of the 5th (received on the 16th) January 1912, has a note entitled "Will nothing be done to put an end to the foul-mouthedness of the *Musafir*?" The *Musafir* (Agra), says the paper, is bent upon wounding the feelings of Muhammadans, but the latter consider it derogatory to the dignity of their community to retaliate. Besides, Muhammadan papers are silent through fear of being called upon to furnish security, with the result that the *Musafir* is abusing Islam to its heart's content. In support of its assertion the *Haq* quotes an extract from the *Musafir's* issue, dated the 24th November 1911, in which the paper named makes the following observation :—

"It is absurd to say that the (entire teachings of) Islam lead to good (results), seeing that mischief, depravity, murder, bloodshed, religious bigotry, malice, enmity, *jehad*, violence, sin, plunder, fighting, fraud, adultery, sensuality, polytheism and the worship of created beings are all, as we have been showing by a reference to the Quran, the creations of Islam."

In the above passage, says the paper, the *Musafir* has attributed all the vices in the world to Islam, and all this must have lacerated the hearts of Muhammadans. It is, however, a matter for regret that the Government of the United Provinces is unaware of the wiles of this paper.

In another place, the paper publishes a communication headed "mischief-makings by the *Musafir* of Agra: worthy of the attention of the Government of the United Provinces." The writer—one Muhammad Ali of Delhi—complains that the *Musafir* of Agra is in the habit of abusing Muhammadans and Christians and, in support of his allegations, quotes extracts from the paper's issue, dated the 1st December last.

Nawab Vicar-ul-Mulk's rumoured resignation.

15. The following is from the *Observer* (Lahore) of 13th January 1912 :—

* * * * * * * *

"We cannot conceal from ourselves the fear that Nawab Vicar-ul-Mulk's retirement from public life, whenever it comes, will be a great, we might say an irretrievable, loss to the Indian Musalmans. He is the one man in whom all sections of the community have absolute confidence and his lead of Muslim India has been a brilliant success from every point of view. It will be a task of the greatest difficulty to find a suitable successor of his, and the conviction has gradually forced itself on the community as a whole that Nawab Vicar-ul-Mulk's resignation will cause a void which it will take years to fill up. But his retirement at the present moment would be nothing short of disastrous, and the Muslim University will have received a heavy blow even before it has been actually launched. We, therefore, beseech him, in the name of the Indian Muhammadans, to reconsider his decision and to abandon his intention of untimely retirement. We are not unaware, and the community cannot be unaware, of the full extent of the sacrifice that we demand of him. But in view of the gravity of the issues at

stake and the fact that his services are simply indispensable at this juncture, we trust Nawab Vicar-ul-Mulk will rise to the occasion and will not fail his people in the supreme hour of their need. They are deeply indebted to him for what he has already done for their cause, and even in their selfish disregard of his personal comfort, they are not likely to under-estimate the magnitude of the personal sacrifice at which the Nawab will agree to serve the national cause. God alone can reward him for his self-sacrificing zeal; but the grateful prayers of a whole community will also be his to compensate him for his troubles."

## VII.—General Administration.

### (*a*)—*Judicial.*

Honorary Magistrates.

16. The *Paisa Akhbar* (Lahore), of the 10th January 1912, publishes a leader headed "Honorary Magistrates and the Police." In the Police Administration Report for the year 1910-11, says the paper, the Inspector-General of Police makes the following observation: "There are instances where the work done by Honorary Magistrates has not been satisfactory; for instance, in Lahore out of a total of 624 cases under section 34 of the Police Act and under the Municipal Act sent for trial in their courts not less than 103 ended in discharge." This remark, it adds, is simply absurd, and before making the assertion the Inspector-General should have considered that it was quite possible that the Police had dishonestly challaned some innocent persons or that the Honorary Magistrates found the evidence against the accused so weak and insufficient that they were obliged to discharge them. Indeed, the Inspector-General should have given a couple of instances in which the accused persons were acquitted notwithstanding the fact that there was ample evidence against them. The Inspector-General of Police also alleges in the above report that the Honorary Magistrates of the Montgomery District were not interesting themselves or co-operating in the administration. It is, however, difficult to see why the Inspector-General should have gone to the length of commenting on the work of Honorary Magistrates. Probably he relied on the reports of the Superintendents of Police, who were led to make the above remark because the Magistrates named had failed to decide all cases sent up by the Police in the latter's favour. His allegations are, however, baseless and unnecessary; seeing that the most probable explanation of the above affair is that the Magistrates were obliged to discharge cases sent up by the Police on insufficient evidence.

Pleaders in the Punjab.

17. In discussing the probable effects of the Punjab Chief Court Circular dated 3rd January 1912 restricting the number of Pleaders to be enrolled in future, the *Observer* (Lahore) of 13th January 1912, makes the following remarks:—

* * * * *

"The more we ponder over the question, the greater is our surprise at the arbitrary orders now issued. Indeed, the artificial character of the arrangement proposed cannot but militate against the efficiency of the profession of law. Instead of the great principle of supply and demand being allowed to regulate the number of men taking to the legal line, we find the Punjab Chief Court bent on setting up an unnatural standard and thereby introducing a purely artificial element in the consideration of the question.

"When, however, one considers the condition of Muhammadans, the circular becomes still further open to objection. The number of Muslim lawyers in this Province, as in other parts of the country, is very limited. It is only recently that the Musalmans have realised their deficiency, and although Muhammadan students of the Law College are still much fewer than Hindu scholars, there seems to be an awakening among the Musalmans in this respect. Being poorer than other sections of the country, the Muhammadans cannot be expected to make up their deficiency by going to England. They had only their own Province to fall back upon. And just when they were bestirring themselves, the Chief Court circular, limiting the number of pleaders and granting licenses to those only who stand highest in order of merit, has come upon them as a bolt from the blue. This is certainly as it ought not to be. We, therefore, appeal to the Chief Court to reconsider the matter and withdraw a circular which has evoked the disapproval of all sections of Indian society."

### (*b*)—*Police.*

The arrest of the Khan of Hoti.

18. The *Paisa Akhbar* (Lahore), of the 8th January 1912, has a note entitled "The misfortune of the Khan of Hoti." Adverting to the arrest of the Khan the paper says

that, although it is not desirable to comment on a matter which is *sub-judice*, still it must be observed that the manner in which the Khan was arrested shows that he had been very severely dealt with. He is a well-known *rais* in the Frontier Province and is considered an influential personage by the Government. A man of his position, in whose case there is no fear of absconding, was arrested and was marched in hand-cuffs through the bazars (of Hoti) amidst the cries and lamentations of his subjects. He was refused bail of a lakh of rupees, and his brother and son obtained an interview with him in the jail with great difficulty. All these facts raise the apprehension that the Khan is not likely to obtain justice at Peshawar, and it is therefore desirable that his case should be transferred to the Punjab.

The Police and the Royal Visit.

19. The following is from the *Panjabee* (Lahore) of 16th January 1912 :—

"Like poor Dick in *David Copperfield*, who could not put his pen to paper without King Charles' head peeping in through every chink and crevice of his mind, the poor Indian cannot take part in any public function, however innocent, without the Police stepping in here and there to mar his enjoyment of the thing. Even on so happy and auspicious an occasion as the Royal Visit his devoted back was honoured with frequent contact with the Police baton. During the Durbar days at Delhi complaints of ill-treatment at the hands of the Police were not few, and at the Polo grounds, as is well-known, the 'management of the mob' had reached such a pitch of efficiency as to necessitate Royal intervention. At Arrah they would not allow the people to get within twenty yards of His Imperial Majesty, though to their humiliation the fences were at the supreme moment removed by Imperial command. In Calcutta they surpassed themselves, and even the *Englishman* has referred to 'complaints' that the Police showed a 'want of consideration' and 'adopted methods for keeping back crowds which might well have been resented.'

"These 'methods for keeping back crowds' consisted in a free and indiscriminate use of the Regulation *lathi* irrespective of position or sex. During the processions Maulvi Liakat Hussain and his party rescued with much difficulty a number of inoffensive citizens from the Police baton under the very shadow of the Government House. Two constables have been dismissed from service by a kind-hearted officer who was eye-witness to the methods they adopted of managing the 'mob.' But it was not always the underlings whose zeal outran discretion. At one place a Deputy Commissioner of Police, it is said, went so far as to attack women! A number of Indian ladies, it appears, were allowed by a certain high officer to take their places at a stand on the route of procession. Shortly after the Deputy Commissioner of Police referred to came, and, without enquiring how the ladies happened to be there or even asking them to leave the place, ran his horse right into their midst! At ordinary times such actions of the police would hardly cause much surprise in India, but they stand out in shocking relief against the resplendent background of a national rejoicing on the happy and auspicious occasion of a Royal visit."

### *(e)—Agriculture and questions affecting the land.*

Grievances of Indian zamindars.

20. The *Zamindar* (Lahore), of the 7th January 1911, publishes an article headed "A petition to Lord Crewe, the Secretary of State for India, from Indian zamindars, the most voiceless and neglected subjects of His Majesty the King Emperor George V." The paper refers to the boons conferred by His Majesty the King-Emperor on the occasion of the Coronation Darbar at Delhi on the various sections of his Indian subjects, and says that the Right Hon'ble the Secretary of State may not perhaps know that there is such a community as that of zamindars, who are poor, helpless and voiceless, and who have received no concessions on the above occasion, although the world has been benefited by them. India is essentially an agricultural country, and it is the zamindars alone who have to work hard and brave all the inclemencies of weather in order to supply provisions and delicacies to those who live in bungalows, obtaining for their own share the worst that can be imagined. It is they who contribute crores of rupees to the Government treasury, while Government servants receive lakhs from the same. It is, however, strange that, while the latter have been given half month's salary as a boon, those who fill the Government Treasury by selling their cattle and seeds, by mortgaging their ornaments and utensils, and by raising loans on interest from money-lenders have been thrown into the cold shade of neglect. They have been ignored because they do not wield the pen or resort to beating of drums in

order to make known their feelings and condition, because they do not own daily papers published in English, and also because they have no members of Parliament to befriend their cause. They are voiceless and helpless and are neglected by the authorities ; and perhaps the Secretary of State may have learnt from official reports that, in the present year particularly, their standing crops have been seriously injured by drought. And now, over and above this, they have failed to obtain royal boons on the occasion of the Darbar. They have not, however, lost all hope, seeing that His Lordship is still here, and it is to be hoped that before his departure he will induce His Majesty the King-Emperor to either reduce the land revenue demand by one-half in honour of the Coronation or to make considerable reductions in the same.

LAHORE :

*The 20th January* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—25-1-12—98—107—C. D.

[ Confidential. ]

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*Nil.*

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| 55 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 56 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 57 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 58 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 59 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 60 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 61 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 62 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 63 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 64 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH JANUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 65 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 66 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 67 | Waqt ... | Do. ... | Ali Husain ... | 300 „ |
| 68 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 69 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 70 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 71 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 72 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 73 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 74 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 75 | Indar ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter ... | Do. ... | Ganda Singh ... | ... |
| 86 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Russia and Persia.

1. The *Zamindar* (Lahore), of the 17th and 19th January 1912, publishes a communication headed "The present times and the political stage." In continuation of his previous remarks (*vide* paragraph 4 of Selections No. 3) the writer—one Sheikh Fayyaz Ali of Shahabad, Hardoi district—gives an account of the events of the Turco-Italian War and goes on to discuss Russo-Persian relations. He observes that, as Persia is a Muhammadan Kingdom, Muhammadans naturally sympathise with it in its present oppressed condition and repeatedly urge Great Britain to save the Shah's dominions from falling into the hands of Russia. They are, however, apparently ignorant of politics; otherwise they would have urged Great Britain to hasten to take her share in the Partition of Persia, because this would have certainly met with the approval of the Cabinet. Indeed, they should bear in mind that there is no section in the political code of Europe making it obligatory for the strong to attend to the voice of the weak. Continuing, the writer says that, failing to induce Great Britain to take action in the matter, they turned their attention to Turkey, which published a strong note in connection with Russian aggression in Persia. In reply Russia admitted Turkey's right of interference in Persian affairs, and this practically means that the latter country is in every way entitled to a share in the Partition of the Shah's dominions. Next the writer says that Persia can only be saved by either the exertion of Persian nationalists or by her surrender to Turkey. Proceeding, he says that the proposed Russian railway through Persia will benefit Great Britain, seeing that the awakening among Egyptians is causing her not a little uneasiness concerning the protection of her route to India. In conclusion, he says that Russian aggression in Persia has made a deep impression on the Afghans, who are watching the manner in which the Anglo-Russian Convention is being carried into effect with great anxiety.

Muhammadans and the British Government.

2. The *Zamindar* (Lahore), of the 16th January 1912, publishes some verses from one "Anjum," of Gya, in which the writer says that, although (Indian) Muhammadans are living far from their co-religionists in Tripoli and Persia, still, bound as they are to the latter by the chain of Islam, they cannot but feel uneasy when they hear accounts of troubles and misfortunes befalling them. Continuing, he deplores the want of the sense of honour and shame in Muhammadans; and says that Europe has trampled on Morocco, the condition of Persia is pitiable, the fate of Turkey is trembling in the balance, and decline has overtaken Islam. He also ridicules the vaunted philanthropy of Europe, which has destroyed Morocco and is now practising oppression on innocent Persia; deplores the abject condition of Islam, the star of the glory of which was at one time in the ascendant; and says that there is nobody for Muhammadans to appeal to in their present distress except the British Government.

The *Pioneer* and the *Times* on Persian affairs and Indian Muhammadans.

3. The *Zamindar* (Lahore), of the 13th January 1912, has a note entitled "Poison and its antidote." It is a pity, says the paper, that semi-official organs like the *Pioneer* and the London *Times* are writing about Persian affairs in a manner calculated to deeply offend the feelings of Muhammadans. After stating that the *Pioneer's* remark, *viz.*, "we have not the least care for the religious feelings of Muhammadans," and the *Times'* remark, *viz.*, "one drop of the blood of a European soldie is more valuable than the liberty of the entire Persian nation," (*sic.*) are poisoned arrows inflicting on the feelings of Muhammadans wounds calculated to remain unhealed for centuries, the writer says that he holds, as an article of faith, that the British public, in spite of their imperial power and greatness, are naturally just and righteous. Hence it is that while the writings of the *Pioneer* and the *Times* are as poison to Muslims, those

of the *Daily Chronicle* and the *Daily News* serve as an antidote. The paper then publishes extracts from the papers named in support of its assertion, and says that now, when the Islamic world is enveloped in the darkness of calamities and distress, the efforts of Lords Curzon and Lamington and the sympathetic attitude of truth-loving and sincere papers like the *Daily Chronicle* and the *Daily News* serve as balm to the wounded hearts of Muslims. If Russia had taken possession of the whole of Persia, Muhammadans would have silently mourned over Persia's fate. They would have thought that the ruin of poor, unfortunate Persia was due to her inability to withstand her enemies, and that her weakness had laid her open to the aggression and brigandage of the Czar of Russia. But now their hearts are deeply wounded when they see a short-sighted British statesman making common cause with the brigand Emperor, and doing a thing which is causing the most widespread grief throughout the whole Muslim world. Is it quite in accordance with Sir Edward Grey's political faith that, in addition to foreigners, even Englishmen should be afforded an opportunity of alleging that the British Lion is a partner in the unholy conspiracy? As British subjects, it is the duty of Muhammadans to strain every nerve to maintain the greatness of the British Lion, and to see that the national honour of the British people is not lowered in the estimation of the world. But this is only possible if they have sufficient confidence in themselves, and also strength enough to prove a pillar of iron for Great Britain in time of need.

(*b*)—*Home.*

Lord Crewe and self-government in India.

4. The *Paisa Akhbar* (Lahore), of the 15th January 1912, has an article headed "Lord Crewe, the Secretary of State for India, and the dream of self-government in this country." It is generally believed, says the paper, that there is every probability of a liberal and broad-minded statesman like Lord Crewe conferring self-government and extraordinary rights on the Indian people, and some people even go the length of saying that it would not be surprising if, in a decade or so, Indians are granted the colonial form of self-government. There can be no doubt that the establishment of the colonial system of self-government in India at the present moment is considered to be further beyond the range of practical politics than the annulment of the "settled fact" of the Partition of Bengal; but when the latter apparent impossibility has been rendered possible, there appears to be every probability of self-government being conferred on the country. It is quite possible that some people may still cling to the belief that England will never be so far guided by "statesmen of the Congress school" as to confer *Swaraj* on Indians without consulting the views of seven crores of Muhammadans on the subject; but they should bear in mind that the feelings of Muhammadans were totally disregarded in bringing about the annulment of the Partition of Bengal. There is, however, every possibility of the "statesmen of the Congress school" inducing Muhammadan leaders to establish a *modus operandi* on the basis of mutual understanding; and a *rapprochement* between the two communities in a manner calculated to safeguard Muslim rights and interests is eminently desirable.

Government and Indian Muhammadans.

5. The *Zamindar* (Lahore), of the 17th January 1912, has a note entitled "A ray of hope." It says that sometime ago the Pharaoh-like and God-forgetting Editor of the London *Times* made the heart-lacerating remark that one drop of a European soldier's blood was more valuable than the liberty and independence of the entire Persian kingdom. This, it adds, took the Muhammadan world by surprise; seeing that the paper named is known to represent the thoughts and feelings of the statesmen of England. At the present moment, England has the pride and distinction of governing more Muhammadans than any other country. Under these circumstances it is natural that Muhammadans should feel deeply hurt if a member of the ruling race goes to the length of attacking Muhammadans or Muhammadan countries in the manner the *Times* has done. Accordingly, Indian Muhammadans held meetings in different cities in India to protest against the *Times'* remarks referred to above and forwarded an account of the proceedings of those meetings

to the Imperial and the Indian Governments, as also to Sir Edward Grey, with the result that the eyes of the *Times* were opened and it has now come to realise the errors of its ways. Not only has the *Times* changed its attitude, but Sir Edward Grey also has been forced to admit his mistake. This should serve as an object lesson to Indian Muhammadans, who are convinced that Englishmen alone in the whole of Europe are apt to raise their voices in support of justice and good faith whenever they come to know the true condition of affairs.

The *Zamindar* and Muhammadans.

6. The *Hindustan* (Lahore), of the 12th January 1912, publishes a paragraph headed "Advice to Muhammadans to follow in the erring footsteps of Bengalis." It publishes an extract from the *Zamindar* in which the paper named urges Muhammadans to learn a lesson from the struggles of Bengalis and their tenacity in carrying on an agitation against the Partition (*vide* paragraph 8 of Selections No. 2), and says that the form in which the article has been laid before crores of Muhammadans is not only dangerous in the extreme, but open to grave objection. Bengalis, it adds, resorted to agitation in order to secure the annulment of the Partition; but the *Zamindar* urges Muhammadans to do likewise, without telling them the end in view. Does it show that the paper named is wise or wishes the Muhammadan community well, when it exhorts Muhammadans to act as Bengalis unfortunately did and bring upon themselves deportations, imprisonment, and hanging? When Bengalis did this they were sharply reprimanded; now Muhammadans are incited to do exactly the same to gain their ends and are told that the Bengalis, who resorted to illegal methods and paid the penalty of the law, have performed a "sacrifice" which is worthy of imitation by the Muhammadan community. Can it be doubted that these teachings are bad and calculated to cause a breach of the peace? It is, however, a matter for satisfaction that many sober-minded Muhammadans are opposed to such teachings. It is the duty of Government, which is responsible for the peace and well-being of the country, to put an end to such writings. Indeed, all reasonable persons are expressing surprise at its inaction.

An objectionable poem.

7. The *Hindustan* (Lahore), of the 12th January 1912, has a note entitled "Attempts to inflame the minds of Muhammadans." Attempts, says the paper, are being made on all sides to inflame the minds of Muhammadans. Dr. Muhammad Iqbal, who once sung the song "Our India is the best of all countries in the world," subsequently sang in a different tune, the burden of which was "we are Muhammadans, and the entire world is our home." He has now descended into the arena again and has tried in a poem to inflame the minds of his co-religionists in language at once guarded and significant. But whatever the language may be, there can be no denying the fact that a secret motive inspires the poem. This cannot be concealed from the eyes of those who are in a position to see. The paper then goes on to publish a few verses from the Doctors' poem entitled "Glad tidings of morning."

An India Council for the King.

8. The following is from the *Panjabee* (Lahore), of 18th January 1912:—

"The *Pioneer* makes a novel suggestion that the King should have an India Council and that the present Cabinet, being a party body, is not competent to advise His Majesty in Indian matters. It is only an unbridled Anglo-Indian paper that can put forward a claim so palpably absurd as this. If the King and his constitutional advisers can deal with the affairs of the whole British Empire, they are certainly competent to deal with India. But the *Pioneer's* plea is to rise superior to the party influences of the Home politics. But in so doing it is asking for some form of specialisation of Indian control and thus to secure the supremacy to Anglo-Indian policy and methods. That would be a calamity for India; for what abiding good we have been enjoying is the effect of direct Parlimentary control of India. 'It is right and necessary,' says the Allahabad paper, 'that the executive power in India should have the power of swift and occasionally secret decision.' Why? If this is the trend of Anglo-Indian thought produced as a consequence of the Royal visit, we must deplore the sad use to which the great event is put. We rather think that as a consequence of the Royal visit India is to be governed for the benefit of Indians and they should have a constantly increasing share in it."

The Hindu-Muhammadan problem.

9. The following is from the *Panjabee* (Lahore) of 20th January 1912 :—

"So long as the wind blew uninterruptedly in the direction indicated by the Muslim League, the talk of a Hindu-Muslim *rapproachement* was gall and wormwood to the 'forwards' among the Indian followers of the Crescent. As soon as the wind has veered round, and refuses to follow the directions of the Muslim League, everybody in the Muslim League camp has begun to talk of a 'change of policy' with regard to 'other communities,' particularly the Hindus. Apparently policies and principles are like *achkans* and *angrakhas* to be changed with every variation in the temperature, however sudden or accidental. Almost everybody who is anybody in the Muslim League camp—who, on the eve of the Coronation Darbar, would have boxed your ears if you had asked him for a change of policy—loudly advocated a change of policy, even to the extent of embracing the Hindus, as soon as the Royal announcement modifying the Partition of Bengal was made. The Hindus have never courted a quarrel with the Muhammadans. Rather it may be said to their credit that they have sought peace with their Muslim fellow-countrymen, and have tried to maintain it, even at the sacrifice of their own interests. If they have of late given up the job, at least in some parts of India, it is due to the utter hopelessness of the task. More than once during the last quarter of a century occasions have arisen on which Hindus and Muhammadans have solemnly entered into a bond, so to say, to stand by each other in future; but they have proved only temporary or rather accidental alliances which have been brought to an abrupt termination by our Muslim friends as soon as circumstances have arisen promising more butter on their side of the loaf. History seems to be repeating itself on this occasion also, and it is for our Muslim League friends to see that it does not repeat itself quite to that extent it did on former occasions. For the wind, whether in the physical or the political world, is proverbially variable, and the direction it has taken to-day may not be maintained to-morrow. Policies and principles are things which are expected to be more stable than weathercocks.

"The above warning is prompted by the repetition at the present moment of a curious phenomenon which has characterised every attempt at *rapprochement* from the Muslim camp in the past. They have always begun by laying the whole blame for Hindu-Muslim hold-aloofness at the doors of the Hindus. The Muslims have always been the aggrieved party and the Hindus the 'offenders.' On this occasion the old game—whose resurrection at this particular moment is ominous—is being played with a vengeance. In the course of a long communication to the *Muslim Review* of Allahabad a 'Plain speaker' gives a detailed list of Muslim grievances against the Hindus which, he gravely informs the world, stand in the way of a Hindu-Muslim *rapprochement*. The alleged complaints, which are on the lips of more than one Muslim friend of ours, are characteristic of one who is at a loss to explain his own conduct in a doubtful business and tries to hide his confusion in incoherent expressions at other people's expense. So long as Hindus and Muhammadans, says the writer in the *Muslim Review*, studiously abstain from eating together or inter-marrying with each other, the unity of Hindus and Muhammadans would be a remote chance. This is seeking conciliation on impossible grounds. There has of late been a movement among the 'forward' school of Muslims not to take any food 'contaminated' by the touch of a Hindu. This, we are told, is in protest against the Hindu custom not to take food at the hands of a non-Hindu. The fact is conveniently forgotten that it is not from the hands of Muhammadans alone that the Hindus take no food, but at those of all non-Hindus, aye even at those of their own co-religionists belonging to different castes. The same regarding interdining and intermarrying. Seeking unity with the Hindus till the latter might take to dining with Muhammadans and give their sons and daughters in marriage to Muslims is tantamount to seeking no unity at all. Because two communities do not interdine or intermarry, that is no reason why they should be constantly at loggerheads with each other! The absence of interdining or intermarriage is really not so serious a barrier to the cultivation of brotherly, or at least friendly, relations, at any rate politically, between two communities destined to claim the same country as their own for all time to come.

"In fact, the Hindus and Muslims, especially the large masses, have ever lived in amity and concord, and whatever there has been of late of estrangement and discord has its origin in the development of a sudden and selfish hankering among a section of educated Muhammadans for a 'larger share' of official favours. Thirty years ago things were different, but then Sir Sayed Ahmed thought Hindus and Muhammadans as his two eyes, and had seen no motive to do away with one of these in order to see only one side of things. In this connection we cannot do better than see what a Muslim Leaguer himself, in this supreme moment of rude awakening, has to say regarding things as they were then and as they are now. In the course of a letter to the *Pioneer* Mr. S. Raza Ali, Secretary, District Muslim League, Moradabad, writes :—

"'We, Indian Mussalmans, have been pursuing a definite and deliberate policy which has resulted in an almost total estrangement between our Hindu fellow-subjects and ourselves. Thirty years ago people certainly had greater respect for religion than they have to-day,

but the distinction between a Hindu and a Muslim was practically unknown outside the sphere of strictly religious matters. Everything is so changed now-a-days.'

" Mr. Raza Ali is one of the high priests of the separatist propaganda and has done his level best to keep Hindus and Muhammadans apart in all matters pertaining to their common national interests. Yet such is the chastening effect of an unexpected blow that he has relapsed to sobriety with a bound and has come out with the truth, the whole truth, regarding the situation. We read—

"'Now, who is responsible for the feeling in the country? Of course, the Mussalmans say this is due to the aggressiveness of the Hindus, whose desire is predominant to be in every walk of life. But when the country is freed from this scourge of religious bitterness, I am afraid the future historian will have to apportion the major portion of the blame on the minor community.'

" There is another significant confession :—

"' Our Hindu fellow-subjects may have a legitimate grievance against us because we lavished on our co-religionists of Turkey and Persia the love that was the due of our neighbours, or because we lived for generations on the banks of the Ganges and the Jumna, yet we always dreamed of the Euphrates and the Tigris.'

" This an obvious dawn of wisdom which we hope no circumstances will arise to quench on the horizon. Mr. Raza Ali thinks that the dreams of Pan-Islamism are going to vanish with Turkey and Persia, and since British policy 'cannot take into consideration the feelings of the Muslim subjects of the Empire,' the time has come for a change of policy with regard to Hindus. The Hindu leaders, he thinks, desire unity, but '*they want it in reality, not in name.*' Exactly. The solution of the Hindu-Muslim problem, he says, would afford considerable relief to the Government. That also is true. It is also the King's wish. His Imperial Majesty's farewell message to India, understood in its proper spirit, carries a distinct hint in this direction. There must have been something in the special invitation to the Aga Khan, the high priest of the separatist propaganda, at the Imperial departure at Bombay. Indeed, all indications point to the desirability of our Muslim League friends realising the blunder of separatism."

10. In an article headed "Nawab Vikar-ul-Mulk's views" the *Observer* (Lahore), of 20th January 1912, makes the following remarks :—

The annulment of the Partition of Bengal.

* * * * * * * *

" As for the main issue itself—the revocation of the Partition—we have to state that it has unquestionably given rise to disappointment among the Muslims of Eastern Bengal, and to irritation throughout the rest of Muslim India. Without questioning the equitable character of the basic principle of Lord Curzon's policy, Lord Hardinge's Government have striven to over-emphasise a merely sentimental grievance and to lay unction to the Bengalee sore, without, as it appears to the Musalmans, paying correspondingly great attention to Muslim sentiment and taking full note of the sacrifice which the change is bound to exact from the Musalmans of the United Provinces. Their irritation is all the keener for the abruptness of the move and the unexpectedness of the manner in which the change has been effected without consulting Muhammadan opinion. The signal triumph of Bengalee agitation, despite repeated official assurances to the contrary, has created quite a ferment in Muslim circles; and Nawab Vikar-ul-Mulk, the worthy disciple on whom the mantle of the great Syed has fallen, was certainly within his rights in drawing forcible attention to the feeling. It may be news to Mr. Siraj-ud-din that as a result of the new situation, one of the Vice-Presidents of the All-India Muslim League has openly gone over to the Congress fold; that a public meeting at Calcutta has discussed the question of the Muslim attitude towards the National Congress; and that many voices have been raised, asking for a reconsideration of Muhammadan policy and re-adjustment of the political focus of the Indian Musalmans. And yet Mr. Siraj-ud-din would have us believe that Nawab Vikar-ul-Mulk stands alone in his criticism of the measure.

" Of course, the innate good sense of the Muslim community has asserted itself; and on second thoughts they have recovered their normal composure. The fact that the change has been proclaimed from Royal lips is the deciding factor in the situation. Though disappointed, they accept the announcement as marking the consummation of the will and pleasure of their sovereign, and as such they bow their heads in obedience to the Imperial command, in the confident hope that suitable measures will also be taken to safeguard their vital interests and to assure to them the continuance of the advantages which had accrued on the separation of Eastern Bengal from Western Bengal."

The Punjab Council Regulations.

11. The following is from the *Observer* (Lahore) of 20th January 1912 :—

* * * * *

"But although the 'settled fact' of the Bengal Partition has been unsettled, the Musalmans still place too much reliance on the sense of justice and fidelity to promise of the Government of India to entertain any fears on the score of their separate representation. They cannot for obvious reasons support the Hindu campaign against the regulations. It is against their interests and, they feel, against the real interests and political progress of the whole country.

"But with regard to the regulations of the Punjab Legislative Council, the Musalmans are at one with the Hindu critics in wishing for a re-consideration of the Regulations of the Provincial Council. This is the only Province which grants no communal representation to either section of the Indian community. In spite of the repeated representations of the Muhammadans, the anomaly has not yet been removed. It was by the merest accident that last time the Muhammadans secured three out of the five seats open to election in the Provincial Council. The Hindus have, however, closed their ranks now, and it is almost certain that next time Musalmans will hardly get more than a seat or two by election out of the seven seats now proposed to be filled in by this method. The Punjab Legislative Council consists of 25 members, of whom 14 are non-officials. Musalmans constitute 54 per cent. of the population and are, therefore, entitled to nearly 8 of the 14 non-official seats. They are, however, content with the 7 seats allotted to them and do not grudge a slightly disproportionate representation to other communities. When, however, it is remembered that Government has recently limited the field of nomination by throwing open two seats to the District Boards, and that unless the regulations are modified, the Muhammadan elected members are certain to be in an overwhelming minority, if any are elected at all next time, it is not unnatural that they should appeal more strongly than ever for a removal of the anomaly.

"This state of affairs can be remedied in one of three ways. The Government may follow the rules regulating the general elections of most of the first class municipalities and grant communal electorates to both Hindus and Muhammadans. To this the Musalmans would not object, provided their interests are duly safeguarded. Secondly, the examples of other Provinces may be followed and sufficient separate representation granted to the Musalmans alone by the constitution of separate Muhammadan electorates. This would be welcomed by the Musalmans and bring the Punjab in line with other Provinces. Thirdly, existing electorates might be required to return Hindus (including the Sikhs) and Muhammadans alternately. This should meet with the approbation of all who object to the creation of an 'iron wall' between Hindus and Muhammadans. It would minimise friction and lead to the election of men liked by both Hindus and Musalmans. It is, at any rate, incumbent on the Government to modify a system of elections which is unpopular with both Hindus and Muhammadans and gives satisfaction to none."

Sind and the Punjab.

12. The following is from the *Tribune* (Lahore), of 24th January 1912 :—

"Vehement protests, but not very vocal, are being made in Sind against the amalgamation of that province with the Punjab. We have been indignantly assailed for making such a proposal, but beyond mere negation all our arguments have remained unanswered. The Punjab is backward—coming from Sind such a charge is mildly surprising—the Punjab Government is backward, the Punjabis are selfish and they will swamp Sind, and so on and so forth. Well, the Punjab is so backward that there are five fully equipped first grade colleges in Lahore, a distinction which belongs to no other city in India except Calcutta. Although an inland city Lahore is a great industrial centre and business is expanding in every direction. We have not the slightest intention of seeking to benefit the Punjab at the cost of Sind, or of subordinating the interests of that Province to those of the Punjab. What we propose is a scheme of mutual benefit which will be helpful to Sind and the Punjab alike. We have said that Sind has derived no benefit from the connection with Bombay, and a mere denial of this statement does not prove the contrary. Sind is severely let alone and has no share in the progress and prosperity that have come to the Bombay Presidency. In the professions, in the public service, there is no comparison between Bombay and Sind. Only one Sindhi holds the office of Sessions Judge. No Sindhi has ever been appointed Collector and none will ever be appointed. It is contended that the education Sindhis receive is superior to that of the Punjabis. Perhaps that is the reason why only one or two Sindhis have passed the Indian Civil Service examination while more than half-a-dozen Punjabis are in that service, although the British connection with Sind is earlier than with the Punjab. May we inquire how many Sindhis have passed the Indian Medical Service examination and what is the number of Sindhi Assistant Surgeons? The Punjabis are so backward that the largest number of Indians in the Indian Medical Service are Punjabis, Punjabi Civil Surgeons and Assistant Surgeons can be counted by the score while some of the best physicians and surgeons in the country are Punjabis. The Punjabis have availed themselves of every opportunity open to them and there are splendid examples of associated effort among them.

They are not to blame if the Punjab Government has not kept pace with the people. The amalgamation of Sind, as we have pointed out, must inevitably react on the Government which would be improved directly. The public opinion of Karachi and Sind and the non-official European opinion of Karachi would make themselves felt while the claims of Karachi to development will never be ignored. United Sind and the Punjab may become a great industrial and commercial Province, especially after the construction of the Trans-Persian Railway. Even otherwise the Punjab is making headway, but Sind will never be a partner of Bombay in its greatness and achievement."

## III.—Native States.

Kashmir affairs.

13. The *Rajput Gazette* (Lahore), of the 13th January 1912, publishes an article headed "The *Paisa Akhbar* and the Jammu and Kashmir State." The *Paisa Akhbar*, it says, publishes an account of a case, in which the accused, one Raja Hayat Ali, a Musalman *rais* of the Kashmir State, and others were sentenced to death by the State Courts. The Hon'ble Mian Muhammad Shafi, who advocated the cause of the accused and who felt convinced that justice was not done to the latter, submitted an appeal to the Government of India through the Resident of the State. The Government of India, however, finding the accused wholly innocent, ordered their acquittal; but they were not released from jail until the Hon'ble Mian Muhammad Shafi had moved the Assistant Resident at Sialkot.

Commenting on the above the paper says that, simply because the complainant in the above case was a Hindu, the *Paisa Akhbar* tries to exaggerate the alleged injustice and hardship caused to the accused. In doing so it is guilty of creating disunion, and of widening the gulf between Hindus and Muhammadans.

## IV.—Kine-killing.

Kine-killing and Muhammadans.

14. The *Jhang Sial* (Jhang), of the 13th January 1912, has a paragraph headed "Kine-killing and Muhammadans." Now, says the paper, that Muhammadans are going to effect a change in their policy it is necessary to tell them plainly that, so long as they do not give up slaughtering cows there is no probability of amicable relations being established between them and Hindus.

## V.—Native Societies and Religious Matters.

The Gurukula.

15. The *Loyal Gazette* (Lahore), of the 14th (received on the 25th) January 1912, publishes a leaderette headed "The Gurukula has been exposed." While establishing the Gurukula, says the paper, Mahatma Munshi Ram tried his best to convince the Arya public that the institution named would create eminently learned scholars who would help in the dissemination of the Vedic religion throughout the length and breadth of the world. It is for this reason that he succeeded in collecting lakhs of rupees from Arya Samajists. How far, however, the institution named has helped in the attainment of the end the Lala had in view can be gathered from the statements which five Arya Samajists of Kasauli communicated on the 15th September 1910 to Lala Ram Krishen, President of the Arya Priti Nidhi Sabha, after visiting the institution personally. They also embodied the result in a book in which they have proved the following:—

(1) That gross illegalities are committed (*Aryashahi*) in the administration of the Gurukula.

(2) That all gentlemen and learned persons invited to the Gurukula are insulted.

(3) That the students and teachers of the institution are in the habit of committing unnatural offences.

(4) That students of the Gurukula are in the habit of quarrellin with each other.

(5) That unnatural offences are committed by the students with each other.

Next it reproduces the communication which one Pandit Atma Ram, Bedi of Behbiyal, Ambala District, published in a recent issue of the *Indar*, in which the writer states that he sent his four sons to the above institution, and that when they returned he found that not only had they made no progress, but that they had lost even their health. The paper concludes by urging all those who are champions of morality to join with the Editor of the *Indar* in protecting the children of their simple-minded fellow-countrymen.

A complaint against the *Afghan* newspaper.

16. The *Jhang Sial* (Jhang), of the 13th January 1912, publishes a paragraph entitled "Fresh mischief-making by the *Afghan*—worthy of the attention of Government." Some time ago, says the paper, the *Afghan* called Hindus by the opprobrious names of "cowards," *Dhoti Parshads*, &c., and charged the latter with promoting their advancement by sending their womenfolk to the authorities. The charge in question was not an ordinary one, seeing that it was levelled against Hindu women, who used to throw themselves into the fire in order to save themselves from dishonour. As a consequence, Hindus raised an outcry, and they were justified in doing so. Questions were asked on the subject in the Imperial Legislative Council, and the *Afghan* was going to be crushed when the Frontier Government came to its rescue and saved its vile existence from complete destruction. Instead of learning a lesson from this it has become even more mischievous than before. Commenting on an article appearing in the *Shanti* (Rawalpindi), in which the paper named says that among Hindus it is discreditable for a man to resort to bigamy during the lifetime of his first wife, the *Afghan* says that the holy Vedas also enjoin that brothers should, if they can manage to live in peace, marry a common wife, and that if they can sink all their differences the residents of a whole village should remain satisfied with a single wife. The *Afghan* then goes on to say "O, Hindu Ranis and the goddesses of chastity! God has given you wealth and every comfort. He has also endowed you with great beauty. Why are you then niggardly (in your dealing with others)? . . . . . What is their use if you do not show generosity, courage and forbearance and satisfy the wants of others? . . . . ."

Commenting on the above extract the *Jhang Sial* says that the *Afghan* has shown bad taste in ridiculing "Hindu Ranis and goddesses of chastity" by telling them that it is high time that they revelled in the pleasures of youth and committed promiscuous adultery. After remarking that the *Afghan* would never have dared to attack Hindus as it has done now if it had been punished for its conduct in the past, the *Jhang Sial* urges the Government of the Frontier Province to take steps to prevent the *Afghan* from publishing similar remarks in the future.

## VI.—Legislation.

The Punjab Tenancy Act Amendment Bill.

17. The following is from the *Tribune* (Lahore), of 26th September 1912:—

"Among the Bills that are upon the anvil of the Punjab Legislative Council is the Punjab Tenancy Act Amendment Bill. That the state of the present law is highly unsatisfactory and anomalous can be readily admitted. As Mr. Justice Rattigan observed in 24 P. R. 1907, it often leads to a travesty of justice, which is not surprising since the plaint and the plea are within the mutually exclusive jurisdiction of two different courts, civil and revenue, neither of which has the jurisdiction over the entire dispute. The Chief Court accordingly recommended that the law be amended to remove the anomaly, and specifically suggested that the civil court be allowed jurisdiction over the entire dispute between the

litigating parties. This was, however, not accepted by the Local Government, which has since introduced the aforesaid amending Bill excluding the jurisdiction of the Civil Courts and enlarging that of the Revenue Courts. The Hon'ble Mr. Shadi Lal in his able and well-reasoned Note of Dissent made a strong protest against this attempted transference of the legitimate work of the Civil Court to that of the Revenue Court. In every civilised system of law, as he pointed out with great force, it is the nature of the suit that determines the *forum* and not the plea of the defendant. But in the Punjab it seems everything is being made topsy-turvy. Here the Government in its anxiety to confer upon the Revenue Courts an extensive jurisdiction, unheard of in any other province, is going to ignore altogether the nature of the suit. It is thereby going to do violence not only to every well-established principle of law, but to destroy the rights of the Civil Courts. Even the *Civil & Military Gazette*, which is usually a faithful henchman of the local executive, is constrained to characterise the remedy proposed by the Local Government as a 'bizarre' one. It says that the probable effect of the Bill does not appear to have been grasped by the Local Government, and requires its careful and close attention. It rightly points out that 'the mistrust of the capacities of the Civil Courts implied in the Bill is a very grave matter, and if it is justified their early closure is imperatively called for.' The Chief Court, however, has full confidence in the Civil Courts. The local Anglo-Indian newspaper does not think that the Punjab Government really mistrusts the Civil Courts. It only seeks a way out of the *impasse*. But the remedy proposed is worse than the disease. The possibility of the province, as pointed out by it, running the risk of finding itself under two distinct legal systems, is indeed grave. There is, however, a simple and ready way out, though it is strange to find it not occurring to the local Anglo-Indian newspaper. It is to make the jurisdiction of the Civil Courts in this province stand on an equality of footing with the jurisdiction of Civil Courts in other provinces and to amend section 73 (3) of the Punjab Tenancy Act so that the Civil Court may have jurisdiction over the entire dispute between the litigating parties. This was recommended by the Chief Court and would be heartily welcomed by the litigants. The course proposed by the *Civil & Military Gazette* of having the different branches of the case decided by the courts having at present jurisdiction over them is open to the objection of delaying the decision of the case. Already the law's delay is proverbial and we should be chary of any further addition to it. The best and simplest method is to let the Civil Court have jurisdiction over the entire dispute between the parties."

The Press Act.

18. The *Jhang Sial* (Jhang), of the 13th January 1912, publishes an article headed "The Press Act also is worthy of being repealed." After remarking that now, when 'a settled fact' like the Partition of Bengal has been annulled, Indian journalists feel confident that the day will soon come when the Press Act will also be repealed, the paper says that it is much to be deplored that journalists are regarded with suspicion and are required to furnish securities like ordinary felons. There can be no denying the fact, it adds, that some journalists have overstepped the bounds of moderation; but it is unwise to punish the entire Press for the faults of one or two of its members. The Press Act makes no distinction between the innocent and the guilty; and even those who expressed their satisfaction at the passing of the measure have now begun to decry it. Since the passing of the above law scores of papers that were noted for their unstinted loyalty to Government have been suppressed. As a matter of fact, Government intended to crush mischievous journalists; but the latter have managed to keep themselves in the back-ground and still continue to make attacks (? on Government) from behind the scenes. The law has failed to mend the ways of these mischievous persons, although it has caused immense trouble to noble-minded journalists. Moreover, the dread of the Criminal Investigation Department has so far enervated them as to make it difficult for them to see which of their articles can be classed as objectionable. After remarking that the entire press is unanimously opposed to the Press Act and that the National Congress has, in its recent sitting, adopted a resolution to the same effect, the Editor urges the Government of India to repeal the Act in honour of His Majesty's visit to India. The paper also publishes a cartoon in which an eagle labelled "The Press Act" is shown clutching the turbans of two Indian journalists in its claws. The journalists, while glancing backwards at the eagle, are on their bended knees in an attitude of supplication before His Majesty the King-Emperor, who is about to board a ship in the offing. The letter press is as follows:—"The journalists are praying with folded hands to His Majesty to repeal the Press Act before his departure, so that they may be released from the bloody claws of the law which has endangered their honour and prestige."

## VII.—General Administration.

### (*a*)—*Judicial.*

A complaint.

19. The *Hindustan* (Lahore), of the 12th January 1912, has a note entitled "The new stringent rules restricting the enrolment of pleaders in the Punjab." It refers to the rules recently promulgated by the Chief Court restricting the enrolment of pleaders, and says that they are calculated to cause serious disappointment and loss to those educated persons who intend to follow the legal profession. After remarking that it will be unjust and unkind to deprive those pleaders of the right of practising in Courts who have passed the prescribed law examinations, the paper says that the imposition of the above restrictions at a time when every Punjabi hopes that the Punjab Chief Court will be raised to the status of a High Court is likely to fill their minds with doubts and misgivings. The manner in which the announcement of the above rules has suddenly been made clearly shows that no regard whatsoever has been paid to public opinion. There is, however, room for modification of the rules; and this can be done by allowing those persons who have passed the law examination to practice in the following year if they cannot be permitted to practise in the same year.

LAHORE:

*The 27th January* 1912.

C. STEAD,

*Assistant to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—1·2·12—106—107—C. D.

[ Confidential. ]

[ Vol. XXV. ] SELECTIONS [ No. 5. ]

FROM THE

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Examined up to 3rd February 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
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| 85 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Turco-Italian War.

1. The *Zamindar* (Lahore), of the 19th January 1912, publishes a poem headed "A scene from the battlefield of Tripoli." The writer, a resident of Moradabad—whose name the paper has not been able to decipher—says that he is going to narrate the martyrdom of Tripolitans, the savage ignorance of Italians, and the heroic defence of the Turks. He characterises the war between the King of Italy and the Sultan as a struggle between infidelity and faith. The Italian block-heads, he adds, proud of their navy, gathered together like "thorns and dust," and, thinking that the coast of Tripoli could not be approached by the Turks, took possession of it. As a consequence, that part of the Sultan's territory was converted into an abode of "crows, kites and owls." An impertinent Italian, he adds, came forward and pulled down the Crescent-bearing flag of Turkey from the ramparts of "the Fort." "Ah! In a fit of rage he destroyed the crescent and caused it to roll in dust and blood. When the banner of Islam was destroyed in this way, the *Kaaba* came to be inhabited by idols. When, however, the world came to know of this unjustifiable oppression, the *Mujahids* came in torrents from Arabia, and Sennousis unfurled their banner in the desert. The news then spread that a blood-thirsty army and the warlike Anwar (Bey) had arrived on the battlefield; and that all would now be roused to activity." The Shaikh (Anwar Beg) arrived and delivered a speech in which he said:—"O upholders of Islam! These are the days of trial. Italians have come to practise oppression on Turks and Arabians and they desire to sweep Islam off the face of the earth. They have come to put a spoke in the wheel of Islam, and the time has come when we all should level them (Italians) to the dust." These words filled Muhammadans with excitement—so much so that they were all blinded with enthusiasm. They drowned all their thoughts in their sole desire for *Jehad*, and every zealous (*lit.* one who is ready to give his head) Muhammadan carried his life in his hands. The welkin rang with cries of "God is great" and every devoted Muslim was transported beyond all bounds by his anxiety to attain martyrdom. They (Muslims) then came on the battlefield like lions, uttering the *Kalima*. He (Anwar Bey) then challenged General Caneva and said:—"O Caneva! Come to the arena without loss of time if thou hast any claim to bravery. What art thou and what do we think of thy innumerable hosts? Success has always been on our side and victory follows us everywhere. We have no equals in bravery, and will sweep off thy head as if it were an ear of corn. Muhammadans have pronounced the *azan* (call for prayers) even in Christian Churches, and, while they will go straight to paradise after attaining martyrdom, thou wilt go to hell (*lit.* a filthy place)." These words enraged the black-faced (Caneva) who brought his troops to the ramparts of his fort; with the result that a terrible battle ensued between Italians numbering 20,000 on one side, and Turks numbering only 2,000, on the other. The battle raged fiercely and streams of Italian blood began to flow on the battlefield. In the end, the Turks were victorious and regained their lost forts and fortresses.

The Turco-Italian war.

2. The *Zamindar* (Lahore), of the 18th (received on the 26th) January 1912, publishes some verses entitled "The gist of Islamic feelings" in which mention is made of the Italian defeat at Derna and the rising of the Berbers and Sennousis. In conclusion the poet expresses surprise that the King-Emperor should meet the Czar, Kaiser, the Emperor of Austria and King of Italy; seeing that "there is no occasion for a sober man to join the society of four drunkards."

The Turco-Italian war and the Russian aggression in Persia.

3. The *Zamindar* (Lahore), of the 27th January 1912, publishes a communication from one Sayad Abd-us-Salam, of Delhi, headed "Russian and Italian oppression in Tabrez and Tripoli (respectively)." After the usual violent denunciations of Russian and Italian aggression the writer says

that the English are a noble race; but, unfortunately, the British Foreign Office is at present under a Minister who is following a line of policy that is calculated to injure British prestige in the eyes of the Islamic world. Sir Edward Grey may be afraid of Germany, but this is nothing in comparison with the fear of the Czar that is entertained by Muhammadans, who can, under no circumstances, tolerate the idea of Mughals and Persians being subjugated by Russia. Continuing, the writer says that the present is a critical time both for Muhammadans and their rulers; and it is high time that the British Ministers abandoned their misguided policy. "We should not, however, rest here alone. We should let the world know that, although we are not fit successors of a high-minded and a devout nation, still we are not prepared to yield without fighting with our sword." Next the writer urges Muhammadans to hold meetings in all parts of the country with a view to declaring a boycott against all articles manufactured in Italy and Russia; and concludes by remarking that Muslims should bear in mind that those followers of the Prophet who buy things made in the above-mentioned countries will never attain salvation.

The *Englishman* and Muhammadans.

4. The *Paisa Akhbar* (Lahore), of the 20th and 21st January 1912, publishes a leader headed "The Muslim problem." Referring to the *Englishman's* leading article under the above heading and after publishing extracts from the same, the paper says that the Anglo-Indian daily of Calcutta is wrong in holding the terms "Dar-ul-Harab" and "Islamistan" to be synonymous. "Dar-ul-Harab literally means "Land of War," but in Islamic phraseology it means "the country inhabited by infidels on whom it is lawful to wage war, and also the country in which Muhammadans are not allowed to perform their religious duties without restraint." Russia was at one time a "Dar-ul-Harab", when Muhammadans were persecuted in that country on account of their religion. India, however, cannot be called by that name, seeing that here Muhammadans meet with no interference in the performance of their religious duties. "Islamistan," on the other hand, is a coined word which means "the abode of Muhammadans" or it may mean "The Islamic World." Under these circumstances, the *Englishman* has made a gross blunder in confounding one with the other. Continuing, the paper also takes the *Englishman* to task for making veiled attacks on Muhammadan loyalty; and says that for the last century and a half Muhammadans have given ample proof of their loyalty in sacrificing their lives under the British flag.

Capture of Turks on English and French vessels by Italian.

5. The *Observer* (Lahore), of the 27th January 1912, publishes the following under heading "Italy running amock":—

"Italy had supposed that she would find the task of conquering and subjugating Tripoli a run-over. In this she has been sorely disappointed. Arabian valour has come to the rescue. Though the Turks had shown culpable negligence in manning Tripolitan defences and in sending sufficient troops to Tripoli, yet the sons of the desert have retrieved the situation and are offering a stubborn resistance to the Italian advance. Disappointed in this, Italy appears to be running amock. But her mad freaks on the sea have brought her perilously near war. She has more than once seized neutral ships which have had to be given up. Now Italy has created quite a hornet's nest round her by seizing a number of Turks on a French and an English vessel, carrying them away as prisoners of war. The details of the capture and the tremendous excitement to which it has given rise will be found summarised in another column. The English Parliament is not sitting and it is known not what action the British Government has taken to vindicate the honour of England and to bring the impertinent Italians to their senses. France has, of course, decided on strong steps, and not contenting herself with a formal protest, she is resolved to go to any length to establish the rights of neutrals. Speaking in the Chamber of Deputies, M. Poincare, Prime Minister, made a statement which was enthusiastically applauded by all parties. He emphatically declared that 'neither in international nor in civil law could France surrender the Turks seized on board the French steamer *Manouba*. Only after Italy had given up the Turks could the necessary investigation be permitted. The French Government have informed Italy that provided the Turks were brought back to a French port identity would not be investigated and the testimony of the Italians would be taken. All other points of the dispute would be submitted to The Hague. French papers declare that France will insist upon compliance, going, if necessary, as far as a diplomatic rupture. Later news says that it is announced that the pourparlers on the subject of the release of the Turks seized on board

the *Manouba* are proceeding favourably. It is officially stated that Italian enquiry corroborates the report that there are several doctors and hospital attendants among the *Manouba* prisoners. Others are stated to be treasury clerks. The wording of the note preliminary to their liberation is now being discussed.

## (*b*)—*Home.*

The Governor of Madras.

6. The *Tribune* (Lahore), of the 30th January 1912, has the following :—

"Speaking at the twenty-second anniversary meeting of the Young Men's Christian Association of Madras on the 24th instant, His Excellency the Governor referred in a pointed manner to his own transfer to Bengal and to the appointment of 'some one else' in his place at Madras. The choice for the Governorship of one Presidency falling upon the Governor of another Presidency during his incumbency of office is in itself unprecedented. That such a choice should have been made for Bengal which is admittedly still in a temper so soon after the arrived of Lord Carmichael at Madras and with a full knowledge of his immense popularity is certainly not without its significance. It does not need a prophet to know that in the policy underlying the series of acts an important change of venue has been intended. It has evidently been decided to take advantage of the tranquil, contented and happy state prevailing in the Southern Presidency. Further the fact that Madras feels keenly disappointed at the apparent neglect in the distribution of the Royal boons should not be lost sight of. Taking all this into consideration the reference made by Lord Carmichael to his own transfer and to the appointment of 'some one else' to Madras conveys its own meaning.

* * * * *

"The disposition of the Liberal press in England to regard the recent changes in India in the same light in which the grant of self-government to South Africa is regarded, and Lord Carmichael's reiteration of 'some one else' to be appointed in the tranquil atmosphere of Madras should be read together to grasp the full import of the changes."

Government and Muhammadans.

7. The *Curzon Gazette* (Delhi), of the 23rd (received on the 30th) January 1912, publishes a leader headed "What should Muhammadans do." The paper refers to Nawab Vicar-ul-Mulk's article in the *Aligarh Institute Gazette* on the above subject and the suggestions made therein ; and says that it is true that His Majesty the King Emperor himself has announced the annulment of the Partition of Bengal, but the editor is not prepared to admit that one should invariably approve of whatever is announced by His Majesty, (especially) if the same goes against his conscience. This is against his (the editor's) religion. His religion teaches him that nobody except God is infallible. After remarking that the announcement was made at the suggestion of Lord Crewe and his counsellors, the editor says that it must be admitted that the annulment of the Partition has greatly injured Muhammadans. Before the annulment they were free, but now they have been placed in a position of slavery to those who were formerly their subjects. Continuing, the editor says that Indian Muhammadans naturally sympathise with their co-religionists in other parts of the world, and that they declare that the abject condition of Muhammadans in Tripoli, Persia, and Morocco, and, lastly, the annulment of the Partition of Bengal have deeply wounded their feelings.

The *Musalman* (Amritsar), of the 23rd January, also discusses the subject in a similarly bitter tone; and says that, hitherto, (in their relations with Government) Muhammadans have behaved like abject sycophants devoid of all sense of self-respect.

Muhammadans and their future policy.

8. The *Zamindar* (Lahore), of the 19th January 1912, publishes a communication entitled "The future policy of Muhammadans and the *Leader* of Allahabad." The writer—Mr. Nazir Ahmad of Benares—refers to the recent territorial changes and other matters, and says that there can be no doubt that Indian Muhammadans will never forget the indifferent and inconsiderate manner in which they have been dealt with by Government on two occasions. Some time ago an aggressive attempt was made to deprive Urdu of its exalted position. The attempt succeeded, and Urdu was, for all

time to come, made a joint vernacular with Hindi in the greater part of Northern and Eastern India. Now comes the announcement regarding the annulment of the Partition of Bengal. This measure has been carried into effect in total disregard of the future welfare of the Muhammadans of Eastern Bengal, the safeguarding of which being regarded as unworthy of consideration (on the part of Government). "Our" feelings and aspirations have been dismissed with the mocking remarking (*lit.* "making mouths"), that "we" are loyal and contented. What an excellent reward for "our" loyalty and contentment! After remarking that Muhammadans will still continue to remain as loyal as before, the writer says that they should follow the advice of the Nawab Vicar-ul-Mulk; and, relying on God and the power of their arm with due regard to the altered circumstances of the country, should co-operate with each other in building the castle of their nationality.

Alleged unreasonable demands of the Muhammadans of Bengal.

9. The following is from the *Tribune* (Lahore), of the 30th January 1912:—

"Our Calcutta contemporaries have published the full text of a letter which has been addressed to the Private Secretary to His Excellency the Viceroy by the Honorary Secretary of the Central National Muhammadan Association, Calcutta, on behalf of the Committee of tha body. The letter is deserving of notice because it contains demands and makes requests tot Government which are absurd and manifestly unreasonable. Let us say at the outset that we hope for the credit and good name of the Muhammadan community of Bengal, that the Central National Muhammadan Association of Calcutta does not voice the feelings of the community and that the representation in question is the work of a number of self-seeking and ambitious men who are anxious to make the most they can of the present opportunity in the personal interest of themselves and of their friends. We should be indeed very sorry to find that the absurd and unreasonable requests made in the representation have even the partial support of the Muhammadan community of Bengal. This would again force us to the conclusion that the Muhammadans are not being well and wisely served by those who profess to be their leaders. These requests, if granted, will divide Hindus and Muhammadans throughout the length and breadth of the entire Province into two hostile camps, a contingency which both Government and the men of sense and reason among the people themselves are anxious to avoid. With the two communities in the Province ranged into hostile camps the task of Government would be made very difficult indeed. In fact such an arrangement would be possible only if the officers of Government accord partial treatment to the Muhammadans. It is true that in some Provinces of India such partiality has been shown to Muhammadans both directly and indirectly but, to the credit of the British officials, it must be said that it has never been so bold and naked as the Committee of the Central National Muhammadan Association would like to have it. The task of Government in such Provinces has indeed become very difficult. The confidence between the rulers and the ruled which is so necessary for successful administration has been reduced to a minimum. Suspicion and mistrust have taken the place of confidence and trust. The Hindus are sullen and morose because they have been and are being treated as if they were, to use the words of the President of the last Indian National Congress, the remnants of a disinherited race. The Muhammadans on the other hand, having got far more than their due, are elated and in their elation have entirely forgotten their obligations and responsibilities, not only towards Government, but also towards their Hindu fellow-countrymen. The grant of special favours to them has emboldened them to carry their propaganda of selfishness to extremes, and they are making claims and demands which no sensible and impartial authority or tribunal can grant without inflicting gross and substantial injury on the Hindus. These demands are based on a policy which is as unreasonable as it is in the long run sure to prove suicidal. The policy in question deserves unqualified condemnation in the best interests of the people. We all must remember that the interests of Government and the people are identical and that these interests are bound to suffer if Hindus and Muhammadans instead of adopting a policy of co-operation and mutual trust, follow one of hostility and mutual jealousy.

"We shall now notice the demands put forward in the letter of the Central National Muhammadan Association. The first demand is that 'half the Indian Members on the Bengal Governor's Legislative Council should, at least, be Muhammadans.' It is suggested that these might be appointed by nomination, by mixed electorates and by separate electorates. It is pointed out further that 'what the Committee are concerned with is the broad point that in view of the Muhammadan population, in United Bengal, equalling, if not appreciably exceeding, the Hindu population, the number of Muhammadan representative, on the Governor's Legislative Council should at least be always equal to that of Hindu representatives.' It has evidently not occurred to the authors of this representation that the demand that the number of members in the Council of the Governor should be determined merely by the numerical strength of the population of the two communities represents the height of absurdity. If the standard of numerical strength alone were taken as the guide in this matter, the Muhammadan

communities of the United Provinces, Madras, Bombay, the Central Provinces and the newly constituted Province of Behar and Orissa would get a very inadequate representation indeed in the Legislative Councils of the Provinces. Such a standard whilst giving the Muhammadans in the Punjab and Bengal an undue and altogether undeserved preponderance in the Councils, would practically drive them out of the Councils in such Provinces as Bombay, Madras, the Central Provinces and the United Provinces, and the newly constituted Province of Behar and Orissa. The constitution of the Legislative Councils is based on certain definite objects, the first of which is that all important interests should be adequately represented. It is clear that if the Councils are constituted in accordance with the numerical strength of the population the non-official European communities would be simply nowhere. Again, commercial and landed interests would suffer altogether if they are not properly safeguarded. Again, certain seats have to be offered for election by the people, and the application of the test of population suggested by the Central National Muhammadan Association of Calcutta would entirely defeat the object which Government has in view in offering a certain number of seats for election. This object is to secure a number of members who would represent the people, and it will be impossible to get the right stamp of popular representatives if the discretion of the electors is unduly and even unnecessarily fettered, by providing special electorates with special qualifications based on racial and religious considerations. The demand put forward by the Central National Muhammadan Association of Calcutta that half at least of the members of the Legislative Council of the Governor of Bengal should be Muhammadans is on the face of it absurd. It cannot be granted without defeating the very object to carry out which the Legislative Councils were reorganised two years ago, *viz.*, the initiation of the people in the task of self-Government. It is well-knowm all over the country that the special electorates conceded to the Muhammadans under the rules and regulations of the reconstituted Legislative Councils in the country have done a lot of harm. They have filled the minds of the Muhammadans with expectations which are bound to be disappointed in the long run. British statesmen who take a calm and dispassionate view of things and who do not believe in the policy of *divide et impera* and who indeed go a little further and maintain that such a policy is in the long run bound to prove very harmful if not fatal to the best interests of British supremacy in this country, are opposed to the constitution of special elaborates for Muhammadans. They regret that Lord Morley did not show enough strength at the time to decline to entertain the demand for special electorates for Muhammadans and for preferential treatment accorded to them under the scheme of administrative reforms which Lord Minto had done so much to encourage. The arrangement then sanctioned has acted greatly against the interests of the Hindus of the Punjab and the United Provinces, where Muhammadans dominate the Councils, and where the Hindu interests have been given but very inadequate representation."

Muhammadans and Hindus.

10. The *Parkash* (Lahore), of the 16th (received on the 25th) January 1912, publishes a leader headed "Strange unrest in the Islamic world." The paper says that for some time past a wave of unrest has been passing over Indian Muhammadans, and that this is attributable to the Turco-Italian war, Russian aggression in Persia, and Great Britain's refusal to help Muhammadans against the latter's enemies. The *Times* and other British and Anglo-Indian papers also are giving a bit of their minds to Muhammadans on the subject of the relations which they consider should exist between the latter and England. This must have caused a flutter in the Muslim dovecote. Hitherto they had complacently hugged the belief that Government was at least convinced of their "political importance." The annulment of the Partition of Bengal, however, dispelled all these false hopes; and they now think, although the country does not agree with them, that as Government has failed to duly appreciate their years of loyalty, the time has come when they should follow in the footsteps of Bengalis. Some of them have become so filled with dismay that they are threatening Government with joining Hindus and the India National Congress. But why are they going to adopt this course? Do they think that Government and Hindus are rival powers and that they can join one or the other whenever it suits them? After remarking that Muhammadans apparently do not consider it worth their while to consult Hindus as to whether the latter are prepared to make common cause with them or not, the paper says that it now remains to be seen whether Hindus will accept these overtures. But before they do so Hindus should bear in mind that if they yield to Muhammadans they will lay themselves open to the charge of being rivals of Government. Besides, Muhammadans at the present moment are in a state of temporary excitement, and Hindus should think twice before making common cause with them. The paper then goes on to say that the claim of Muhammadans to political importance is a fruitful source of disunion; and they should, therefore, give this up and join hands with Hindus, bearing in mind that this course alone will secure their advancement.

11. The following appears in the *Observer* (Lahore), of the 31st January 1912 :—

The *Tribune* and the Nawab Vikar-ul-Mulk.

"A systematic campaign of misrepresentation is going on in certain quarters with regard to Nawab Vikar-ul-Mulk. In our issue of the 17th instant we gave a summary of the Nawab's article on the Persian situation, as published in the *Aligarh Institute Gazette*. He is, as we pointed out in our summary, 'against any section of the (Indian Muslim) community launching into a boycott of British goods under any circumstances.' But according to summary of the same article published in the *Tribune* of the 27th instant, 'he advises his Muhammadan brethren, both Shias and Sunnis, to boycott all foreign articles manufactured in countries other than their own, including great Britain.' Now this is a gross perversion of facts. The Nawab, so far from advocating a boycott of British goods, is against the use of such a weapon not only at the present time, but even if hostilities break out between Persia and England. We fail to understand how our contemporary has managed to get such a distorted view of the Nawab's advice to his co-religionists. It is its duty either to prove its allegations or make the *amende honorable*."

## III.—Native States.

12. The *Tribune* (Lahore), of the 30th January 1912, publishes the following from the pen of its London correspondent :—

Mr. Keir Hardie and the Gaekwar of Baroda.

"His Highness offered a manly and sufficient apology for whatever mistakes he may have made. That apology was accepted on behalf of His Majesty, and this ought to have silenced both the foes and the friends of the Gaekwar. Mr. Keir Hardie always rushes in where angels fear to tread, and he has only himself to thank if his foolish action excites the condemnation of all reasonable people.

IS THE KING-EMPEROR AN "AUTOMATON"?

"In considering the words of Mr. Keir Hardie—however we may regret them--we cannot ignore the fact that he is a representative member of a large and growing political party in this country. So far as I am aware his extreme views in regard to the Monarchy have never been repudiated by the Labour party, although it may be taken for granted that individual members of it, like Mr. Ramsay MacDonald, for example, profoundly disapprove of such irritating words.

"The London papers are still worrying about the Gaekwar of Baroda incident. They would have passed on to some fresh sensation if an unwise Parliamentarian had not rekindled their stagey indignation. Mr. Keir Hardie has not improved the situation, either for the Gaekwar or anybody else. Not for the first time, he has made on entirely gratuitous attack upon the King when His Majesty had certainly done nothing to deserve his censorious sneers.

"Mr. Keir Hardie has got it into his head that the King took personal umbrage at the manner in which the Gaekwar paid homage on the famous day, and that it was upon His Majesty's own initiative that the Prince was compelled to eat humble pie in public. There is no warrant for this assumption. The persons who felt that Majesty had been outraged were certain officials who have never had a good opinion of the Gaekwar, and two or three Ruling Chiefs who are not pleased at the prominent position which the offending Maharaja holds in the table of precedence.

"Mr. Keir Hardie, however, by his uncalled for intervention, has only made matters worse. The Gaekwar will be the last person in the world to thank him for his eulogy. There is a certain amount of truth in what the irrepressible Labour member says about the artificiality of these State functions, but this was not the occasion for saying it and the utterance of such sentiments—especially when accompanied by derogatory remarks about the King—is not likely to be of much service to the Gaekwar.

"The truth about Mr. Keir Hardie is that he has been soured by a too intense contemplation of the woes of the poor and the oppressed as compared with the opulence of the wealthy and the influence of the mighty. To him wealth is a crime and Thrones are an imbecility. Kings can do no right, or if they do it is only by mechanical compulsion. There is, in fact, no pleasing Mr. Keir Hardie. He would be the first to cry treason if the King acted otherwise than is determined for him by constitutional practice and State ceremonial. It is to the credit of the King that he should be so willing to suppress his own personality in order that the dignity of his exalted position as Head of the State should be enhanced. When Mr. Keir Hardie went to India he was a free man and could do practically as he liked. It is far otherwise with the Sovereign whose constitutional limitations compel him, as a matter of fact, to be the servant of all. That is one of His Majesty's highest credentials to our respect and should protect him from such unthinking gibes as those to which Mr. Keir Hardie has given expression.

"One would like to know what sort of a ruler Mr. Keir Hardie really wants. Would he like to have one of the type of the German Emperor? That monarch is by no means an "automaton," but I have yet to learn that he gets anywhere near the socialist ideal. Even the President of a Republic must be the automatic interpreter of the nation's laws. Any ruler who is not this is necessarily a dictator and a despot.

"Perhaps Mr. Keir Hardie will say that his remarks had reference not to the discharge of the King's constitutional functions but to his formal observance of Court etiquette. Well, there must be decency and order even in these things. The only alternative would be chaos. Every man would simply do what he pleased, and however much that may commend itself to a political extremist it is not the kind of thing that the people of India want to see in the Court of the King Emperor.

"To suggest that King George has acted the part of an automaton in his relation with his Indian subjects throughout his recent tour is to go against all the facts. Nothing could exceed the kindliness and tact which Their Majesties displayed towards all classes and creeds. The interchange of esteem and respect at every point of the Royal progress was anything but mechanical. In short, the King-Emperor had a most difficult task to discharge and he has discharged it to the complete satisfaction of his subjects in India and at home. Mr. Keir Hardie is no doubt sincere in his contempt for Monarchical institutions, but he will have to produce better material than this if he wishes to lower the estimation in which His Majesty is held by his myriad subjects."

13. The *Observer* (Lahore), of the 31st January 1912, publishes the following :—

The new ruler of Nabha.

"His Highness Maharaja Ripudaman Singh has succeeded his late revered father and held a Darbar on Wednesday last to announce his succession. In the course of his speech on the occasion, the new ruler of Nabha said: 'My people of all creeds and communities may rest assured and rely on my word that I consider their happiness my happiness and their welfare my welfare.' It is our earnest desire that His Highness may fulfil the promise made on such a solemn occasion to his subjects of *all* creeds and prove as successful a ruler as the late Maharaja Hira Singh. We, however, feel bound to remind the Maharaja that as Additional Member of the Viceregal Council his utterances filled the Musalmans with apprehensions as to the fate of their co-religionists when his Highness would become the ruler of Nabha. If these fears prove groundless, if the Maharaja administers the affairs of his State with absolute impartiality and justice, if he helps the backward classes among his subjects and tries to improve their condition, no one will be more pleased and feel more grateful than the Muhammandans of India."

## VII.—General Administration.

### (*a*)—*Judicial*.

14. The *Zamindar* (Lahore), of the 24th January 1912, publishes a paragraph headed "Muhammadans and pleadérships." The paper publishes the names of persons who have recently been enrolled as pleaders and mukhtars; and says that, while there is not a single Muhammadan among 1st grade pleaders and mukhtars, there are only 8 Muhammadan 2nd grade pleaders as against 47 Hindus in the same grade. This state of affairs, it adds, although painful to a (thinking) Muhammadan, will surely be regarded as satisfactory by those Islamic papers which view the progress of Muhammadans shoulder to shoulder with Hindus and their anxiety to preserve their national existence with feelings of apprehension, and go to the length of saying that Government does not desire to see Musalmans moving on the road to advancement. After remarking that this accusation against Government is filthy in the extreme and that he is not willing to accept it as true, the Editor refers to the Circular issued by the Chief Court restricting the enrolment of pleaders, and contends that the same is calculated to seriously injure the Muslim community. In conclusion, he urges his co-religionists to shake off their sleep and lethargy, adding that the present is the time for struggle and that Muhammadans should not waste their energies in following a mendicant policy by pestering Government with entreaties and adulation.

The Chief Court's Circular restricting the enrolment of Pleaders and Muhammadans.

### (*f*)—*Railways and communications*.

15. The following is from the *Tribune* (Lahore), of 28th January 1912 :—

Entertainment given to the Manager, North-Western Railway, by the Indian staff.

"The entertainment given last week to Sir Henry and Lady Burt by the Indian staff of the North-Western Railway shows the esteem in which they are held. Indians are as a

rule pleased with small favours. They feel delighted when they find themselves well treated by their European superiors. Nevertheless it has fallen to the lot of few railway managers in India to be entertained in so spontaneous a manner as Sir Henry Burt has been entertained by his Indian staff. It is not every manager of every railway system in India who can say that he enjoys the confidence of his staff and that his staff love and respect him. But the North-Western Railway is an exception among Indian railways, and its Manager, Sir Henry Burt, is an exception to the general rule of Railway Managers. By tact, sympathy and kindness he has won the confidence of his numerous subordinates, especially among Indians, and as a result he has secured for the system the unswerving loyalty and devotion of the Indian staff. He rightly claims that the present staff of the North-Western Railway is quite as large as that of the East Indian Railway which the Railway Board is never tired of holding up as a model for the rest of the Indian lines. But he might also have said that the staff of the North-Western Railway is quite as efficient as that of the East Indian Railway, though not always as well paid. We, however, recognise that the interests of his Indian subordinates are quite safe in the hands of Sir Henry Burt and that he will do everything that lies in his power to secure the continuance of his admirable policy by his successor. The North-Western Railway has certainly its own defects. It cannot claim as yet to be perfect. Nevertheless in point of recruitment, in the treatment of the staff, in respecting the sentiments of the public, and in numerous other ways it is a model to most other railways. We owe this result almost entirely to the exertions of its capable Manager, Sir Henry Burt. Not the least important feature of his administration is the freedom from the outburst of chronic discontent which has been disgracing some other systems. Sir Henry paid a glowing tribute to the loyalty and good sense of the staff and told them that if ever they had any difficulty or trouble about their position, pay or prospects they should first go to him before going to anybody else. The Indian staff are fully conscious that it is the Government that employs them, that there are no directors and shareholders to earn dividends, and that as employés it is their duty to be loyal to the Government. The so-called 'sympathetic strike' which finds support among the working classes in England and on the Continent, is the result of a collision between capital and labour and is viewed with abhorrence by Indians. By nature and training our people are accustomed to gentler and more rational methods even where their interests collide with those of their employers. But the North-Western Railway is altogether on a different footing. We are glad Sir Henry Burt referred to the manner in which the Indian staff of the Railway should try to obtain a hearing from their officers."

### (*h*)—*Miscellaneous.*

Complaint against Mr. Zafar Ali, Editor of the *Zamindar*.

16. The *Millat* (Lahore), of the 18th January 1912, publishes a leaderette headed "The doings of Mr. Zafar Ali, worthy of the attention of Government and the Muhammadan community." The paper says that it is a pity that a Muhammadan journalist has been conducting his paper (the reference is to the *Zamindar*) in a manner calculated to injure the Muhammadan community. The journalist named at first appeared in the garb of a religious leader; but, finding that his attempt to explain the various aspects of Islam on the basis of natural laws (the word used is *naturi*, which is an epithet applied by orthodox Muhammadans to Sir Sayad Ahmad Khan and his followers) had roused the hostility of the Prophet's followers, he went over to the orthodox party and began to recite prayers in mosques. This made some impression on his co-religionists, but he gained no material profit by the same. He then began to abuse Hindus, but this too brought him no success. In order, therefore, to plunder his co-religionists and to impress them with his piety he began to follow the policy of the Editor of the *Curzon Gazette*; and, mischievous as he is by nature, he considered it proper to follow in the footsteps of Ajit Singh and Amba Pershad, imitating the example of papers like the defunct *India* and *Bharat Mata*. He then began to hurl womanish abuse at the leaders of his community, amongst whom he also attempted to introduce dissensions.

After remarking that, so far, he has only succeeded in misleading half-educated and simple-minded Muhammadans, the paper deplores his conduct at a meeting which was held in the office of the *Observer* for the purpose of putting an end to the existence of the Muslim Press Association and establishing a better understanding between the various Muslim editors of the province. When asked whether he was ready to give up his dangerous policy he replied in the negative, and said that the *Comrade* (Calcutta) was a more extreme paper than the *Zamindar*. When told that he should not abuse

Muhammadan leaders or his brother editors, he left the room and, while going, mumbled the following words :—"I never spared even great leaders. Who are these persons that they should interfere with my trade ? I shall follow the lines of my present policy for seven months more and then I shall change my attitude." The paper concludes by remarking that Mr. Zafar Ali's conduct deeply grieved his co-religionists at the meeting, and that it is a pity that the whole community and the Muslim press should be dragged into disgrace by his conduct.

The *Edward Gazette* newspaper.

17. In its issue, dated the 12th and 19th (received on the 26th) January 1912, the *Edward Gazette* (Abbotabad), publishes a supplement headed "An appeal to its readers," in which the Editor regrets to announce that he has been directed to furnish a security of Rs. 3,000, and that the time in which he is required to deposit the security money is very short. After expressing his inability to deposit the security and remarking that he has always remained loyal to the British rule, the Editor says that, this being the case, it is difficult to see how he could have incurred the displeasure of the authorities. If he is guilty of any crime it is his anxiety to subordinate all other considerations to his wish to serve his community. His mean-minded enemies, however, who have the upper hand in the province, have at last succeeded in bringing him into difficulties. He therefore urges the readers of his paper to help him with money, and to save the *Edward Gazette* from ceasing to exist. If a Hindu paper, he adds, had been called upon to furnish security, Hindus would have surely come forward with pecuniary assistance. He concludes by expressing the hope that his appeal to his co-religionists will not go unheard.

In another place the Editor refers to the three articles on account of which security has been demanded from him, and says that these contain nothing calculated to offend Government. He certainly complained against certain Government officials in one of the articles referred to, but he is always ready to prove the charges to the hilt.

C. STEAD,

LAHORE :
*The 3rd February* 1912. } *Assistant to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—7-2-12—109—107—T. W. L.

[ Confidential. ]

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FROM THE

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | MONTHLY. | | | |
| 8 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 9 | Forman Christian College Notes. | Do. ... | ... | ... |
| 10 | Jijnasu ... | Do. ... | Ishwar Das ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 27 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 28 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 29 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH FEBRUARY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 30 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 31 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 32 | Curzon Gazette ... | Delhi ... | Mirza Hairat .. | 111 „ |
| 33 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 34 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 35 | Hakam ... | Qadian, Gurdaspur district | Yakub Ali .. | 900 „ |
| 36 | Haq .. | Delhi ... | Kasim Ali .. | 200 „ |
| 37 | Haq Pasand ... | Amritsar ... | Ram Nath .. | 382 „ |
| 38 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 39 | Hindustan ... | Do. ... | Ram Sarn Dutt .. | 8,070 copies. |
| 40 | Indar ... | Do. ... | Dharm Pal, B. A. ... | ... |
| 41 | Islam ... | Do. ... | Abdul Latif .. | 200 copies. |
| 42 | Jhang Sial .. | Jhang ... | Prabh Dyal .. | 2,262 „ |
| 43 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain .. | 155 „ |
| 44 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 45 | Lytton Gazette ... | Delhi ... | Bulaki Das .. | 1,000 „ |
| 46 | Milap ... | Lyallpur ... | Jawahar Lal ... | ... |
| 47 | Millat ... | Lahore ... | Shuja Ulla .. | 1,500 copies. |
| 48 | Mister Gazette ... | Do. ... | Ali Bakhsh .. | 150 „ |
| 49 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 50 | Musalman .. | Amritsar ... | Sana-ulla .. | 400 „ |
| 51 | Nur ... | Qadian, Gurdaspur district | Muhammad Yusaf .. | 200 „ |
| 52 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 53 | Paisa Akhbar ... | Lahore ... | Abdul Aziz .. | 8,377 „ |
| 54 | Parkash .. | Do. ... | Krishan ... | 1,723 „ |
| 55 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 56 | Punjab Samachar .. | Lahore ... | Hira Lal .. | 705 „ |
| 57 | Rajput Gazette .. | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 58 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad .. | 500 „ |
| 59 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah .. | 392 „ |
| 60 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 61 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram .. | 200 „ |
| 62 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 63 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 64 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 65 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali .. | 240 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH FEBRUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 65 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 66 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 67 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 68 | Watan ... | Do. ... | Muhammad Insha Ullah.. | 1,800 „ |
| 69 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 70 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 71 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 72 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 73 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 74 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 75 | Indar* ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter ... | Do. ... | Ganda Singh ... | ... |
| 85 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Russia and India.

1. The *Paisa Akhbar* (Lahore), of the 30th January 1912, publishes from the pen of Ismail Khan, a painter of Bombay, a cartoon in which Russia is represented as a fourteen-handed monster, carrying swords in four hands and wearing a crown over which there is a cross. The monster is shown as sitting over a map of Asia and spreading his hands over Manchuria, Mongolia, Persia and Turkey. The letter-press runs as follows :—

"India :—'Look! the dreadful hands of the Russian Bear are extending towards me. Alas! My guardians are sleeping.'

"We Indians should sincerely pray that God may be pleased to spare us from the oppressive rule of Russia and keep us under the shadow of the British flag of freedom and justice."

Chinese affairs.

2. Under the heading "China," the *Tribune* (Lahore), of the 9th February 1912, publishes the following :—

"The events that are happening in China, even to spectators near at hand, appear like a dream. It would have been a bold prophet who six months ago could have predicted that the fall of Manchu supremacy was at hand and even dynastic Government was likely to be obliterated. The extent of the Chinese Empire is so wide and there are so many elements of discord that anything like universal peace is impossible and sporadic disturbances are of constant occurrence. But that is very different from such an upheavel as the world is witnessing at present—civil war of the most gigantic proportions with all its attendant horrors. How long is it that the great and terrible Dowager-Empress has been dead, and who could have dared to breathe in her lifetime that the Empire was in danger, or that the reins which she held so tightly would drop from the limp and nerveless fingers of her successors? There was nothing extraordinary in the ascendancy of the Manchus, though they were numerically a handful as compared with the millions of Chinamen. In the past as in the present the few have often ruled the many and even a single man or woman has ruled millions. Monarchism is based upon it, oligarchy and autocracy illustrate it. The Manchus did not seek to pacify or conciliate the Chinese population, and their arrogance was deeply resented by the subject population. Two things are necessary for the termination of this state of things—the decline and decadence of the ruling race and the rise and the growing strength of the subject race. This process is for a certain length of time unconscious and is not observed until the conflict breaks out in a flash and the clash of steel reminds the world of the ultimate arbiter of the destinies of nations. The reason why people are slow to realise an impending change of great magnitude is that the human mind runs in a groove and cannot anticipate the unexpected, although it may be a perfectly logical, event determined by a perfectly natural process.* * * * * * * * *

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"The details that have come to light show the potentiality that lies in China of becoming as great and powerful as Japan. Silent and patient preparations were made for the struggle which is now about to come to a successful end. Chinamen in America and Canada engaged in menial service contributed to the funds of the revolutionary movement. There was a widespread organisation throughout the Empire. Stores of arms were collected secretly; men were drilled and disciplined. They went to foreign countries to be trained in arms. Some learned even aviation. The pigtails of the Manchus became hateful to Chinamen, who cut them off as soon as war was declared. The indolent Chinaman addicted to opium-smoking disappeared as if by magic. In Sun Yat Sen and his followers we see men determined, purposeful, daring and with a definite end in view." * * *

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Russia and Persia.

3. The *Zamindar* (Lahore), of 1st February 1912, publishes a communication "The cry of the orphans of Tabrez." The writer—Khwaja Hassan Nizami, of Delhi—pathetically describes the sufferings of innocent children caused by Russian oppression in Persia, and goes on to observe as follows :—

"Take away the (orphan) child from the hands of the tyrannical Czar or bind the Czarevitch with him. My child! we are Indians. Ask from us where your father is. He lies in our minds and in our hearts, which are full of rage and fury, and which are anxious to take revenge and to complain to the

British Government. Help! O Prophet! you know how to feel (*lit.* appreciate) for orphans. See the orphans of men who are devoted to Islam. Look at helpless Persia! Look at broken-hearted Muhammadans. Intercede with God to send some one to support the helpless."

Russia, Afghanistan and Persia.

4. The *Zamindar* (Lahore), of the 30th January 1912, publishes a communication headed "The present times and the political stage." In continuation of his previous remarks (*vide* paragraph 1 of Selections No. 4), the writer—one Sheikh Fayyaz Ali of Shahabad, Hardoi district—says that the Anglo-Russian Convention has placed Afghanistan within the sphere of the British influence and Persia within that of Russia. Although the Amir considers the convention nothing better than a vain speculation, still, if Great Britain goes to the length of occupying half of Persia there is every likelihood of Russia demanding half of Afghanistan. Under these circumstances it is desirable that the Amir should engage more skilled workmen in order to increase the output of arms and ammunition. Continuing, the writer refers to the state of affairs in Morocco, and says that Muhammadan rule in that part of the Dark Continent is now at an end. The late Sultans of Morocco passed their days in luxury and debauchery, because they could easily obtain through their new friends (the reference is probably to France and Spain), white fairies with large eyes. This led to internecine feuds in which thousands of persons died. There was, however, no dearth of philanthrophists who, under the name of Triple Alliance, lost no time in scrambling for the possession of the country. It is a pity, he adds, that this Muhammadan kingdom has passed away for ever from the hands of Muslims. Referring to Egypt, the writer says that, when it was announced that Lord Kitchener would be appointed as British Agent at Cairo, his mind was filled with grave apprehensions. His Lordship is a brave and famous British (Military) officer, and his deeds in Soudan are such as can never be forgotten by Muhammadans. The writer then goes on to refer to the progress of nationalism in Egypt, and says that Egyptian nationalists believe that they will, sooner or later, obtain perfect liberty through the good offices of the British people; but, at present, there is a dearth of education in the country. They should, however, lose no time in filling their countrymen with patriotic ideas. Some time ago it was announced that a Conference consisting of (representatives of) all the Muhammadans of the world would be held (? at Cairo), and that, if any speaker liked, he would be allowed to give expression to his thoughts in Urdu. Hearing this he also intended to deliver a speech at the Conference on "Sacrifice." It is, however, a pity that the Conference could not be held. The Egyptians are courageous enough to hold such Conferences, but the circumstances were such that they could not do so. The writer then goes on to refer to the revolution in China and to the present condition of Arabians; and says that it is a pity that Muhammadans have not so far realised the importance of sacrifice and patriotism, which have made Europe victorious and which Europeans have learnt from Arabians. In conclusion, he regrets that Indian Muhammadans are wanting in patriotism.

### (*b*)—*Home.*

Government and Sikhs.

5. The *Khalsa Advocate* (Amritsar), of the 26th January 1912, publishes the following:—

"When the Moslems were agitating for a preferential treatment in the Reform Scheme, and in the Government employ, Maharaja Ripudaman Singh Sahib. then a member of Viceroy's Council, remarked in the course of a speech that if the posts and electoral privileges were distributed on the considerations of minority, then the Sikh claims deserved in all respects the first and foremost recognition.

"In the reform scheme, however, the Khalsa was quietly ignored. Not a word was said about the people who were but yesterday the supreme lords of the land of the five rivers, the terror of the Frontier hordes, and the real 'gate-keepers' of modern India. The so-called principle of the safe-guard of minorities is incomprehensible unless the plural makes place for the singular and is applied to Moslems alone. As the rules now stand, it will make no

difference if the word 'Minorities' be replaced by the name 'Muhammadan'. They have been given an over-proportionate share in some provinces on the score of their being in the minority, in others on the strength of their majority. The Moslems may well exclaim *mutatis mutandis*, 'The quality of reforms is not strained, they drop like gentle rain from Heaven ; they are twice blessed.'

"This invidious treatment has considerably increased the overwhelming difficulties of reform among our people, who under the necessity of fighting Indian's battles for the last two hundred years have but recently had breathing time.

"There are faint-hearted men who are weaned from Sikh atmosphere and who have to seek the favour of the great Hindu majority for a seat on any of the elective bodies. If this state of affairs is perpetuated, mischief-mongers will never think that their season of tempting a brave people into the dangerous and steep current of turbed and unhealthy politics is gone (though of course without an iota of success).

### Political importance.

"Much has also been said of the political importance of the Muhammadans and the real issues have been sought to be clouded by this cant. Who but a prejudiced mind would doubt, even for a moment, the importance of the Sikhs, who were the rulers of the Punjab at the time of its annexation by the British ? Even now they own a large part of the province and pay the largest amount of land-tax proportionate with their number. They have the greatest stake in the country. The extraneous considerations of Turkey and Persia may have something to do with the index of the power of the Moslem importance, but surely one never believes that even the impartial British mind will be so much swayed by such considerations.

"The question of minority is already a well-threshed one. The Sikhs are in a small number. But with that 75 per cent. are agriculturists and supply the most valiant and the most trusted soldiery that did not fail the Government even during the dark days of the Mutiny.

"In point of devotion to the British crown, in the words of His Majesty King George V, spoken at the Khalsa College in his visit as Prince of Wales in 1905, and according to the recent reply of Lord Hardinge, not only India but the whole civilised world has nothing but an unstinted and full chorus of admiration for the Sikh people.

"The Sikh soldiers have shed their life-blood to maintain the honour of the British flag in all parts of the world—Afghanistan, China, Egypt, the Soudan, the Transvaal—and others have witnessed the might of these sons of the Punjab, while every hillock and stone on the North-West Frontier, in Tirah, Chitral and Waziristan, is a standing monument of the thrilling exploits of the Khalsa.

"Besides, the educated Sikhs have always been staunch friends and well-wishers of the British cause and the most loyal subjects of the crown.

"In short, there is no place of activity related to the Government in which the Sikhs have not stood the test of time and proved themselves amply deserving of special consideration.

"The Sikhs can preserve their national entity only with the help of the Government. They are yet unable to stand on their own legs. In point of wealth, even among the middle class, about eighty per cent. cannot make more than ten or twelve rupees a month. As regards literacy, with the exception of a limited few, the bulk are steeped in ignorance. Again, those who, treading the thorny path of knowledge, acquire higher education are not allowed even their rightful share in the Government employ. This discourages their successors.

"If the Government does not extend its helping hand to the once great but now backward Sikhs the world will record a day when the parting-knell of the Sikh race will have been rung and then the English Government will find it rather hard to escape its share in having been an indifferent spectator to the catastrophe.

"Too much tardiness may eventuate in some similar result :—

"'Until the antidote comes from Iraq the snake-bitten will be dead.'"

"The just-minded and learned Mr. Macauliffe, who has thrown a flood of light on the Sikh religion by his indefatigable labours, gave on more than one occasion the sincere counsel which deserves to be recorded in letters of gold. He requested the Government, with all the emphasis he could command, to render special help to a brave, loyal and devoted race, as the Sikhs are, and to preserve their National existence. The Government, said he, might vouchsafe them official assistance, where they cannot of themselves initiate measures to keep themselves abreast of the other congeries in the Peninsula.

"We are sorry, however, that up till now the Sikhs have not only been accorded no preferential treatment, but, on the other hand, they have not got even their rightful share. Even in the Legislative Council in the Punjab itself there is not a single elective Sikh seat, and while a handful of men owning Jainism have secured one exponent, three millions of the Sikhs, the predecessors of the British in the land, have also the number of unity to their credit! O strange turns of the giddy fortune! It appears as if the Jairs and the Sikhs have the same importance in the country of the "Lion of the Punjab" in the eyes of the powers that be! In the Imperial Council we are almost altogether unrepresented. Only he can be said to be the true representative of a people whose heart keeps time with those of his folk. Record of national service ought to be the only criterion in the selection of such representatives. The Government has other means of making their approval of personages who are taken on such assemblies simply for honorary reasons.

"It is vain to think under the circumstances that Sikh interests should be safe-guarded in the face of the veterans of other races. We cannot compete on equal terms with the more advanced and more numerous communities of the Hindus and Muhammadans without special concessions.

"We should be doing a great wrong to ourselves and the Government if we were to conceal the fact that the sensible Sikhs all over the world are dissatisfied with their present status, and if things do not change the step-motherly treatment may give a shock to the feelings of a supremely loyal section of India to the undoing of the labours of a number of generation who have knit the silken ties of love and sympathy between the Khalsa and English. Far be it from us to hold it out as a threat. We have enunciated but a universal law.

"About Sikhs on the Municipal and District Boards the less said the better. On the Municipal corporation of Lahore, the capital of the province, there is one lonely Sikh member who has had to placate the Hindus to maintain his seat. We have heard that the Lahore Municipality has appointed a sub-committee for elementary education which is made up of three Hindus and an equal number of Moslems but no Sikh. Now the question of the medium of instruction is a burning topic. The advocates of Hindi and Urdu are there, but Punjabi, the real vernacular of the Province, will own no representative. The Sikh claims are being trampled under foot on account of the paucity of their members.

"The Amritsar Municipality has, for example, felt keenly the want of a Health Officer for some six months, but it has vouchsafed not the least attention to the application of an England returned Sikh who possesses high qualifications. The reason is that the list of the city fathers does not include an adequate number of Sikhs and the one or two that happen to be there can effect nothing in the face of the overwhelming non-Sikh majority.

"As the recent issues of the *Khalsa Advocate* have proved conclusively, the Sikhs are nowhere in the Government offices. Taken on an average, hardly one or two per cent. are entertained on civil posts of the administration. Most of the educated Sikhs are either employed in private institutions or are migrating to other lands for want of a good living on the soil of their birth. Finding that the doors of public service are shut upon them, the Sikh parents do not care much for the education of their sons, which state of affairs is bound inevitably to result in the down grade progress of our people. Where the numbers of other sects on good posts are increasing, that of the Sikhs is diminishing.

"In the end, we appeal to His Excellency Lord Hardinge and to Sir Louis Dane, our wideawake Lieutenant-Governor, to adopt some permanent and far-reaching measures to safeguard the Sikh interests. These resolve into one which the experience has shown to be the most efficacious—special concessions in electoral privileges on the Imperial and Provincial Councils as well as on the Municipal and District Boards, and a standing order for a fair distribution of the posts. This will perpetuate the happy memory of the names of the two great administrators in the hearts of the Sikhs and brace their love of the British crown for all time to come."

Alleged unreasonable demands of the Muhammadans of Bengal.

6. The following is from the *Tribune* (Lahore), of the 2nd February 1912:—

"The second demand put forward in the representation sent to the Viceroy and Governor-General by the Central National Muhammadan Association is still more absurd than the first. It is that 'the Indian Members on the Bengal Governor's Executive Council should be one a Hindu and one a Muhammadan and that if this be found unfeasible the appointment should go alternately to a Hindu and to a Muhammadan.' If the writer of the representation believes that the request they make can be granted without harm to the best interests of the country they must be living in a fool's paradise. The appointment of even one Indian to the executive councils—whether of the Viceroy or of the Provincial Governors—has been conceded after a great deal of discussion, and we all know that but for the strong and the dominating personality of Lord Morley the people of this country should never have received this concession. The attitude of the Government at present is that it is not always easy for them to fill these posts in the Provinces which are provided with Executive

Councils. The Association would have been much more reasonable had they demanded that the number of Indians in the Executive Councils should be two instead of one. Such a demand would have been perfectly in keeping with the desire which all patriotic Indians share to safeguard Indian interests. But put in the form in which it has been in the letter of the Central National Muhammadan Association, *viz.*, that there should be a Hindu and a Muhammadan member, it is indicative of absurdity of a really high order. The suggestion, to say the least, is puerile. The Association forget that the office of the Indian member of a Provincial Executive Council is no mere sinecure and that the member in question has duties of a highly onerous character to discharge. He holds charge of a portfolio and unless he is a man of ability, high intellectual worth, independent judgment and free from racial prejudices, he cannot satisfactorily discharge the duties entrusted to him. It stands to reason that the fittest and the ablest Indian should hold the responsible appointment irrespective of any considerations of caste and creed. To fetter the discretion of Government in selecting the right man by providing that the choice should fall on a Hindu or a Muhammadan will be harmful to the best interests of the country. Such a provision is bound to stand in the way of Government securing the services of the ablest and the best Indian available. The position taken up by the Hindus in this matter is that the best and the fittest Indian should be appointed to the post, no matter what his caste, creed or religion. It will be seen from the reasons we have advanced in this article that equally absurd is the contention of the Committee of the Central National Muhammadan Association that failing the appointment of one Hindu and one Muhammadan member the appointment should go alternately to a Hindu and to a Muhammadan.

"The third claim put forward in the letter of the Muhammadan Association is that 'on District Boards, Local Boards and Municipalities, the numbers of Hindu and Moslem representatives should always be in proportion to the numerical strength of Muhammadan and Hindu populations respectively in each District, Sub-Division and the Municipality.' We have not the least hesitation in stating that this demand cannot be conceded without seriously interfering with the efficiency of local and municipal self-government and without rendering very acute the differences that at present divide Hindus and Muhammadans. The interests of good government require that these differences should disappear. Their accentuation would be a calamity to the country. We trust that in this matter Government will take a firm stand and will not allow itself to be swerved from the path of rectitude which in this case is also the path of justice and fair-play. It should be the endeavour of Government officials of all sorts to hold the balance even between Hindus and Muhammadans and to regard them both as Indians and to ignore in matters administrative their religious differences and racial peculiarities and prejudices.

"The fourth demand set forth in the letter of the Honorary Secretary of the Central National Muhammadan Association is still more open to objection. It is that 'the distribution of State patronage in all departments and offices for the whole Presidency of Bengal should be regulated by the same standard of numerical population, and half of the appointments open to Indians should be alloted to the Muhammadans and half to Hindus.' The Committee of the Association suggest that 'a standard of irreducible minimum qualification should be laid down, and so long as Musalmans satisfy this standard they should be employed in proportion to their numerical strength. The Committee says that they do not desire that inefficient hands should be employed, but they do respectfully desire that so long as the Musalmans satisfy the irreducible minimum standard of qualification, they should be allotted their proper share of the State patronage.' The Committee of the Association have, however, refrained from proposing that the Hindus at present employed in public offices should be dismissed to make room for Muhammadans in case their total number at present falls below the irreducible minimum of half the posts demanded by the Committee of the Central National Muhammadan Association. We need scarcely say that the demand in question is wrong in principle. It can be conceded only by substantially lowering the efficiency of the public service. The best interests of the administration demand that appointments to the public service should be made solely on considerations of efficiency, and that the standard of fitness and merit insisted upon in the case of the candidates seeking to get into service should be the highest possible. To lower the standard in order to suit the convenience of either the Hindus or the Muhammadans is wrong in principle and would seriously lower the efficiency of the public service. It would besides open the door to endless nepotism and favouritism of the worst order.

"The last two demands set forth in the letter of the Honorary Secretary of the Central National Muhammadan Association are such as may rightly be regarded as exceeding even the highest heights of absurdity. The Committee of the Association suggest that 'the allotments of Provincial grants for education in Bengal should be separately made in equal shares for Hindus and Muhammadans respectively.' As regards the District Board and Municipal allotment for education the Committee desire 'that it should be divided amongst Hindus and Muhammadans, according to their respective numerical proportions in each district and under each Municipality.' The letter goes on to point out that 'as matters now stand the bulk of Provincial Educational grant goes year after year towards the education of Hindus by reason of their preponderating influence in public affairs.' The Committee of the Association further 'respectfully submit that as under the modification of the Partition

the Muhammadans should equal if not exceed the Hindu population, it would only be a fair act of justice for the Government to lay down that both the communities should equally share in the Provincial allotment.' The Committee of the Association do not say if the suggestion they have made is a practicable one. The schools and colleges of all classes which are maintained with what the Committee call the Provincial allotment for education are open to Hindus and Muhammadans alike, and if the latter do not resort to them in as large numbers as the Hindus the fault lies with themselves. The Association apparently suggest that separate schools for Hindus and Muhammadans should be opened. Such a suggestion has only to be made to be scouted. How then do the Committee of the Association propose to divide the educational grant between Hindus and Muhammadans? The truth is that the bulk of the Muhammadan population of Bengal consist of agriculturists who do not favour secondary and University education in as large numbers as the Hindus who follow the professions and reside for the most part in urban areas. If the Muhammadans of Bengal take to education more kindly and in larger numbers than is the case at present the defects and drawbacks they complain against would themselves be removed. The Muhammadans should devote their energies to acquiring qualifications which will ensure their selection for posts of trust and responsibility under Government. It is in the highest degree unreasonable to expect Government to lower the standard of efficiency of the public service, and Muhammadans of Bengal would be much better occupied in divising means to promote the educational progress of their community than pestering Government with absurd and impossible demands such as those set forth in the letter of the Central National Muhammadan Association addressed to the Private Secretary to His Excellency the Viceroy. By making demands which are based wholly on selfish consideration, which totally ignore all considerations relating to the efficiency of the administration and which seek to convert the public service into a sort of patronage to be equally divided between Hindus and Muhammadans, the Central National Muhammadan Association of Calcutta has put itself out of court as a body which is entitled to advise Government on administrative matters."

Government and the Muhammadans of Eastern Bengal.

7. The following is from the *Observer* (Lahore), of the 7th February 1912 :—

"The speech of the Viceroy, delivered in joint reply to the four addresses presented to His Excellency at Dacca, including one from the Provincial Muhammadan Association and the Muslim League, was given in our last; and the Press *communique* summarising the proceedings of Lord Hardinge's 'private interview' with a deputation of 'Muhammadan gentlemen of Eastern Bengal' is published to-day in another column. The latter is of great importance, especially in view of the Muslim situation in Bengal, and we need make no apology for noticing it here prominently. Indeed, the anxiety to which the annulment of the Partition of Bengal had given rise in Muslim circles was both grave and widespread, and it was necessary that the Muhammadan mind should have been authoritatively re-assured. The assurances given by the Viceroy will, we are pleased to note, go a long way to appease Muslim sentiment and to reconcile it to the change announced at Delhi with such dramatic suddenness, though we cannot help remarking that the Viceregal utterance is not altogether satisfactory and the evident reluctance to meet Muslim wishes half-way in the matter of representation on district and local boards and the public service is not calculated to assuage the disappointment of the community. * * * *

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* * "Speaking in the name of the Muhammadan community, we warmly welcome the announcement of the creation of a University at Dacca and are grateful to the Viceroy for his initiative in the matter. The reform will advance the best interests of the country as a whole and is in keeping with the progressive spirit of the age. Moreover, this means recognition for the first time by the Government that there can be two Universities in one province; and one can predict with positive certainty that after the establishment of the Dacca University, others will naturally follow in Burma, Behar and the Central Provinces, besides the Muslim and Hindu Universities at Aligarh and Benares. * *

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"It is of interest to note, by way of parenthesis, the heart-burnings which the proposal has caused in certain quarters, as its consummation promises to give the Muslims their due. The *Bengalee*, for instance, frankly admits that an apprehension has been felt that the cause of Muhammadan education would receive a set-back in East Bengal by reason of the modification of the partition, and it says that such a result the Hindu community would greatly deplore. 'For they feel that the amplest facilities for education should be afforded to their Muhammadan fellow-countrymen and that the advancement of the country depends upon the steady progress of education among Hindus and Muhammadans alike.' * * *

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"So far so good. Again, two days after the *Bengalee* once more stated that the Hindu community would welcome facilities being afforded for the spread of education among their Muhammadan fellow-subjects; for it recognised that 'now even more than before, with a new chapter opening out in the history of the country, the friendliness and solidarity between the two great communities must constitute an indispensable factor in the cause

of our national progress.' The paper urged the authorities to give the Muhammadans what is their due and to afford them the amplest opportunities for their education, assuring them that the Hindu community would view with sympathy a policy which embodies these principles. But the paper stultifies itself in a manner at once sudden and discreditable and, curiously enough, it views with grave misgivings any proposal for the creation of a separate University at Dacca. Apart from the question of expense, "the educational life and aspirations of the Province and of a homogeneous population must be one and indivisible. The people of what is now the new Province will not like the idea. To them it will appear in the light of a partition of a very objectionable kind. It will be regarded as a disaster if a cleavage is made in the educational life of the Province by the creation of a separate University at Dacca." The bare-faced audacity of the criticism is too obvious to need emphasising at our hands; while the veneer of public spiritedness is too thin to conceal the grossly selfish and anti-Muslim motive that underlies the opposition to the establishment of a University at Dacca. The *Bengalee* tries to throw dust into the eyes of the Muhammadans and to convince them of the solicitude of the Hindus for their welfare!"

Muhammadans and Hindus.

8. The following is from the *Tribune* (Lahore), of the 4th February 1912:—

"Yesterday we quoted an admirable passage from His Excellency the Viceroy's reply to the address presented by the East Bengal Muslim League and the Provincial Muhammadan Association. His Excellency's one great desire is that during his tenure of office there should be some softening of mutual animosities. We do not know if His Excellency has noticed where the animosities exist and how they have come to exist. Take, for instance, Behar or Bombay or Madras among the British Provinces, and Hyderabad, Mysore and Bhopal among the Native States. Hindus and Muhammadans of these places have not much to complain against each other and they live in amity and concord. But the 'mutual animosities' exist and grow in the United Provinces, in the Punjab, and in Eastern Bengal recently. His Excellency doubtless remembers the Irish parallel which only lately was expressively stated by Mr. Birrel. 'While in the South and West of Ireland,' said Mr. Birrel, 'where the Roman Catholics were in an overwhelming majority they were able to live in perfect peace and amity with their Protestant neighbours, in the North and in other places where they were more equally divided it sometimes happened that Orange mobs and Catholic mobs . . . . . came into violent collision with one another.' So do we find this collision illustrated in our own Province, in the United Provinces and in the new Presidency that is to be. The causation is therefore pretty intelligible and it lies with the Government to remedy the evil by removing the cause."

Muhammadans and the present situation.

9. The *Zamindar* (Lahore), of the 2nd February 1912, publishes a leader headed "Attempts to blindfold Muhammadans." The paper says that the mistake which Government has made in cancelling the Partition of Bengal and in transferring its seat to Delhi, is likely to lead to serious difficulties; seeing that Muhammadans are wholly dissatisfied with these measures and Bengalis and others of the same type are so elated that they have become more and more importunate. Government has admitted in its despatch that it has been obliged to leave Calcutta through the fear of Bengali agitation; and that, as Muhammadans are loyal and contented, no heed need be paid to their wishes. It is on account of this that Muhammadan leaders like the Nawab Vicar-ul-Mulk, were compelled to say that Muslims should, instead of having implicit confidence in the promises of Government, rely on the strength of their own arm. Continuing, the Editor observes that Muhammadans are on the horns of a great dilemma at the present moment; seeing that if they remain quiet they will suffer, because contented men are regarded as fools in these days of education and civilization, while, if they take prompt steps to safeguard their rights, some of their co-religionists are apt to consider their activities as dangerous and to spare no pains to humiliate them in the eyes of Government. Formerly Muhammadan leaders were in the habit of taking steps of their own initiative in matters affecting the well-being of their community; and were wont to represent its united wishes to Government. As a consequence, Government has been misled, while poor Muhammadans are kept in complete ignorance of what is going on around. Recently certain Muhammadan leaders, who are lamentably lacking in wisdom and prudence, have proposed to hold a joint meeting of Hindus and Muhammadans to give expression to the feelings of pleasure and satisfaction with which the country has heard of the safe return of Their Majesties the King Emperor and the Queen Empress. This proposal is assuredly reasonable in the extreme, and is calculated to bring the two communities together; but the

Editor would fail in the performance of his religious duties if he took no step to point out that the meeting in question is likely to prove injurious to Muhammadans. Such meetings are indeed calculated to impress Government with the idea that Muhammadans are satisfied with the administrative changes, although the reverse is the case. As a matter of fact, Muhammadans do not now repose that confidence in Government that they formerly entertained. After remarking that the Hon'ble Mian Muhammad Shafi, who considers himself to be admitted leader of Muhammadans, has, in consultation with the Hon'ble Lala Shadi Lal, decided to hold the meeting in question, the Editor enquires whether the former has consented to take part in the meeting with the approval of any Muslim Association. In conclusion, he says that if Hindus and Muhammadans wish to hold a united meeting they can do so on some other occasion.

Muhammadans and their future policy.

10. The *Vakil* (Amritsar) of the 31st January (received on 8th February) 1912, publishes a communication headed "The future policy of Indian Muhammadans." The writer—one Muhammad Abdul Kadir of Delhi—refers to the Vikar-ul-Mulk's letter contributed to the *Aligarh Institute Gazette* and says that the entire Muhammadan community is quite at one with the Nawab. He then goes on to say that Muhammadans have no reason to feel sorry at the annulment of the Partition of Bengal, seeing that they never urged the Government to bring about the partition. Indeed, they acquiesce in the recent territorial redistribution, provided that Government gives a definite guarantee and assurance that the interests of Muhammadans will be duly safeguarded, as was the case before the partition. They, however, complain that, since the partition was proclaimed as a "settled fact" and justified on the plea of Muhammadan interests and also because Muhammadans were led by these promises to accord whole-hearted support to Government at a very critical moment, the annulment of the same has placed them in a false position; seeing that it has obliged them to admit that the measure was a blunder. Moreover, as matters at present stand, Muhammadan leaders will find it impossible to induce their co-religionists to side with Government. Continuing, the writer says that it will be best for Muhammadans to continue to keep aloof from the Congress so long as that body does not formulate a *modus operandi* on the basis of mutual understanding, guaranteeing that the Hindu majority will not be allowed to swamp the Muhammadan minority. In conclusion, the writer says that, if the grievances of Muhammadans are not redressed, it will still be the duty of the latter to remain loyal and faithful to Government, to obey its laws, to safeguard their own interests, to try to rely on themselves in making political and educational progress, to come to a better understanding with Hindus, and to refrain from adopting an unnecessarily aggressive attitude towards the latter.

An open letter to Lord Curzon.

11. The *Zamindar* (Lahore), of the 4th February 1912, publishes "An open letter to Lord Curzon—I." In this letter the Editor says that, while his Lordship was Viceroy of India, some people thought that he was of a despotic temperament, and that he, unlike some true Englishmen, was opposed to liberty being granted to Indians. It is probable that Indian Muhammadans also shared the above view; but, since his Lordship's departure from India, they have begun to think better of him, and now regard him as the best and truest well-wisher of Muhammadans. His Lordship has admitted that Muhammadans are not only loyal, but also enjoy political importance. After thanking the *ex*-Viceroy for the Partition of Bengal, the writer says that, when that measure was carried into effect, the Prophet's followers believed that the reprehensible doings and the empty threats of Bengalis would fail to make a mighty Government like the British deviate from its course. Their belief was all the more strengthened by the policy pursued by his Lordship's successors, as also by the announcement of the Secretary of State that the measure in question was a "settled fact."

## III.—Native States.

Kashmir affairs.

12. The *Vakil* (Amritsar), of the 31st January (received on the 7th February) 1912, publishes a communication headed "The wretched condition of Muhammadans in the Jammu and Kashmir State." The writer says that the only way to encourage education among the backward communities, especially among Muhammadans, is by giving scholarships to students in order to induce them to prosecute their studies further. It is with this object in view that the Kashmir Darbar has instituted a number of State scholarships. It is, however, to be greatly regretted that, in distributing these scholarships, the claims of Muhammadans have been so ruthlessly ignored. The writer then goes on to publish statistics showing that, while scholarships of the aggregate value of Rs. 3,200 per annum have been given to the Mian (the ruling) community, a sum of only Rs. 432 per annum has been set apart for Muhammadans. These statistics further show that, while a sum of Rs. 1,296 has been set apart for the benefit of Sanskrit scholars, not a single scholarship has been given for the study of Arabic.

## V.—Native Societies and Religious Matters.

Complaint against the *Gurukul*.

13. The *Indar* (Lahore), of the 26th January 1912, publishes a leader headed "The preaching of the Vedas and a few serious observations." The paper deplores the failure of the *Gurukul* and attributes the same to the mischievous policy of those who are at the helm of affairs, and who threaten to sever their connection with the institution if attempts are made to interfere with their doings. In support of its view it publishes correspondence between Lala Nand Lal, the Chief Manager of the *Gurukul Kangri*, and one Pandit Atma Ram Vedi. It then goes on to invite public attention to the letters referred to, and says that they show that the *Gurukul* has proved a complete failure. Next it reproduces two letters from Ishwar Das and Kundan Lal to the address of the Manager of the *Gurukul*, and says that these show that the Manager of the Institution has misappropriated a sum of Rs. 1,500.

Complaint against Lala Munshi Ram.

14. The *Indar* (Lahore), of the 26th January 1912, publishes an article under the heading "Public anxiety and Lala Munshi Ram's reply." The paper deplores the conduct of Lala Munshi Ram in bringing false charges against others in order to throw a veil over his own defects; and refers to the Lala's letter in the *Parcharak*, in which he makes unseemly attacks on Lala Hansraj and others. After endeavouring to refute the charges made in the letter under reference, the paper says that the management of the *Gurukul* is extremely bad and worthless.

## VI.—Legislation.

The Press Act.

15. The *Zamindar* (Lahore), of the 31st January 1912, publishes a paragraph headed "This two-edged sword requires a sheath." In the recent sitting of the National Congress, says the paper, it was moved that, as the new Press Act—which was passed with a view to putting an end to revolutionary and seditious writings—was no longer needed in the country it was desirable that it should now be repealed. This is as it should be; and it is to be hoped that the (All-India) Muslim League also will pass a similar resolution, and thus afford a proof of its readiness to co-operate with Hindus in political affairs. It may be borne in mind that, when the Law in question was passed, the peace of the country was in danger and the authorities thought that the press alone was responsible for this state of affairs. In order, therefore, to gag (Indian) journalists the authorities passed the Act and gave the District Magistrates a free hand in dealing with them. After remarking that such Acts bespeak the misfortune of His Majesty's Indian subjects, the paper says that, when the Bill was presented in the Viceregal Council, Mr. Gokhale and some of his Hindu Colleagues opposed it, but the Muhammadan Members of the Council were so overpowered by

feelings of "loyalty" that they strongly supported the same, with the result that it was placed on the Statute Book. In doing this, they were carried away by the notion that the law in question was calculated to injure the Hindu press alone. They should, however, bear in mind that the Press Act is a double-edged sword, which makes no distinction between Hindus and Muhammadans. Indeed, it has caused more hardship to Muslim journalists than to their Hindu confréres.

Continuing its remarks in its issue, dated the 1st February 1912, the paper publishes the names of six Hindu and the same number of Muslim papers that have been so far required to furnish securities; and says that, while among the six Musalman papers the *Haq* alone has been able to preserve its existence by depositing the security, as many as three Hindu papers, *viz.*, the *Musafir* of Agra, the *Jhang Sial* and the newly started *Hindu*, have been able to furnish the amounts demanded from them. "We" were given to understand that the Press Act was meant to put an end to seditious writings; but the above-mentioned papers were required to furnish securities for publishing articles which were regarded as offensive from religious or communal points of view. The paper then refers to the case of the *Edward Gazette* (Abbottabad), which, it says, was called upon to furnish security because the paper named reported that a Musalman official had been dismissed because he had failed to *Salam* an officer during the time when he was engaged in repeating prayers. If the paper named, says the *Zamindar*, had published the account with honest motives, the local authorities should have made enquiries into the matter; and if they had found the allegations well-founded they should have taken steps to reprimand the officer concerned. In the event, however, of the allegations having turned out to be false, a warning to the Editor would have been sufficient.

16. The *Observer* (Lahore), of the 7th January 1912, publishes the following:—

Usury in the Punjab.

"In England there has been some attempt to deal with usury by the compulsory registration of money-lenders, and by giving the courts powers to enable them to reduce the rate of interest when it is considered that the rate claimed is exorbitant. Our Indian legislators, writes an Anglo-Indian correspondent, might well follow this example, and even go still further in order to strike at the very root of the evil. Any future registration on this subject should aim at three objects. Firstly, to regulate the trade of usury; secondly, adequately to protect the interests of both parties, the borrower and the lender; thirdly, to place obstacles in the way of borrowers so as to guard them against themselves. This last is most important, as at present the fatal ease with which money can be borrowed leads many into the web of the money-lenders. These three objects can easily be attained by enacting that: (1) All money-lenders must be registered. (2) All advertisements of money-lenders must be accompanied by their full registered names and addresses which should be embodied in the advertisements. (3) All newspapers should be supplied with a list of registered money-lenders. (4) In all cases where money is lent to a Government servant on the security of a promissory note, that promissory note must be attested as a witness by the debtor's immediate superior or by a magistrate or by both. In the absence of such attestation the note should not hold good in a court of law. (5) The courts should be empowered to reduce the rate of interest in any case in which, in the opinion of the court, the rate is exorbitant."

17. The *Watan* (Lahore), of the 2nd February 1912, publishes a note headed "Usury in the Punjab." The paper refers to the circular letter on the above subject which has recently been issued by the Punjab Government, and says that this shows that Government has now come to realise how poor Europeans and Eurasians are being ill-treated by money-lenders. The paper admits that many debtors fall into difficulties and trouble through their own foolish deeds; but asks whether it is not the duty of the Legislature to protect these foolish persons, and save them from the machinations of native money-lenders. In England money-lenders are required to have their names registered, while the courts in that country are authorised to reduce rates of interest. Indian Courts also should follow in the footsteps of English Courts in the matter; and, as a matter of fact, the circumstances of this country demand even more stringent laws regarding usury than is the case in England.

Usury in the Punjab.

Mr. Basu's Bill.

18. Under the heading "Mr. Basu's Bill and the Sikhs," the *Khalsa Advocate* (Amritsar), of the 2nd February 1912, observes as follows :—

"The need which is now felt by the supporters of Mr. Basu's Bill has never been felt by the Sikhs, for the Anand Marriage ritual has been in vogue and all such marriages have been performed from the time of our Guru Sahibs with the sanction of the sacred Guru Granth Sahib. As certain doubts were cast in certain quarters as to the legal validity of Anand Marriages, the Hon'ble Tikka Sahib (now His Highness Maharaja Sahib) Ripudaman Singh of Nabha, then a member of the Viceroy's Legislative Council, brought in the Anand Marriage Bill. The Tikka Sahib's place in the Council was subsequently taken by the Hon'ble Sardar Sundar Singh Majithia and the Bill was passed. On the other hand if Mr. Basu's Bill were to be passed, the duplication, involved so far as the Sikhs are concerned, would cause complication and uncertainty. For this reason we must request the Government to carefully consider the case of the Sikhs as a special one and to so arrange that if that Bill is carried the Sikhs may be expressly exempted from its operation. The Anand Marriage is not only legally valid but has a religious sanction, and the Sikhs want no other provision in that behalf. Mr. Basu's Bill can only confer legal and not religious sanction and would thus, so far as Sikhs are concerned, fall far short of what they have already got in the shape of the Anand Marriage Bill."

Sikhs and their representatives in the Punjab Legislative Council.

19. The *Khalsa Advocate* (Amritsar), of the 26th January 1912, has the following :—

"*The Civil and Military Gazette* understands that His Honour the Lieutenant-Governor of the Punjab has decided to throw open two seats on the Punjab Legislative Council to representatives of the District Boards.

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"At present the Sikhs have only two members in the Legislative Council. If the District Boards return, as might be naturally expected, one Hindu and one Muhammadan to the seats made available, the Sikhs will be nowhere so far as the District Boards are concerned, and the general representation of Sikhs in the Council will be still further weakened, their proportion falling still lower. In the interests of the Sikh Community we would humbly suggest to Government to raise the number of District Board's seats to 3 instead of 2 and to rsserve 1 seat each for representatives of Hindu, Muhammadan and Sikh interests, to be elected by Hindu, Muhammadan and Sikh members of District Boards respectively. Such an arrangement will obviate any difficulties in the constitution of electorates or in the course of election through rivalry between candidates of sister communities but will ensure a calm and undisturbed representation of all the different communities and interests. We respectfully submit this suggestion to His Honour for His Honour's favourable consideration, and hope His Honour will feel his way to graciously accept it. We need hardly say that should it be found possible to accept our humble suggestion it will, we feel sure, result in giving deep and unstinted satisfaction to one and all."

## VII.—General Administration.

### (*a*)—*Judicial.*

The newly-appointed Judges of the Calcutta High Court.

20. The *Tribune* (Lahore), of the 6th February 1912, has the following :—

"Three, and not four as telegraphed to us, additional Judges have been appointed in the Calcutta High Court for a period of two years. The fourth is Mr. Richardson, but his appointment has been deferred as at present he is in ill-health. We need notice only two appointments, namely, those of Mr. A. Chaudhri and Mr. Hasan Imam. Considerable surprise will be felt at Mr. Chaudhri having accepted a Judgeship for it will mean in his case a very large loss of income. We are left to infer that other considerations of public duty must have prevailed with him. There can be no question however that Mr. Chaudhri will be an accession of strength to the High Court and will help in maintaining its best traditions. Mr. Hasan Imam is a much younger man and was practicing as a Barrister at Bankipore. He joined the Calcutta Bar only last year. He is the younger brother of the Hon'ble Mr. Ali Imam and the nephew of Mr. Justice Sharf-ud-din. It remains to be added that both Mr. Chaudhri and Mr. Hasan Imam are staunch Congressmen and the Government are to be congratulated on reverting to the old practice of appointing Congressmen Judges of High Courts. These appointments also demonstrate that there is no idea at present of creating a separate High Court for Behar."

## (*d*)—*Education.*

A complaint.

21. The *Tribune* (Lahore), of the 2nd February 1912, publishes the following :—

"We learn that at a recent meeting, the Syndicate of the Panjab University has decided to discontinue the grant made to the D. A.-V. College and the Islamia College for the support of the Ayurvedic and the Unani classes which are respectively held in connection with them. This decision of the Syndicate is so arbitrary and unconstitutional that it is difficult to speak of it in terms of moderation. The development and promotion of Oriental learning has been one of the avowed objects of the Panjab University and the action of the Syndicate, specially at a moment when these Departments, specially the Ayurvedic department in the D. A.-V. College has begun to expand and show a level of efficiency unknown before, strikes at the very core and conception of what has all along been the distinguishing characteristic of the University. It is true that exponents of Western systems of medicine have never any love lost for the indigenous systems, and that attempts have time and again been made by the representatives of the former to withdraw the support which the University has been giving to the latter. But their attempts have invariably failed, the University authorities have steadily refused to leave out of consideration one of the fundamental objects of its foundation."

Complaint against the Principal and others of the D. A.-V. College.

22. The *Loyal Gazette* (Lahore), of the 28th January (received on the 7th February) 1912, publishes an article headed "The *Lohri* festival in D. A.-V. College." The paper says that it has received several communications from Sikh students (of the D. A.-V. College ?) from which it appears that when the recent *Lohri* festival was celebrated in the Boarding-House attached to the D. A.-V. College, the students grossly ridiculed the Sikh, Muhammadan, and Hindu religions in the presence of the Principal, the Superintendent of the Boarding-House, and others. Bhagat Ishar Das could not tolerate the Sikh religion being insulted in that way, and, therefore, protested ; but the boys cried shame upon him, with the result that the Bhagat left the place, while the boys were encouraged by the Principal to go on with their work of insulting and defaming their (own ?) ancestors, as also those of others. After regretting the conduct of the Aryas in wounding the feelings of the Sikh community, the paper expresses sorrow at the indifference displayed by Government in the matter ; and urges Aryas to mend their ways.

The Khalsa College, Amritsar.

23. Under the heading "The Khalsa College, Amritsar," the *Khalsa Advocate* (Amritsar), of the 2nd February 1912, observes as follows :—

"Our first movement for the uplift of the Panth is the Khalsa College, Amritsar. Horny-handed sons of the land of the five rivers contributed with open hearts and hands towards the funds of the institution. The Government of the Punjab patronised it very kindly, and Sir Charles Rivaz in one meeting, got us lacs of Rupees for its upkeep.

"Very high hopes were entertained of the future of the college, which rose under such auspices. Not only did it augur the prospects of a first rate College, but the people began to dream of a net-work of its feeder-schools sprinkled all over the province.

"So far, however, supremely unfortunate as it is, our hopes have been justified only in brick and mortar. The building beats the erections of all other colleges in the province. But silent walls of themselves cannot make a college. There should be inmates of whom it cannot boast any respectable number. It does not seem to be justifying in these days much of its *raison d'être*. It was meant for the education of the Sikh youths, with the object of bringing them up as men of high education together with a sincere love of their own religion. But the facts are that the majority of the rising hopes of the Panth are knocking the gates of non-Sikh colleges, like the Dayal Singh and D. A.-V. Compared with the number of the Sikh students, who are studying in other colleges, the Khalsa College cannot put up a comely appearance.

"The Managing Committee should wake up and look into the state of affairs. They should brood over the conditions making for success and try to bring them about.

"The low scale of fees exacted from Sikh students, which was in force, has also been done away with. The students have always complained, and they are loud in their cries about the grievances even now, that the qualifications of the professors are very common place. This is the main reason why the Sikh students prefer non-Sectarian Colleges to their own.

"The deplorable want of a religious ballast among such youths may be more easily imagined than described.

"It will therefore be necessary to over-haul the whole staff. A capable and experienced European should be appointed to take over the arduous duties of the post of Principal who should throw himself whole-heartedly into work of the institution. All other professors should be recruited from among the best candidates. The scale of salaries should be high enough to attract really capable men. There should be special facilities in the Boarding House, and the sessions should in every way be those of the Lahore Colleges.

"The Managing Committee should attend to the following questions :—

"1. Why has the number of boarders gone down ?

"2. Why have only four students of the Khalsa Collegiate School joined the College in the First Year ?

"3. Who is working in place of the Science Professor for a year ?

"This will emphasise the necessity there is of looking out the whole machinery and hammering down any loose screws that might be detected.

"Riff-raff arrangements, like the appointment of clerks as superintendents on a small pittance, won't do. It is hard for one man to discharge more than one duty satisfactorily.

"Unless the Committee turns its attention to the points, raised in the above lines, we would feel it our painful duty to place more details about the tottering state of the College before the public."

### (*h*) – *Miscellaneous.*

The *Zamindar* and its enemies.

24. Writing under the heading "A cry for redress addressed to Muhammadans," the *Zamindar* (Lahore), of the 1st February 1912, says that these are the days when one must suffer hardship and oppression in silence; and when even the fundamental rights of humanity are trampled upon. Blessed are those people, it adds, who bear the oppression practised on them by their enemies; and unfortunate are those people whose throats are cut and whose hearts are pierced by the knives of friends. Judged by these standards the inhabitants of Tripoli and Persia must be considered as blessed, seeing that they are at least fortunate enough to die at the hands of those who are not believers in the *Kalima*. "We," on the other hand, are unfortunately being held up by "our" friends and dear ones as seditiously and rebelliously disposed towards Government; although this is admittedly the most offensive charge that can be brought against a Muhammadan in this country. It has already been stated how certain journalists and leaders are doing their level best to discredit him (the editor of the *Zamindar*) in the eyes of Government simply because he urged his co-religionists to rely on their own strength of arms, to firmly but respectfully demand their rights from Government, and to consider those European powers which are shedding the blood of Muhammadans, as scorpions and bitter enemies of Islam. "Our" traducers are in the habit of seeking interviews with the authorities with a view to misrepresenting "us" as mischief-makers and seditionists. If "we" say that we have nobody to help "us" (the word used is *shafi* which is also a sarcastic reference to the Hon'ble Mian Muhammad Shafi), they smell sedition in the assertion. Again, if "we" say that "we" regard nothing with as much veneration (the word used is *Qibla* and is probably a reference to Nawab Fateh Ali Khan who is addressed as such by the *Millat*) as the *Kaaba*, they read sedition in it. Continuing, the editor reports that he happened to have an interview with Mr. Ferguson, Additional District Magistrate, Lahore, on the 31st January last, when the officer named asked him whether he was in the habit of advising his readers to put the Bible into the fire. Thereupon he told Mr. Ferguson that Muhammadans consider the Bible as an inspired book, and that, under these circumstances, it was impossible for him to urge his co-religionists to consign the same to the flames. He also asked the officer named whether he ever read the *Zamindar*; but the latter replied that he had only heard of it and that he would carefully perúse the same (in future). Thereupon the editor told him that if he experienced any difficulty in perusing his paper he should not consult Maulana No. 1 (the reference is to the editor

of the *Watan*) or men of his type to elucidate the knotty points, but should be so kind as to send for the editor of the *Zamindar*. It is a pity, he adds, that things should have come to such a pass that a couplet which has appeared in the *Zamindar* and in which the wish is expressed that the cry of "There is but one God" will be heard in Rome has been construed as tantamount to a suggestion to burn the Bible. In the issue of his paper, dated the 26th ultimo, his remark that the Prophet has no peer and that Muhammadans owe allegiance to George V is regarded by the editor of the *Watan* as seditious, because the latter says that the King Emperor is peerless. After enquiring whether justice has become a thing of the past and whether fair-minded Muhammadans have ceased to exist, the editor urges the British Government and Muhammadans to protect him against the attacks of the editor of the *Watan* and others.

C. STEAD,

LAHORE:

*The* 10*th February* 1912.

*Assistant to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

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FROM THE

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## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH FEBRUARY 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | MONTHLY. | | | |
| 8 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 9 | Forman Christian College Notes. | Do. ... | ... | ... |
| 10 | Jijnasu ... | Do. ... | Ishwar Das ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 27 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 28 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 29 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH FEBRUARY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 30 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 31 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 32 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 33 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 34 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 35 | Hakam ... | Qadian, Gurdaspur district | Yakub Ali .. | 900 „ |
| 36 | Haq .. | Delhi ... | Kasim Ali .. | 200 „ |
| 37 | Haq Pasand ... | Amritsar .. | Ram Nath ... | 382 „ |
| 38 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 39 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 40 | Indar ... | Do. ... | Dharm Pal, B A. ... | ... |
| 41 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 42 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 43 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 44 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 45 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 46 | Milap ... | Lyallpur ... | Jawahar Lal ... | ... |
| 47 | Millat ... | Lahore .. | Shuja Ulla ... | 1,500 copies |
| 48 | Mister Gazette ... | Do. .. | Ali Bakhsh .. | 150 „ |
| 49 | Munir ... | Jhang .. | Hafiz Khuda Bakhsh ... | 200 „ |
| 50 | Musalman .. | Amritsar ... | Sana-ulla .. | 400 „ |
| 51 | Nur ... | Qadian, Gurdaspur district | Muhammad Yusaf .. | 200 „ |
| 52 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 53 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 54 | Parkash .. | Do. .. | Krishan ... | 1,723 „ |
| 55 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 56 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 57 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 58 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 59 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah .. | 392 „ |
| 60 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 61 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 62 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 63 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 64 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 65 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali .. | 240 „ |

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH FEBRUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 66 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 67 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 68 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 74 | Arorbans* Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 75 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 76 | Indar* ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 77 | Jauhar* ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 85 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I—Politics.

### (*a*)—*Foreign.*

China and Persia.

1. Under the heading "Two crippled persons of Asia whose legs have been broken," the *Zamindar* (Lahore), of the 7th February 1912, publishes a cartoon in which two crippled persons, one a Chinaman and the other a Persian, are standing before a Chinese pagoda and conversing with each other. The letter press is as follows:—

"Persia—'My dear brother! Look at me a little. My legs have been broken and I have not the power to move. I wish to rise with a crutch, but I cannot do so. For God's sake, give me a prescription or refer me to a doctor who can put me on my legs and make me able to walk.'

"China—'Dear brother! I am also a cripple like you, but thank God the doctor under whose treatment I have been placed is my countryman, and not a foreigner who secures fees and at the same time crushes those bones that are left. If you wish to recover, get the help of a Persian physician.'

"Persia—'I see none but Russian doctors. God alone can help me.

'Let my pains remain a secret from interested physicians.

'I wish that some invisible power (*lit.* treasure) would treat me.'"

Indentured labour for colonies.

2. The *Hindustan* (Lahore), of the 2nd February 1912, publishes an article headed "Enticing away simple-minded Indians to foreign countries: a sensational case." It is extremely necessary, says the Editor, that Government should take prompt steps to put an end to the existence of those depôts which have been established with a view to decoying simple-minded Indians to serve as coolies in foreign countries. After remarking that the system of indentured labour is no better than slavery, the Editor says that four or five years ago one Bindra Ban published an account of how he was induced to go to Madagascar, where he was grossly ill-treated by his employers. All these show what tactics are employed to make slaves of Indians, and how grossly illegal deeds are committed with a view to entrapping them. Under these circumstances it is necessary for Government to adopt stringent measures with a view to putting an end to these illegalities. The Editor then goes on to publish an account of a case which is pending in the Court of the Joint-Magistrate of Cawnpore, and in which two women, named Subhrani and Jigrani, are alleged to have been deceived into signing a contract for service in British Guiana.

The Turco-Italian War.

3. The following is from the *Observer* (Lahore), of 14th February 1912:—

"The Turco-Italian War is still dragging along. The Italians have not made any advance inland, and as the weather becomes warmer, their progress in Tripoli will be effectually barred. It need hardly be pointed out that advance or no advance, the cost of maintenance of the army on a war-footing must be telling on the resources of the Italian Government. But though the financial position of Italy is not so bad as that of some other Powers, no one can be so blind as not to see that it must be playing the waiting game for some definite purpose. In the first place, the war is costing much to Turkey, as Ottoman commanders are discharging the expenses of the Arab volunteers. Secondly, the reinforcements of Turkish troops and remittances of money to Tripoli, which were possible during the early stages of the War, have now become most difficult owing to the rigorous vigilance of the French and Egyptian Governments. Thirdly, the revolutionary bands in the Ottoman Empire have already begun their nefarious campaign of bomb-throwing and commission of other outrages, and with the melting of the snows, these bands become very active. Grave apprehensions are entertained that the Bulgars and Greeks of Turkey may make common cause and instead of cutting one another's throats disturb the peace in a more serious fashion. The Albanians are also restless and who knows but the 'humanitarianism' of some European Power or other may incite the other sections of the population also to revolt?

"Once there are disturbances in Turkey, the Powers are sure to intervene and press the Ottoman Government to surrender Tripoli to Italy for a modest indemnity. If Turkey and Italy are left alone, if considerations of the 'peace of Europe' do not induce other Governments to interfere in the eventuality of Italy invading some portion of European Turkey, if the Ottoman Empire remains in a tranquil condition, the Turks are sure to win. But there are so many 'ifs.' The exchange of congratulations between King Emmanuel and other European potentates and the exchange of visits between Western politicians may mean nothing at all, or they may be fraught with the gravest consequences to the international situation. The prolongation of the war may disturb the equanimity of some Power which may persuade the rest to put concerted pressure on the belligerents to cease the war. The internal condition of Turkey may become serious owing to the spring disturbances or the quarrel between the Committee of Union and Progress and the new party of Union and Liberalism. We should not, in short, conclude from Italy's inactivity that the situation is improving. Practically all Muhammadan States are at a crisis which must be exercising the minds of Muhammadan statesmen all over the world. If the crisis is passed and genuine humanity triumphs over earth hunger, all will be well. Otherwise the prospect is gloomy beyond description."

## (*b*)—*Home.*

Home rule in India.

4. The *Akhbar-i-'Am* (Lahore), of the 6th February 1912, publishes a leader headed "India and Home rule." The paper refers to the meeting that was recently held in London under the auspices of the East India Association, and in which Mr. Henry Keene read a paper on Home rule for India. It also publishes a summary of the subsequent debate; and says that Mr. Pennington was right when he observed that, so long as the various communities of India gave no practical proof of their union and solidarity and so long as they took no steps to convince the British people of their honesty, ability, and reliability, Home rule or *Swaraj* in India would remain impossible. The relations between the two great communities of India are at present unsatisfactory; and, besides, there exists a great gulf between the rulers and the ruled. If there is anything calculated to make Indians fit for *Swaraj* it is their admitted loyalty to British rule; but even in this matter it must be observed that all communities are not regarded as equally loyal. If, however, Indians carry on a struggle with due diligence in order to gain their legitimate ends they are likely to eventually succeed in removing the (at present) insurmountable obstacles in the road to the attainment of *Swaraj*. When all the communities of India unite to take part in the Indian National Congress, and when they regard each others interests as their own, then there will be some hope for *Swaraj*. Again when all the communities of India come to regard the British Government as their own; when the British people become convinced that their interests are not in conflict with Indian interests; and when the various Indian communities sink all religious differences in a common effort to promote the well being of their country—then indeed will there be a reasonable prospect of *Swaraj* being attained.

A suggestion for raising a crore of Indian Volunteers.

5. The *Zamindar* (Lahore), of the 10th February 1912, publishes a communication from one Maulvi Sayad Ali Haidar, of Hyderabad Deccan, headed "Wanted one crore of Indian Volunteers." The Maulvi argues that the collapse of Persia will be followed by a Russian advance on India, possibly accompanied by a German Naval descent upon the Indian coast. Neither Hindus nor Muhammadans, say the Maulvi, desire the beneficent British Rule to be supplanted by Germany, Russia, or any other power. He accordingly suggests that, in order to avert such a catastrophe, Government should raise a crore of India Volunteers and open military schools in all important towns.

The advent of the Mehdi.

6. The *Zamindar* (Lahore), of the 3rd February 1912, publishes a communication from one Khawaja Hasan Nizami, Secretary, Halka-i-Nizam-ul-Mashaikh, Delhi, entitled "The need for the appearance of the Mehdi: the despair and sorrow of Muhammadans: a prophecy in the *Kalki Puran*: the necessity of repentance and becoming true Musalmans." The writer says that Tripoli, Persia, Morocco

and other Islamic countries are now encompassed with serious difficulties. While the dawn appears full of light for the (rest of the) world, there is nothing but impenetrable darkness for Muhammadans. The ocean carries every one (else) on its back, but is ready to drown the disheartened Muhammadans. All Muhammadans are victims of plots and conspiracies, and they find no way of escaping from their present difficulties and troubles. In their present predicament, they look forward to the advent of "the invisible being," whose manifestation was predicted more than 1,300 years ago by the Prophet (*lit.* the pilot of the boat of the faithful). Those who are guided merely by outward appearances may consider him mad, but he firmly believes that, so long as the last of the Imams does not manifest himself, there is no hope of things becoming right. Those people who study the causes of the rise and fall (*lit.* changes) of nations and countries see no necessity for the appearance of the Mehdi. Indeed, they consider it unwise to sit idle and wait for the advent of a power capable of bringing about a radical change. They also ask whether the coming Mehdi will bring guns from the heavens strong enough to subdue the enemies (? of Islam) ; or whether, like his great ancestor the Prophet, he too will be a human being and will require human instruments to work his will. If the Mehdi brings an army of angels and invisible weapons and employs them in prosecuting the designs he has in view, he may obtain success ; but if he fails to do so it would be absurd to manifest himself at the present moment. Continuing the writer says that some people may have their doubts about the ultimate success of the Mehdi, but it is not difficult to convince them. For instance, it is a well-known fact that when, in the days of the Prophet and after, the Arabs came into conflict with civilized nations which were provided with arms as much superior to those possessed by the former as are modern arms and ammunition to those in the possession of present-day Muslim Powers, they nevertheless succeeded in vanquishing those civilised nations. Did heavenly cannon then come to the help of the savages of Arabia in order to enable them to establish their authority over civilized countries? No, it was religious zeal and sincerity which made them successful. If even now "we" are swayed by true religious zeal and sincerity "we" can do things calculated to surprise the world (*lit.* you will be able to see the display). No artificial or worldly attempt, however, can help "us" in regaining (religious) fervour, seeing that the Mehdi alone can create such a feeling in "our" minds. The fact that Muhammadans are all astir now-a-days leads to the belief that the advent of the Mehdi is near at hand. It is extremely necessary that this belief should be instilled at the earliest possible opportunity in the minds of Muhammadans belonging to the poor and middle classes ; so that they may emerge from their present depths of despair and take the first step in practical life. The richer and the higher classes never performed (great) deeds in any age. It is the poor people and those of the middle classes who alone perform such feats. All well-wishers of the (Muslim) community, therefore, should try to create a great commotion in the minds of Muhammadans by telling them that the advent of the Mehdi is near at hand. Proceeding, the editor refers to his pamphlet entitled "The Shaikh Sennousi and the advent of the Imam Mehdi," and says that the first edition of the pamphlet was sold immediately after it was printed. He has now published a revised edition of the same. The pamphlet commands a great popularity and sale in the Bombay Presidency, where it has been translated even into Guzerati. The writer goes on to quote extracts from the *Kalki Puran* with a view to showing that the Hindu scripture named also contains a prophecy about the manifestation of the Mehdi ; and endeavours to show that the Purana predicts the birth of the Mehdi in Arabia. In conclusion, he says that the time has come when the Mehdi will appear ; and that it is, therefore, desirable that all Muhammadans should repent of their sins and become true Musalmans.

Government and Hindus and Muhammadans.

7. The *Zamindar* (Lahore), of the 10th February 1912, publishes an article under the heading "Phunja Bhai and Qalandar Khan". After publishing an account of the circumstances which led the Chief Presidency

Magistrate, Bombay, to call upon Babu Phunja Bhai, a pleader in Kathiawar, to show cause why he should not furnish security of Rs. 4,000 for disseminating seditious literature, the paper refers to the security which has been demanded from the *Panch Bahadur*, Bombay, and the *Edward Gazette*, Abbott-abad. The paper goes on to say that it is really strange that, while the papers named have been punished for indulging in sprightly and vivacious writings which were on no account hostile to Government, Mr. Phunja Bhai continues to practise as a legal practitioner in spite of his having published a highly seditious book. Next the paper says that it is difficult to see why no opportunity has been given to Qalandar Khan (the Editor of the *Edward Gazette*) to explain his conduct and to prove that the allegations made in the articles, for which security has been demanded, were founded on facts, when the pleader named has been called upon to defend his cause. Those people who are in the habit of ridiculing Muhammadans for being called "the beloved wife" of Government should now say whether Government loves Phunja Bhai or Qalandar Khan (*lit.* Qalandar Khatun).

Muhammadans and Government.

8. The *Millat* (Lahore), of the 2nd (received on 10th) February 1912, has an article headed "Agitation." Since the annulment of the Partition of Bengal, says the paper, Muhammadans have been led to think that Government is cowed by agitation; and that, so long as they do not follow in the footsteps of Bengalis, they will never obtain the loaves and fishes of Government employment commensurate with their importance. After remarking that it has received numerous letters from respectable persons which show that the idea above referred to has taken root even in the minds of the general public, the paper says that many Muhammadans are now declaring openly that, so long as they do not join the National Congress and set up an agitation, their rights will continue to be trampled upon. Not long ago they were under the impression that the valuable help which they rendered to Government in the troublous days of unrest which followed the Partition of Bengal was not duly rewarded. Now the annulment of the partition has added fuel to the fire. The suddenness with which the measure has been announced has so bewildered them that they have not yet been able to form a decided opinion on the subject. This has afforded an opportunity for agitators to induce Muhammadans to follow their lead. It is apparent that, if this state of affairs continues any longer, the latter will be obliged to regard agitation as the best means of safeguarding their rights, and will actually resort to the same. If, however, this comes to pass (which God forbid!) both Government and Muhammadans will be put to trouble. To tell the truth Muhammadans are ignorant of how to agitate in a constitutional manner, and if they ever resort to such tactics the result will be tumult and disorder. As a consequence, not only will there be an apprehension of Muhammadans making themselves liable to be dealt with according to law; but the Government also will be involved in difficulties, seeing that it will not find it an easy task to quell the (sort of) agitation which will be carried on by Muhammadans who possess "a dynamic force". Under these circumstances, it should be the duty of the responsible authorities and sympathetic Muhammadan leaders to take such steps as they deem most proper, in order to convince Muhammadans that Government is not cowed by agitation, but is always ready to safeguard the rights and interests of all sections of His Majesty's subjects.

An open letter to Lord Curzon.

9. The *Zamindar* (Lahore), of the 6th February 1912, publishes "An open letter to Lord Curzon . . . . . II." In continuation of his previous remarks on the subject (*vide* paragraph 11 of Selections No. 6), the Editor says that Muhammadans have implicit confidence in Government and that, in spite of many allurements, they remained devotedly attached to it during the six troublous years which followed the departure of Lord Curzon from India. Their confidence, however, proved to be stuff out of which dreams only are woven. Subsequently when Lord Hardinge, immediately on landing at Bombay,

declared in a speech that special concessions to one community meant corresponding disabilities to the other, they were much disconcerted by a presentiment of evil; but, nevertheless, they were not prepared to witness the somersault of the heavens which took place on the 12th December last, when the measure for the annulment of the Partition of Bengal was announced. The annulment, he adds, has been made without reference to, or consultation with, any body; and it was effected, not because there was a need for the change, but because there was no other way of pleasing Bengalis. Now by one stroke of the pen an Islamic province—which enjoyed a separate administrative entity and where Muhammadans were likely to obtain all influential and important posts and seats on Councils and Municipal Committees, &c.,—has been converted into a province where incense is burnt at the altar of that strange and incomprehensible fetish known by the name of "ability," and where all other considerations of expediency are thrown overboard. Before the annulment of the Partition the Muhammadans of Eastern Bengal were "contented and loyal;" but when these unfortunate people realised that the change was calculated to destroy their claims, they sent a deputation to wait upon His Excellency the Viceroy. His Excellency, however, told them that they should produce able men and that they should forget all about their numerical strength. This is the reward which Muhammadans have received in consideration of their loyalty and devotion to the British Crown! After remarking that those who obtain concessions by force can never be satisfied, the writer refers to Dadabhoy's message to S. N. Bannerji after the announcement of the annulment of the partition. Continuing, he states that the transfer of the seat of the Government to Delhi cannot please Muhammadans; seeing that the change is not likely to benefit them, nor will it make them superior to others. Government has granted Rs. 50,000 for education; but this is calculated to benefit Bengalis and other educated and influential communities alone. Cultivators on the other hand, who deserved special boons, obtained no concession on the occasion of the last Darbar.

Continuing his remarks in the paper's issue dated the 7th February 1912, the writer says that the momentous changes, which are nothing short of a political earthquake, are calculated to smother the desires and aspirations of Muhammadans. It is a pity that an influential statesman like Lord Curzon could not succeed in putting an end to the anti-Muslim policy in India which is only just beginning its existence. The Editor then urges Lord Cnrzon to have some regard for the political importance of Muhammadans which is regarded now-a-days with ridicule, for their numerical strength which cannot be ignored, and, lastly, for the strength of their arm which will prove a source of help to the British Government in its times of trouble. He also urges his Lordship to induce the British Parliament to advise the Secretary of State for India to fulfil the pledges that have repeatedly been made to Indian Muhammadans. Indian Muhammadans do not demand special favour, but what is justly due to them.

10. Under the heading "The Vacant Secretaryship in the Home Department," the *Tribune* (Lahore), of the 10th February 1912, publishes the following:—

The post of Secretary to the Government of India in the Home Department.

"The appointment of Sir Archdale Earle as the Chief Commissioner designate of Assam and his departure on leave preparatory to assuming charge of his office has created a vacancy in the office of Home Secretary to the Government of India. There has been in the Press a good deal of speculation as to Sir Archdale's successor. * * * * * * * * * * * * * * * * * * * We should like in this connection to point out that the claims of this Province should be taken into consideration when selecting a successor to Sir Archdale Earle. In the Executive Council of the Viceroy not a single member at present belongs to the Punjab Commission. * * * * * * * * * * * * * * * * * * *"

## III.—Native States.

Sardar Gurdit Singh and His Highness the Maharaja of Patiala.

11. The following is from the *Khalsa Advocate* (Amritsar), of 9th February 1912 :—

"Since the premier Prince of the Phulkian States came to his rights, his indefatigable endeavours for the amelioration of his subject are well-known to the public. He has adopted adequate measures for the dissemination of education especially Primary education, and the department of literacy engages his unstinted attention. He is ever ready to further the measures which are calculated to improve the condition of those entrusted to his care. Every branch of the administration is efficiently supervised to see that the officials discharge their duties with proper care. He has issued orders limiting the use of intoxicants, and allowed large sums for the advance of higher education and foreign scholarships.

"An admittedly capable scion of a historic house—Sardar Jugindra Singh—has been selected for the internal administration. The magnitude of the reforms effected in the civil and criminal courts, does not require any mention. They are too well-known for that. The courts have been broadbased upon justice.

"True to the tenets of his faith he has laid the whole Sikh public under a debt by his generosity in many a cause. His princely gift of 1¼ lakhs for a Gurdwara in London will remain a permanent memento in Sikh hearts of the auspicious occasion of the Coronation of King George and of inviolable bonds of the love and devotion of the Sikhs to their Sovereign.

"His Highness is a devoted ally of the King Emperor and a supremely loyal Prince of the Empire. The Government is highly pleased with His Highness and he has but recently been granted the title of G. C. S. I. which he richly deserved.

"He has taken a very lively interest in the Sikh Procession at Delhi and done his best to ameliorate the social condition of the subjects of his State, for which all wishing the advancement of education in the State are thankful to him.

"In the face of such virtues in the potentate of the State, it seems almost unintelligible to us how he prevailed upon himself to oust General Sardar Gurdit Singh, Prime Minister and Sardar Pritam Singh, Commander-in-Chief of the State forces. We cannot understand how he with a kingly sense of justice and a sympathetic disposition could usher the procedure he permitted and sanctioned in the cases of the gentlemen named above.

"If there was anything to be whispered against them they could have been put to a public trial. Doors of justice were not shut even upon Arya Samajists. On the other hand regular courts and judges were appointed and none was allowed a chance of complaint. They were given ample opportunities of proving their innocence, and the public were highly gratified at the procedure adopted under the order of His Highness. Sardar Gurdit Singh who was the old Prime Minister had left no stone unturned in improving the condition of the State. Every individual of the State is conscious of the very life-blood he spent in safeguarding interests of the state and looking after His Highness while he was a minor. His devotion and loyalty both to his State and to the Paramount Power were well-known. The Government knows full well that he was scrupulously honest, hard-working and just.

"In spite of such qualifications, the treatment accorded to the Sardar seems incongruous to say the least.

"Had he been given a fair trial, he might have been able to prove his innocence. We trust that the same spirit as actuated His Highness not to deny justice even to Arya Samajists, will be brought into action in the case of an old and devotedly loyal servant of the State. Under the circumstances, we cannot but believe that the action taken in the case of Sardar Gurdit Singh is based upon wrong information and that somebody had poisoned the ears of the Ruler of the State, otherwise it was impossible for such a prince to issue the orders he did. As a long enough space of time has expired now and His Highness might by this time have arrived at the truth in the matter, we feel confident that the injury done to Sardar will be rectified His Honour Sir Louis Dane, too, may out of his kindliness exert his influence for the old servant of the State."

The powers of an Indian Chief.

12. The following is from the *Tribune* (Lahore), of 13th February 1912 :—

"We have received certain papers in connection with a case that happened in Mirpur tahsil in Jammu territory. A number of men broke into the house of a man at night and murderously wounded several inmates of the house. One man died within 24 hours and another some days later. Others recovered but they still bear the marks of the injuries they received.

A number of men were arrested and some of them were identified by the injured persons and some neighbours. Four men were sent up for trial. In the Sessions Court one man was discharged and three were sentenced to death. In the High Court the sentence in the case of two prisoners was commuted to imprisonment for life while a fine was added. When the proceedings came up before the Maharaja of Jammu and Kashmir for confirmation His Highness upheld the sentences but ordered the fines to be remitted. So far the proceedings were quite regular. A few days later, however, the following order was issued from the Maharaja's Offices :—'In obedience to the orders passed in the case by His Excellency the Governor-General in Council the prisoners will be released at once, a report to that effect being submitted to His Excellency through the Resident in Kashmir.' Apparently an appeal had been made to Governor-General in Council with the result mentioned above. Apart from the merits of the case an important issue that arises is whether in a case of this kind the Governor-General in Council should interfere. In their own States the most prominent Princes of India exercise sovereign authority and the prerogative of clemency also belongs to them. If in every case or any case there is to be an appeal to the Government of India then the authority of the Princes will be divested of all finality."

The following on the same subject is from the *Observer* (Lahore), of 14th February 1912 :—

"A story of strange official highhandedness in Jammu was of late going the round of the Muslim Urdu Press, which we omitted to notice out of regard for the prestige of His Highness the Maharaja. But finding that an altogether different version has been published in a local journal and the Viceregal action to rectify a denial of justice to certain Muslim subjects of His Highness has been represented as an infringement of the Maharaja's privileges, we feel bound to give publicity to the first version. Some time ago a number of men broke at night into the house of a Hindu in Mirpur tahsil, Jammu district. Several inmates were murderously assaulted and two of them died of the injuries. Upon this some Muhammadans of note were arrested for the murder. The Sessions Court discharged one and sentenced the remaining three to death. The Jammu High Court confirmed the death sentence on one, commuted those of others to transportation for life and added a fine. The proceedings came up before the Maharaja for confirmation, and the accused also appealed to His Highness stating that they were absolutely innocent. The Maharaja is known to be of a merciful disposition. His Highness, however, upheld the sentences, but remitted the fines. Life is sweet to even convicts. Having been denied justice in Kashmir, the poor men appealed to His Excellency the Viceroy. The Governor-General in Council had a sifting inquiry made into the case, and it established the fact that the three Muhammadans were perfectly guiltless. An order was accordingly sent to the State authorities for the release of the innocent victims of judicial vagaries. But for long the order was not obeyed and the men, though acquitted of all guilt and ordered to be released by the Governor-General in Council, lay rotting in jail. The matter was at last again brought to the notice of the Imperial Government which had the attention of the Maharaja invited to the subject. As a result, an order was lately issued from His Highness' office to the following effect :—'In obedience to the orders passed in the case by His Excellency the Governor-General in Council the prisoners will be released at once, a report to that effect being submitted to His Excellency through the Resident in Kashmir.' No one whose sense of right and wrong is not perverted by prejudice will say that the Governor-General in Council is not entitled to interfere in cases where the innocent subjects of a Ruling Chief have been sentenced to death and transportation for life. And yet the *Tribune* represents it as an invasion of the privileges of the Maharaja of Kashmir. When the British Government guarantees peace within the borders of the Rulers of Native States, has it no right to prevent innocent men from being hanged? Our contemporary is very fond of making everything a matter of principle when it suits its purpose. But would it have taken the thing in the same light if the victims had been Hindu subjects of a Musalman State and the Judges Muhammadans?

## V.—Native Societies and Religious Matters.

Sikhs and Aryas.

13. The *Loyal Gazette* (Lahore), of the 11th February 1912, publishes a leader headed "The decision of an old case." Some time back, it says, a certain leader of the Arya Samaj published a pamphlet entitled "Are you Hindus ?" in which he not only said that Arya Samajists were not Hindus, but even poured ridicule on the tenets of orthodox Hindus. The Arya Samajists also badly wounded the feelings of Hindus by publishing mischievous pamphlets like the one entitled "Protect yourself against the filthy teachings of the Puranas." Now, however, when it is no longer politic for Aryas to pursue this game, they have begun to call themselves Hindus. After remarking that the Arya Samajists are also endeavouring to prove that Sikhs are Hindus, the paper reports that, some time back, one Lala Kishen Singh—the brother of Ajit Singh—who is the agent of Baba Dhanpat Rai, a pleader, delivered some speeches at

Kasur with a view to showing that Sikhs were Hindus, which filled the minds of Aryas with ecstacy. The Sikhs, however, requested the great Sikh scholar, Kartar Singh, to go to Kasur and put an end to the commotion which Lala Kishen Singh's speeches had raised. Kartar Singh accordingly visited Kasur and challenged the Arya Samaj to a discussion. Next the paper publishes an account of the debate and endeavours to show that the Arya Samajists failed to prove that Sikhs were Hindus.

A complaint.

14. The *Vakil* (Amritsar), of the 7th February 1912, has a paragraph headed "Carrying into execution the commands of the Bible." The paper says that there are a mosque and a tomb near St. John's College, Agra, which interfere with the symmetry of the College compound (wall?). The former Principal of the College, who was a good and just person, allowed the matter to rest there; but the present Principal and the missionary body (in charge of the institution named) brought the mosque and the tomb named within the compound of the College in the course of a night. "In this way the House of God has been brought within the precincts of a Trinity Temple." The Muhammadans of Agra filed a complaint in the court of the Joint Magistrate, but the latter refused to interfere and advised the complainants to file a suit in the Civil Court. After remarking that the mosque and the tomb existed before the College, the paper says that the doings of the Principal and the society named are anything but commendable, and that Muhammadans are wholly justified in taking offence at the same. If the allegation is well-founded it is to be hoped that Government will restore the mosque to Muhammadans and inflict exemplary punishments on the offenders. It then praises Government for following a policy of religious neutrality; but says that it is a pity that it is rumoured that the students of the Church Mission High School, Peshawar, have been ordered to attend the church for prayers every Saturday, with the result that (non-Christian) students have gone on strike.

## VII.—General Administration.

### (*b*)—*Police.*

Higher appointments in the Police Department.

15. The *Jhang Sial* (Jhang), of the 3rd (received on the 10th) February 1912, publishes a note headed "The Police and higher appointments." For some time past, says the paper, the higher appointments in the Police Department have been filled up by youths of good family who, although unable to perform their duties in a satisfactory manner, supersede subordinate police officials and deprive them of their right to promotion. After remarking that a question on the subject has been asked in the Legislative Council, the paper says that, although the scions of noble families should receive some concessions, still it is not meet and proper that poor subordinate police officials, who anxiously wait for promotion, should be superseded by young men who are totally ignorant of Police work and who must remain under training for many years. It would be better if the young Police cadets named were given promotion in the ordinary manner (*i.e.*, when fitted for promotion).

### (*d*)—*Education.*

A highly objectionable Text-Book.

16. The following is from the *Observer* (Lahore), of 10th February 1912:—

"The *Muslim Gazette* has done well to draw pointed attention to the 'Khwab-o-Khyal,' an Urdu book for the Urdu examinations of civil and military officers. The first portion of the book, 'the memoirs of Sitaram, a Hindu soldier,' is calculated to fill the reader with an intense hatred of the Muhammadans and make him regard them as irreconcilable seditionists and enemies of the British *Raj*. It is asserted in this part that Muhammadans are always dreaming of expelling the English from India, Government is exhorted to look after its Hindu servants and never rely on Muhammadans, and the Mullahs are represented as fanning the fire of race hatred. If ever there was a grossly libellous story, this is one. Will not Government suppress it? The least that it should do is to remove the book from the list of text-books, unless the objectionable part is replaced by another."

## (*g*)—*Postal matters.*

Panjabi and the postal service.

17. The following is from the *Khalsa Advocate* (Amritsar), of 9th February 1912 :—

"We are sorry that after a pretty long spell of pleasurable silence we should to-day again have to invite the attention of the Postmaster-General, Punjab and North-West Frontier Circle, to the unsympathetic and non-chalant treatment which letters and other mail-matter addressed in the vernacular of the Province have lately begun to receive at all stages of their transit through Post. On summarising the contents of the numerous letters we have received during the past several months complaining of various inconveniences we are compelled to draw the inference that, notwithstanding all the sympathy shown and hopes held out by the head of the Department, much progress has not been made in a knowledge of Panjabi (Gurmukhi) characters by Despatch Clerks, Sorters, Delivery Clerks and Postmen. Instances are by no means few and far between in which letters posted, say, somewhere in the Jullundur district and having Amritsar as their destination, have reached the latter after a roundabout journey through several other towns of the Province, including of course the city of Lahore and its inevitable D. L. O., thus taking several days in travelling a distance which ought not under normal and regular conditions to take more than a few hours.* * *

* * * * * * * *

* *The demands of Panjabi are by no means pretentious. It does not claim or even expect to be recognised throughout India. But in the Punjab, of which it is the unquestioned vernacular, it does expect to be compensated for the injury done to it by undue favour to aliens in the past. We fervently hope therefore that the Postmaster-General, Punjab, will be good enough to adopt such measures as will once for all put an end to the sort of irregularities to which we have had to draw his attention in this note.

## (*h*)—*Miscellaneous.*

Delhi Civil lines.

18. The following is from the *Tribune* (Lahore), of the 13th February 1912 :—

"The agitation of house-owners against the acquisition of bungalows in the civil lines of Delhi is not unnatural. Nor can the protest of the Chamber of Commerce against such acquisition be considered unjustifiable. Of course, house-owners are not likely to support the Chamber's suggestion that Government should find accommodation for their officials in new Delhi. The interests of property owners and the convenience of permanent residents have both to be consulted in any arrangement the Government may have to make for the temporary accommodation of its officials for one or two seasons. It is unreasonable to contend that officials should not disturb occupants of bungalows in Civil lines and be satisfied with what accommodation they could find in new Delhi. Officials who have hard work to do have as much right to comfortable accommodation as non-officials, but it is not to the interest of the tax-payers that bungalows in Civil lines should be purchased now with no prospect of finding continued use for them. About the best arrangement seems to be to obtain on lease a certain number of bungalows at their present rentals as suggested by the proprietors of houses in their meeting. In any case the Government should take the public into confidence as to its exact requirement and invite the leading house-owners and permanent residents to a conference before settling the matter finally."

The Foreign Office and Frontier officials.

19. The following is from the *Tribune* (Lahore), of 13th February 1912 :—

"The appointment of Sir Henry McMahon as Foreign Secretary to the Government of India has been most beneficial to the officials of the department in the Frontier Provinces. It will be seen from the lengthy *communique* issued on Saturday that as many as three such officials have been selected to important charges. Mr. A. H. Grant, C.I.E., Deputy Commissioner of Peshawar, gets the Deputy Secretaryship in the Foreign Office; Major H. B. St. John of Baluchistan gets an Under-Secretaryship in the Foreign Office; Lieutenant-Colonel F. W. P. Macdonald of Baluchistan goes to Malwa as Political Agent. It is inconceivable why these frontier men should be pitchforked into such offices and why they should not be allowed to get on in their own sphere amidst congenial surroundings. Surely a knowledge of Baluchistan cannot be very helpful in Malwa."

LAHORE :
*The 17th February* 1912.

C. STEAD,
*Assistant to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—21-2-12—116—107—H. L. S.

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[ Confidential. ]

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FROM THE

# NATIVE NEWSPAPERS

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Examined up to 24th February 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions* ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 27 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 28 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 29 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 „ |

*Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH FEBRUARY 1912—CONTINUED.

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|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 30 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 31 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies |
| 32 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 33 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 34 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 35 | Hakam ... | Qadian, Gurdaspur district | Yakub Ali ... | 900 „ |
| 36 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 37 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 38 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 39 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 40 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 41 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 42 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 43 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 44 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 45 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 46 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 47 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies |
| 48 | Mister Gazette* ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 49 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 50 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 51 | Nur ... | Qadian, Gurdaspur district | Muhammad Yusaf ... | 200 „ |
| 52 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 53 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 54 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 55 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 56 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 57 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 58 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 59 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 60 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
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| 63 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 64 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 65 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

* Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH FEBRUARY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 66 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 67 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 68 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 69 | Watan ... | Do. .. | Muhammad Insha Ullah... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 74 | Arorbans* Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 75 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 76 | Indar* ... | Lahore ... | Dharampal, B.A. ... | 3,000 „ |
| 77 | Jauhar* ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 85 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Europe and Asia.

1. The *Zamindar* (Lahore), of the 13th February 1912, publishes a leader headed "The strong beats (the weak) and does not allow him to weep." The paper says that it is extremely shameful and regrettable that the champions of modern civilization are destroying the ancient races of Africa with impunity. Italy invaded Tripoli, but the champions of the peace of the world remained silent! Thousands of Arabs were cruelly murdered, but Europeans remained mute spectators of the scene! The Russians hanged *Suqat-ul-Islam* and the great *Mujtahid* during the days of Muharram, but no European had the goodness to call upon Russia for an explanation of her conduct. Continuing, the paper refers to the aggressive conduct of Russia in Persia; and says that it is a pity that Sir Edward Grey should consider it proper under the present circumstances to aid and abet that Power in making all sorts of unjustifiable demands upon Persia. Indeed, Sir Edward Grey's policy has not only perplexed unfortunate Persia, but has deeply wounded the feelings of (? Indian) Muhammadans also. The paper then goes on to deprecate the conduct of the British and Russian Consuls in Persia in advising the Persian Government to grant a pension to the deposed Shah of Persia. Can there be, it asks, anything more aggravating than the fact that the Persian Government should be forced to grant a pension to a person who has ruined and trampled upon a crore of Muhammadans and who has reduced his country to its present condition? Is it proper that the British people should tolerate the policy of Sir Edward Grey who has brought England to the position of playing second fiddle to Russia in Persia? Whatever may be the views of the British people on this subject, Indian Muhammadans think that the time has come when the present Foreign Secretary of State should be relieved of his present post. The British Government is the most righteous Government in the world, and it is desirable that it should regulate its conduct in such a way as to preserve its prestige and its fair name and fame.

Germany and England.

2. The *Paisa Akhbar* (Lahore), of the 13th February 1912, publishes a cartoon headed "Your turn is over and mine has come." In the cartoon the Kaiser of Germany is represented as standing and pointing out to the other European Powers the map of Asia Minor which is spread before him. In the horizon "the Sun of Islam" is represented as setting behind a small hill, on which there are a few date-palms. Before the representatives of the European Powers are the maps of countries such as the Transvaal, Herzegovina, Tripoli, etc., which have recently come into their possession. The letter press is as follows:—

The Kaiser of Germany—"The time has come. Keep silent! See, I am going to occupy this portion of the country (in Asia Minor) as my share. You have already taken possession of several countries. So you should keep quite."

Great Britain—"Never! Never! So long as there is a single Englishman living not an inch of Asia Minor will be occupied by you."

The Kaiser of Germany—"Look, John Bull, you are in the wrong. You will have to smart for this."

John Bull (laughing)—"If I like I can sweep you off the face of the earth with the help of 450 millions of Muslims drawn from all parts of the world."

In another place the paper publishes a communication in which the writer—one Muhammad Ismail Khan, Painter, Bombay, who has drawn the above cartoon—says that everybody who has a least particle of sense in him can fully realise how dangerous are the moves and policies of European

Powers. It is not a new or surprising thing for Italy to declare war against Turkey; seeing that all European Powers have taken possession of countries belonging to others by pure aggression. After justifying the conduct of the British Government in annexing the Transvaal, the writer takes Russia, Austria, Bulgaria, France, Italy and Spain to task for their aggressive attacks on Manchuria and other countries; and says that, of all the nations of Europe, the English only have sacrificed brave blood for the benefit of mankind. Indeed, England wants to befriend Turkey; but she can do nothing in the matter unaided, because of the pressure which other European Powers are bringing to bear on her. Although England is not weak and is in a position to blockade the whole of Europe with her navy, still she must have an ally on the land. It is with this end in view that she has established Universities and Colleges for Muhammadans in order to turn out men capable of helping her in times of difficulty. Muhammadans, however, are so locked in the sleep of negligence that they pay no heed to this matter; but make friends with nations such as the Germans, who are ready to trample them under foot. Can any Muhammadan say, he asks, that any European or American Government, excepting that of England, ever tried to awaken Muslims and acquaint them with the trend of modern times? The writer replies to the question in the negative.

Continuing his remarks, in the paper's issue, dated the 14th February 1912, the writer refers to German influence in Asia Minor, and says that Germany is anxious to take possession of that part of the Turkish Empire. England, however, does not allow her to do this, with the result that the two Powers are now bitterly hostile towards each other. After remarking that Muhammadans should prepare themselves to fight with the enemies of the Emperor of India and "our" Caliph of Islam, the writer says that both Russia and Germany want to take possession of India. Indeed, it is to learn the feelings of Indians towards British rule that the Crown Prince of Germany lately visited India. Muhammadans, however, will sacrifice their lives to save India, and they consider it their duty to crush the enemies of England.

Russia and England.

3. The *Millat* (Lahore), of the 16th February 1912, publishes an article headed "If war is declared between Russia and England." It is generally believed, says the paper, that, after bringing the North of Persia under his thumb, the Czar will make strenuous efforts to establish his prestige and influence in the Persian gulf. It is this which has led some people to prophesy that the time will soon come when, after the conquest of Persia, the Czar will assuredly make an attempt to invade India. One man, especially, who, of late, has earned considerable notoriety, as much for his scanty knowledge of affairs as for his attempt to make substantial profits by inflaming the minds of his co-religionists (the reference is to the Editor of the *Zamindar*), is constantly harping on this theme. This man recently observed in a speech before a large gathering that, after conquering Persia, Russia would assuredly invade India and obtain a victory over the English. As a consequence, the latter would be obliged to leave the country bag and baggage, with the result that Indians would greatly suffer. There may be other men who also entertain these alarming views; but the Editor would tell them that, if Russia ever endeavours to invade India, she will be obliged to eat humble pie. After remarking that the British Government will never allow Russia to bring Northern Persia under her thumb, the Editor says that those people, who are in the habit of heaping abuse on the British Foreign Minister and other statesmen, should rest assured that the latter know their own business better than "we" do. In case, however, Russia invades India she will receive such a blow as will render her incapable of carrying on a career of conquest in other parts of the world. It is an admitted fact that England would strain every nerve to protect India from Russia, and there can also be no denying the fact that all sections of the Indian community—even those who may be hostile to British rule—would give every help to the British Government in repelling a Russian invasion.

4. The *Vakil* (Amritsar), of 14th February 1912, has a paragraph entitled "The present condition of Islam." Is it not instructive, asks the paper, that Islamic rule, which only the other day had spread all over the world, has now shrunk to such an extent as to be confined to a few tracts of land? There was a time when the great rulers of the world considered it a pride to bow themselves in subjection before the might and glory of the Muslim rule. The times, however, have changed; and now Muhammadan rulers are anxious to seek the good-will of non-Muslim powers. For a long time Muhammadans were bound together by a tie of brotherhood; but there is now no end to their shamelessness and mutual antipathy. It is high time for Muhammadans to reflect on their past grandeur and their present abject condition. After publishing an extract from an article which recently appeared in the *Pioneer* on the subject, the paper says that the Anglo-Indian daily is wrong in asserting that *jehad* is a holy war waged only against Christians; seeing that it may be waged, subject to certain conditions and limitations, against Jews, Hindus, Parsis, and others. But so long as Muhammadans are under a just Government like the British and their religious affairs are not interfered with, there is no need for "us" to justify *jehad* or regard it as within the range of possibility. The indifference of Muhammadans at the present moment, however, is deplorable; and until they are roused into activity they are hardly like to make either educational or social progress.

The present condition of Islam.

5. The *Zamindar* (Lahore), of the 18th February 1912, publishes a leaderette headed "Lord Crewe, the Secretary of State for India, and Persia." The paper refutes the allegation that British statesmen have conspired secretly with other European Powers to destroy Islamic countries; and proceeds to state that Sir Edward Grey's mistakes have been counteracted by the efforts of British statesmen like Lords Curzon and Hardinge, Mr. Keir Hardie, and Sir William Wedderburn. Continuing, the paper refers to the agitation set up in India in favour of Persia; and says that it must be borne in mind that the loud cries of Indian and Persian Mussalmans, the efforts of the Muslim League, and the united voices of Sunnis and Shias have evidently produced the desired effect in Downing Street. Had it not been for this it is difficult to say how long Sir Edward Grey would have continued to follow his pet policy. Now, however, things have come to such a pass that, in a recent speech delivered before the House of Lords, Lord Crewe declared that the British Government was not prepared to interfere with Persian affairs. After expressing his heartfelt thanks to Lord Crewe for the above statement, the Editor goes on to ask: "Where are those nominal Muhammadans and arm-chair critics who advised their co-religionists not to give loud expression to their legitimate grievances. * * * *?" and concludes by declaring that, if Muhammadans had not carried on an agitation in favour of Persia, Sir Edward Grey's policy would have allowed this ancient kingdom to be swept off the face of the earth by the machinations of Russia.

Persia and Indian Muhammadans.

6. The following is from the *Observer* (Lahore), of 17th February 1912:—

Italian blockade of Jedda and Yembo.

"Mass meetings of the Muhammadans of Lahore, Madras, etc., were held in Jama Masjids or otherwise on the 16th instant to 'protest against' the proposed blockade by Italy of the ports of Jedda and Yembo, which practically form the gates of the holy cites of Mecca and Medina. We, however, fail to understand what useful purpose can be served by holding such meetings. To whom can those 'protests' be addressed? Surely, not to Italy. We hope none of our co-religionists have lost their senses or self-respect to such an extent as to think of appealing to Italy. Nor, we think, can any Musalmans dream of suggesting to the Turks to give up Tripoli and thereby save the Holy Places of Islam. The evident motive of the Italian politicians in spreading rumours of an impending blockade of the two ports is to fill the Muslim world with dismay and to force the Ottomans to cede their Northern African possession to Italy. But Muhammadan Associations in India do not, we believe, mean to play into the hands of Italy. What their object appears to be is to appeal to the European Powers to dissuade Italy from carrying out the blockade. These Powers, however, will refuse to interfere as they have done before. Let the Indian Muhammadans, therefore, do what they lawfully can to help the wounded and the widows and leave the rest to the Turks and to God. Surely God can take care of Mecca and Medina without our 'protest'."

Indians in South Africa.

7. The following is from the *Panjabee* (Lahore), of 22nd February 1912 :—

"Lord Ampthill, who is well-known for his sympathetic attitude to the people of India, raised a debate in the House of Lords on the 19th instant on the question of Indians in South Africa. He said that Government were supine in the matter and the good effect produced by the King's visit would suffer by the ill-treatment given to Indians elsewhere. Lord Selborne said it was a 'question of the comparative systems of Eastern and Western civilisation.' What he meant by it is very doubtful but is it not equally wonderful that such comparative system did not cause trouble in India where the English officials and tradesmen get all the preference to them (sic) ? Lord Selborne further alluded to the seriousness of Indian competition and said that the European trader in South Africa would disappear if that were allowed. But what about the free competition of English merchants and manufacturers in India ? The hollowness and sophistry of men like Lord Selborne becomes quite apparent. He said 'if the land in India were all passing into the hands of Europeans, surely the Indian Government and the public in India would legislate to prevent it.' This is not true. In India [except in the Punjab] there is absolute freedom of competition irrespective of race, and there is no racial legislation especially on economic matters. Indians in Africa are not getting fair treatment and the English ministers have proved they are not capable of giving fair treatment to them. The whole debate is a mockery of British fairness and justice and it is a pity that such an important subject is treated so lightly by responsible Home authorities."

*(b)—Home.*

8. The following is from the *Panjabee*, (Lahore), of 15th February 1912 :—

The Punjab Hindus and their grievances.

"In the parting words which our King Emperor addressed to the people of this country, His Imperial Majesty made a heartfelt appeal for unity and concord among the various classes and creeds of his Indian subjects.

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"But unfortunately, disruptive forces are also at work. The Muslim ideal of Pan-Islamism, which dominates the thought and action of the Muslim League and its leaders, seeks to foster a sort of extra-territorial patriotism. This has led, as a Muhammadan gentleman prominently connected with the Muslim League admitted in the columns of the *Pioneer*, to the assumption of airs of superiority and arrogance by a section of Muhammadans and the consequent cleavage from the Hindus. This has been more marked in the Punjab than elsewhere, where the Pan-Islamic cult has made greater headway than in any other Province. It is unnecessary for us to examine here the League's theory of 'political importance,' as its hollowness has been effectively laid bare on several occasions and quite recently by the President of the last Session of the Congress. The regrettable fact is that a Muslim Leaguer thinks he is cast in the heroic mould. He lives in blank verse and conducts himself both in his words and gestures in an unsympathetic and supercilious manner. Here we have one explanation of the absence of peace and goodwill.

"The Hindus in the Punjab could have ignored this theatrical attitude of the Muslim League, had they not been weighted down by many genuine grievances. The forceful words of Pandit Bishen Narain Dar that the Hindus in Upper India have been treated, as though they were the remnants of a disinherited race, are literally true of the Punjab Hindus. Take the representation of the Hindus in the Provincial as well as the Imperial Legislative Councils. There are only three Hindu members as against no less than seven Muhammadan members. As a matter of fact, the disparity in representation is so marked, that a combination of Hindu, Sikh and non-official European members cannot beat the solid phalanx of Muhammadan members. In the Imperial Legislative Council, though there are no less than four non-official representatives from the Punjab, Hindu representation is only conspicuous by its total absence. The intelligence, wealth and the culture of the Province have no representation whatever in the Legislative Council of the Governor-General. We may well ask the Government whether this denial of representation to the Hindus is consistent with the policy of impartiality which has been the golden rule of British administration. Nowhere are the defects of the Council Regulations so glaring as in the Punjab and yet the pity of it is that no attempt has yet been made to redress them and provide a fair representation to the Hindus.

"This neglect of the Punjab Hindus in the new Councils touches, however, a fringe only of their many and serious grievances. They have to run the gauntlet of suffering and troubles in other directions. Just consider the land laws of the Province. Not only are men of brains and capital shut out from the cultivation and ownership of land, but Hindus, whose hereditary calling has for generations been agriculture, are treated as aliens and undesirables in their own ancestral villages. The grim irony of the situation is enhanced by the fact that the legislature, while it places a bar against the Hindu agriculturists, allows fullest

scope and freedom for the acquisition of land in British territory to a Frontier Pathan, who, tired of his marauding excursions, may wish to settle therein. Thanks to the Hon'ble Rai Bahadur Hari Chand, the matter was recently discussed in the Provincial Legislative Council, but the Government refused to budge from the unjust position it had taken up. The grievance, therefore, continues. In his able speech on the question at the last Session of the Punjab Hindu Conference, Pandit Kirpa Ram of Amritsar made some significant revelations as to the method underlying the notification of agricultural tribes. Indeed, the Hon'ble Rai Bahadur Lala Shadi Lal was perfectly correct when he said that in the official dictionary the definition of a money-lender runs thus: 'A money-lender is a Hindu who has money.' And, therefore, Hindus, living for generations upon agriculture, have been rigidly excluded, unless they happen to come under the schedule of notified tribes. On the other hand, a Muhammadan, even though he may be a veritable Shylock, even though he may be found by the Chief Court to be in no way conforming to the usages and customs o agriculturists, is under the statute an agriculturist. Thus whatever may have been the object of the framers of the Punjab Land Alienation Act, in practice it has run on racial lines and has operated and is continuing to operate most prejudicially against the Hindus of the Province.

"Nor are the grievances of the Hindus any less acute in the matter of appointments to the public service. Every one in this Province is familiar with the way in which the prior and decidedly superior claims of the late Rai Bahadur Lala Lal Chand to the appointment on the Chief Court Bench were overlooked. It is true that the Government in a way admitted its mistake and the Lieutenant-Governor wrote an appreciative letter to the late Rai Bahadur that no reflection upon his undoubted capacity and ability was intended by the Government. But the injustice to the Hindus remained. Coming to the 'listed' appointments in the Judicial Service, we find that there are no less than three Muhammadan Divisional and Sessions Judges as against one Hindu Judge. Among the Hindu officers who have been superseded is a well-known and a senior Hindu District Judge, who obtained what is regarded as the blue ribbon of the Calcutta University, *viz.*, the Prem Chand Roy Chand Scholarship. Coming to minor appointments, we find an overwhelming preponderance of the Muhammadans, especially in the Police Service of the Province. The Punjab Hindu Sabha made a strong representation to the Government of India on this matter but failed to get any satisfactory assurance. And what is true of the Police Department is true, more or less, of Revenue and other Departments. So long as the aforesaid grievances and inequalities are not removed the Hindus cannot be blamed if they think that they are looked upon as aliens in the land where they were born and where they introduced and developed a deep, noble and humanising culture and civilisation. They desire peace and goodwill with all their heart and soul. The teachings and traditions of their race and religion inculcate messages of love and sympathy to every class and creed. But they are only human if they smart under their many and serious grievances. It is the duty of the authorities to remove those grievances and thereby help the cause of unity and concord between the different classes and communities of His Majesty's subjects."

The Frontier Province.

9. The *Panjab Advocate* (Mianwali), of the 15th February 1912, publishes a communication from the pen of "A Resident of the Frontier." Lala Karam Chand Bahl, says the writer, has promised to give a prize of £1 to the writer of the best essay on the subject entitled "The Frontier Province should be annexed to the Punjab." The object of the Lala in taking this step is to create an agitation in the Frontier Province with a view to make strenuous efforts for the annexation of the Province named to the Punjab. When the severance of the Frontier of the Punjab, he adds, was proposed, Nawabs and Jagirdars in the Frontier were made to understand through reliable men that the measure would be highly beneficial to them. After referring to the efforts made by the late Khan Bahadur Haq Nawaz Khan, of Dera Ismail Khan, in favour of the separation, the writer says that, when the separation was effected, Muhammadans were led to believe that it was calculated to ensure the setting up of Muslim rule in the Frontier Province; but, far from this hope being realised, they are now afraid of losing even their jagirs. Next he finds fault with the constitution and the doings of *jirgas*, and says that the people hoped that serious punishments would be inflicted on tribal dacoits after the severance of the Frontier from the Punjab. Their hopes, however, have not yet been realised. Indeed, not only have dacoities not ceased; but the employment of Militia and the Border Police has resulted in increasing lawlessness. After referring to certain dacoities and the kidnapping of certain men in the Frontier Province, the writer says that the Administration Report clearly shows that the expenditure incurred for the Government of the Province far exceeds the income realised. In conclusion, he urges that the Frontier should be annexed to the Punjab, and that Sir George Roos-Keppel should be vested with full political powers.

10. The *Jhang Sial* (Jhang), of the 10th (received on the 17th) February 1912, publishes over the signature of Mr. S. N. Dar, Maghiana, a cartoon in which a Muhammadan woman representing the Muhammadan community is kneeling with one hand over her face and clutching with the other the coat of her husband, who is an Englishman and apparently represents Government. The letter press is as follows:—

Government and Muhammadans.

"The beloved wife is angry on account of the annulment of the Partition of Bengal and is requesting her husband to give her at least half of everything.

"Husband:—Everything will be given according to merit. Try to be deserving."

11. The *Zamindar* (Lahore), of the 13th February 1912, publishes a communication headed "The present time and the political stage." In continuation of his previous remarks (*vide* paragraph 4 of Selections No. 6) the writer—one Sheikh Fayyaz Ali of Shahabad, Hardoi district—says that the policy which the late Sir Syed Ahmad Khan adopted in inducing Muhammadans to keep themselves aloof from the Congress has proved injurious to Muslims, seeing that it has reduced the latter to the condition of an inert body. If Muhammadans continue to remain as ultra-loyal as they are at present, the day will not be far distant when they will not be allowed even to drink water without the permission of Hindus. Continuing, the writer finds fault with Muhammadans for paying no heed to the efforts of Sir Agha Khan and Sir William Wedderburn, who were anxious to effect a union between the two great communities; and concludes by expressing regret that they have been reduced to the condition of slaves to all.

Muhammadans and the Congress.

12. The *Hindustan* (Lahore), of the 16th February 1912, publishes a communication from the pen of Rai Bahadur Lala Baij Nath, *ex*-Judge, United Provinces, headed "The question of Hindu-Muhammadan union." After deploring the estrangement existing between the two great communities inhabiting India, and after remarking that the gulf between them is a serious obstacle in the way of the advancement of the country, the writer says that it is desirable that Muhammadans should take the first step to co-operate with Hindus. They should not only join the National Congress and give up their demand for separate electorates, but should also shelve the question of their "political importance." If Muhammadans do not harass Hindus by killing cows and also refrain from creating disturbances by interfering with the latter's religious processions, the Hindus will surely take part in all social and religious affairs of the former. After suggesting that Urdu and Hindi should be made the court languages in the respective districts in which they are spoken, the writer urges the establishment of a conciliatory board consisting of the Maharaja of Darbhanga and other leaders of the Hindu communities, together with the Agha Khan and other Muhammadan representatives. In conclusion, he observes that the Board should make a tour in the country in order to find out the causes of the estrangement between the two communities.

Muhammadans and Hindus.

## III.—Native States.

13. The *Paisa Akhbar* (Lahore), of the 16th February 1912, publishes a communication headed "Life imprisonment for calling the faithful to prayers in a mosque." Last year, in the month of Ramzan, says the writer, the Banias of Mauza Phego (?), District Mandgarh, Mewar State, prevented Muhammadans from pronouncing the *Azan* (call for prayers); while, on the latter protesting that they had been doing this for 700 years, the Banias prosecuted them before the District Officer. The officer named made no enquiries whatever, but ordered the Muhammadans to furnish securities for good behaviour. Three of them, however, influenced by religious motives, refused to comply with the order. They were, therefore, consigned to the lock-up, where they are still rotting.

Mewar affairs.

Subsequently the above-mentioned District Officer paid a visit to the mosque, where he found a Muhammadan calling the *Azan* and a congregation of three other Muslims. After prayers were over all four were arrested and are still in the lock-up. The paper urges Muslim members of Council to take the matter up, saying that telegrams requesting the intervention of the Government of India have so far produced no effect.

## V.—Native Societies and Religious Matters.

A mixed marriage.

14. The following is from the *Arya Patrika* (Lahore), of 17th February 1912:—

"A marriage under Act III of 1872 took place at Lahore at the house of the Hon'ble Zulfaquar Ali Khan, the Prime Minister of the Patiala State, when Sirdar Umrao Singh Majithia, was married to Miss A. Gottesmann, a young Austrian lady. Sirdar Umrao Singh is a widower and father of three sons and a daughter, who only recently was married to the son of a Sikh Sirdar of Patiala according to the Anand Marriage rites. This marriage has been noticed by the Press, and called a notable marriage, but we fail to understand, what do they mean when they designate it as a notable marriage. We have said, the Sirdar is a widower and above 48 years old and he has married a young virigin girl of about 22. According to the Vedic ideal of marriage the alliance cannot be commendable. Though, we know, that Sirdar Umrao Singh does no longer believe in the holy Scriptures, yet for a learned man like the Sirdar we expected something higher. Sirdar Umrao Singh is a lover of Sanskrit literature, a *Sadhu*, and a cultured man in the true sense of the word and as such the religious world cannot rejoice with him in his present rejoicings."

Guru Gobind Singh and Hindus.

15. The *Arya Gazette* (Lahore), of the 15th February 1912, publishes a communication from the pen of a graduate headed "Did Guru Gobind Singh confer any obligation on us." Hindus, says the writer, believe that Guru Gobind Singh preserved their communal existence, and that both he and his followers were Hindus. They believe that he sacrificed his life and allowed his sons buried alive for their sake, that he took care not to throw a blot on the fair fame of the Hindu religion by embracing Islam, and that he founded no new religion. The Sikhs, however, believe that Guru Gobind Singh underwent sacrifices, not because he himself was a Hindu or loved the Vedic religion, but because Hindus were oppressed during the time of Aurangzeb. They even go to the length of remarking that the Guru had no connection whatsoever with Hindus; inasmuch as his followers do not wear the sacred thread or keep the pig-tail. They eat meat and the Guru himself used to do the same. These assertions, which Sikhs make openly, create suspicion in the minds of Hindus, who, in consequence, find nothing to choose between Guru Gobind Singh and Aurangzeb; both of whom carried on a crusade against the sacred thread. The writer, however, considers that these assertions are not founded on facts, and endeavours to refute the same.

The Aryas and the Editor of the *Indar*.

16. The *Indar* (Lahore), of the 16th February 1912, publishes an article headed "A threat to murder us." Certain Arya Samajic organs, as also some non-Arya papers, says the Editor, heap the most obscene abuse on him; but he has so far given no reply, thinking that it would be indiscreet on the part of a gentleman to pay back a *badmash* in his own coin. In spite of his self-restraint, however, it is surprising that certain Arya Samajists have addressed letters to him in which his life is threatened. Some so-called Aryas have also raised an outcry that he should be turned out of the Samaj; but he finds nobody strong enough to do this. After remarking that he is determined to protect the Samaj and that he will strain every nerve to sweep those men off the face of the earth who have made its institutions dens of serious immorality and crime, the Editor reports that Pandit Bashi Ram writes to inform him that the Governor of the Gurukula broke open the trunk of one, Jai Chandra, and tampered with some of his letters. This conduct on the part of Lala Munshi Ram, he adds, is highly unbecoming, and is wholly unjustifiable from either a religious, moral, or legal point of view. The Lala also put pressure on Pandit Bashi Ram and Jai Chandra to totally deny the existence of the letters in question. On meeting with a refusal they were roughly handled (*lit.*

strangled) by the Lala. The Editor then goes on to say that the main object of the Lala in denying the existence of the correspondence under reference was to save himself and his son from being suspected by Government. The Lala could, however, have easily apologised for the correspondence by saying that Indar Chandra (the Lala's son?) was a mere boy, and that he wrote in a state of anger. Munshi Ram, however, murdered his conscience by uttering an extraordinary lie. He has also admitted that "The biography of Napoleon Bonaparte" was written by Indar Chandar; although this book is more dangerous than the letters under reference. In this book the English are called "the nation of shopkeepers," "the enemies of freedom," "the bribe-givers," "the base-born," "hungry," "unjust," "those who can be convinced only by kicks and threats," "liars," "addicted to bringing filthy charges," "sinners," "those who seek an excuse," "hypocritical," "plunderers," "foolish," "proud," "oppressors," "irascible," "those who do not care if the world is ruined so long as they fill their pockets," etc. Seeing that the British Government has taken no notice of Indar Chandra's book, in which the English have been grossly abused, it is nothing but sheer cowardice on the part of Lala Munshi Ram to totally deny the existence of Indar Chandra's correspondence.

In another place the paper says that, after reading the above, some people may wonder whether Government will confiscate the book or not. But Government will probably take no notice of "these contemptible things and is waiting to see what action the Arya Samaj is going to take in the matter." Indeed, the Arya Pritinidhi Sabha should not remain silent, since it is the manifest duty of the Sabha and the Samaj to pass resolutions against the book. Seeing that the object of the Arya Samaj is to preach the Vedic religion and to promote peace in the world, they cannot countenance a book which disseminates those thoughts which inspired revolutionaries in the days of the dangerous and sanguinary revolution in France.

Complaint against Lala Munshi Ram.

17. The *Indar* (Lahore), of the 16th February 1912, publishes a paragraph headed "The dangerous programme of Lala Munshi Ram and the necessity of safeguarding against the same." The attempt of Lala Munshi Ram, says the paper, to trample underfoot the democratic character of the *Arya Samaj* and to crush freedom of speech in it with a view to enabling him to establish a personal rule in the management (of the Samaj) is quite opposed to the spirit of the teachings of Swami Daya Nand. Having become emboldened by his success in his shameful attempt to crush a few weaklings he now tries, like Napoleon Bonaparte, to have his own way and to bequeath his despotic rule intact to his descendants.

## VI.—Legislation.

The Bill to amend the Punjab Land Revenue Act.

18. The *Tribune* (Lahore), of 18th February 1912, publishes the following under heading "Provincial autonomy and settlement policy":—

"The *Punjab Gazette* of the 16th instant contains a short Bill to further amend the Punjab Land Revenue Act, 1887. It is proposed to amend section 49 so as to substitute 'the Local Government' for 'the Governor-General in Council;' and the Bill when passed becomes law 'at once.' * * * * * * * * * * * * * * * * * * * *

This at the outset seems an ordinary and inoffensive measure. But its full effect is not likely to be realised at present. It is quite true that the Decentralization Commission recommended a relaxation in the powers of control retained by the Government of India and pointed out that settlements on a scientific basis have been generally completed all over the country and those that the Local Governments have to carry on hereafter will be mere re-settlements. But even as regards re-settlements care must be taken that the financial results expected justify the inception of re-settlements and the cost to be incurred upon them. Who is to exercise the power of control now exercised by the Government of India in this respect if the Act is to be amended in the manner proposed? We think this power should be passed on to

the Local Legislative Council. This view of the question was concurred in by Sir Frederick Lely and the late Mr. Dutt. The matter is important and the non-official members of the Punjab Legislative Council should unite to secure this provision in the Bill."

Continuing his remarks in the paper's issue, dated 27th February 1912, the Editor says :—

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"* * * * The hardship to which landowners were in the past subjected owing to the over-zealous conduct of settlement officers in the trans-Ravi territory, notably in the tahsils adjacent to Lahore, has not been forgotten. The mistakes of these men and the failure of the Governments of those days to correct them will be found described in the settlement reports and need not be stated here in any detail. The injustice involved in the Murree settlement is obvious and is of too recent a date to need reiteration. Strangely enough the Local Government had to deny itself the pleasure and credit of removing the injustice by any spontaneous act of its own. It was more anxious to support its own officers and to continue its own policy than to right what was palpably wrong. Nevertheless it now wants to free itself from the control of the Government of India. We do not by any means overlook the convenience which freedom of control means, nor do we ignore the advantages which accompany the disadvantages. Still we have to weigh both good and evil. We have to consider the baneful as well as beneficial effects. The instances referred to above show how a love of revenue blunts the sensibilities of settlement officers and how it blinds the Government to the real difficulties of the ryots. It cannot therefore be contended that the freedom of control now sought by the Local Government will be an unmixed blessing to the people. * * *

* * * * * * * * *

* * The necessity for relaxing the control of the Government of India is that the Decentralization Commission has recommended such a relaxation. But there are other and more important recommendations of the Commission relating to the settlement and requiring to be incorporated in the Land Revenue Act. Neither the Local Government nor the Government of India has been pleased to bestow the same consideration on them as on the proposed relaxation of control. 'We consider,' wrote the Commission, 'that the general principles of assessment, such, for instance, as the proportion of the net profits on the land which the Government shall be entitled to take, and the period of settlements should be embodied in provincial legislation instead of being left to executive order, as is now the case outside Bombay.' If anything, this recommendation is the more important of the two and should therefore have carried greater weight with the Government of India. Unfortunately it looks more to its own convenience, to bring about a reduction in its Secretariat work by relaxing control than to the safeguarding of the rights of the people. With a statutory limitation to the proportion of net profits claimable from land and with known fixity as to the duration of settlements there is certainly less ground to object to a relaxation of control. But such a regular and orderly course of legislation seldom commends to our rulers and it is generally the topsy-turvy method that is pursued. The Government of India elects to add to the existing powers of the Local Government without providing for a restraint of the abuse of such powers. If it is contended that that matter also is under consideration and will come to be adopted by and by, even then there is the objection to deal piecemeal in a haphazard fashion with so important a matter. To legislate hastily to meet an emergency is to ignore the permanent effects of such legislation on the tendency of the administration.

It is impossible to confide always in executive benevolence as we do not always have the same set of benevolent officials. The Punjab Government itself suggested to the Decentralization Commission an enhancement of its powers in fixing the duration of settlements and the Chief Secretary of those days argued that this Government should be able to sanction thirty-year settlements. It is permissible to inquire whether any tangible approach has been made to the realization of this reform and whether instructions have been issued to extend the duration from 20 to 30 years in tahsils still condemned to short term settlements. Supposing that the thirty year rule will be uniformly applied to tahsils that are awaiting re-settlement, even then the financial results have to be examined, needless expenditure on unpromising revision of assessment has to be checked and in the words of the Decentralization Commission, 'harassment of the people in cases in which there was no substantial reason for a new settlement' should be prevented. The Decentralization Commission attaches undue value to the continuance of the present practice of submitting settlement calendars to the Government of India. These will be submitted only for the information of the Government of India and intervention is possible only in the event of undue delay in ordering re-settlements. Clearly there is no provision for the Government of India to prevent needless expenditure or avoidable harassment of the people. The only course now open to non-official members is to insist unitedly upon the Legislative Council being permitted to discuss the settlement proposals prior to their confirmation. The adoption of safeguards similar to those provided in the Delegation Bill pending before the Supreme Legislative Council will meet the reasonable requirements of the public. We earnestly hope that His Honour the Lieutenant-Governor will be pleased to attach greater importance to the necessity of obviating future troubles than to the desirability of securing the present convenience of the executive.

The Punjab Legislative Council.

19. The following is from the *Tribune* (Lahore), of 20th February 1912 :—

"* * * *Usually the meetings of the Legislative Council are fewer in the Punjab than in other Provinces. It has been particularly so this year. But it cannot be that questions of public interest are fewer here. Indeed, the Punjab is still reputed as a non-regulation Province. Our system of *Begar* does not surely reflect credit on us. Our employment of military men in the judicial service is an anachronism. Our short term settlements and our system of Municipal and District Board administration perpetually remind one of our backwardness. Our Chief Court Circular restricting the admission of Pleaders makes the Punjab only a trifle better than Faridkot which has banished the entire class of Pleaders. These are a few instances which go to justify the application of the opprobrious epithet to the Punjab in spite of its marvellous advancement in other and equally important directions. All the greater therefore is the need for vigilance on the part of non-official members. Not only should they be careful of the insidious influence of retrograde measures but insist on quickening the pace in our onward march. But the activity of the non-official members leaves much to be desired. Nothing has been done to raise a debate on the enhancement of tuition fees in schools and colleges or on the necessity to extend the educational programme. The increasing thefts on railways have greatly unsettled the minds of the commercial classes, particularly Indian ; and the number of typical cases published last year in these columns go to show how deep-rooted is the evil. Even in the capital city the police are deteriorating and cases of theft are increasing. It is very much to be doubted whether any increase has been secured in the efficiency of the police commensurate with the additional cost thrown on the tax-payers during the last few years. We earnestly request the non-official members to raise a debate on or otherwise call the attention of the Government to these and similar questions of general interest. It is clearly not enough to be passively defensive in respect of measures brought before the Council by the Government. Active measures are necessary to influence the policy of the Government by the express effort and express endeavour of the chosen representatives of the people."

## VII.—General Administration.

### (*d*)—*Education.*

The Viceroy on the proposed Dacca University.

20. The following is from the *Tribune* (Lahore), of 18th February 1912 :—

"It was a happy thought of the leaders of Bengal to wait in deputation on His Excellency the Viceroy and present to him an address setting forth the fears entertained by the public as regards the proposed Dacca University. That the deputation was headed by Dr. Rash Behari Ghosh must be convincing enough to Government that the apprehensions entertained were themselves genuine and were shared by the most sober and thoughtful leaders. * * * * * * * *

* * * * * * * *

The frank, full and straightforward reply now vouchsafed by His Excellency to the present deputation goes a great way to remove those apprehensions. The explanations offered and the hopes raised give a totally different setting to the proposal and it ought now to receive the cordial support of reunited Bengal. There is no longer any fear of the creation of a separate educational cadre for East Bengal or of any artificial restriction on students entering either University. The personal and political considerations to which His Excellency referred should be strictly tabooed in laying down the new policy. With these and similar safeguards it is, as His Excellency rightly claimed, a compliment to the intelligence and educational progress of Bengal that the Government of India should have proposed to create in Bengal the first teaching and residential University of its kind in India. The country is grateful to His Excellency for inaugurating the new policy of establishing teaching and residential Universities. We trust that the policy will be extended to every one of the larger Provinces during His Excellency's tenure of office."

A contradiction.

21. The *Arya Gazette* (Lahore), of the 15th February 1912, publishes an article entitled "Were the Sikh Gurus insulted in the Daya Nand Anglo-Vedic College?" Referring to the insult which the students of the D. A.-V. College are alleged to have offered to the Sikh Gurus on the occasion of the last *Lohri* festival (*vide* paragraph 22 of Selections No. 6), the paper assures the *Loyal Gazette* and the *Khalsa Samachar* that nothing of the sort ever occurred in the premises of the College named. There can, however, be no denying the fact that the students played a farce in which they ridiculed those Pandits who commit the texts of their sacred books to memory without understanding them.

22. The *Indar* (Lahore), of the 16th February 1912, publishes a note headed "Confusion in the accounts of the *Gurukula*." The paper finds fault with the manner in which the *Gurukula* accounts are kept, and alleges that, while the sum of Rs. 12,078 meant for the *Gurukul* was paid to the Treasurer of the institution by instalments, there is nothing on the records to show how a certain sum of Rs 2,463-14-4 was spent. There is, besides, no entry in the office account books regarding gold ornaments weighing 18 tolas, silver ornaments weighing 5 seers and a couple or so of watches and coins which were received by Lala Munshi Ram in aid of the *Gurukul*. These articles are certainly mentioned in the ledger, but the Lala has sent no detailed information about them to the office.

The *Gurukula*.

The *Parkash* (Lahore), of the 20th February 1912, publishes an article headed "Is the *Gurukula* in danger?" The paper endeavours to refute all the charges brought against the *Gurukula*, and says that great care is taken in the institution to bring up able *Brahmacharias*, who will certainly do substantial work when their turn comes.

23. The following is from the *Khalsa Advocate* (Amritsar), of 16th February 1912 :—

The *Gurukula*.

"The highest, the noblest and the most intense form of love with which humanity is blessed is that of a father for the children. When a son leaves his parental roof to take up the students' cell, hundreds of miles away, he is allowed to tear his heart away with the glorious hopes that he would come back a wonderful creation, metamorphosed by the strange alchemy of the academy he goes to. However much we may differ from the tenets of the Samajists and however great may be our aversion of the spirit of vituperation and aggression in matters religious, we cannot but be conscious of the very great sacrifices involved in the action of the Samajic parents sending their sons to the twentieth century monastery set up by Lala Munshi Ram on the banks of the Ganges. It must therefore be very pathetic if their darlings should return shattered in mind and body and with their life hopes blasted for ever. Who would not feel a thrill of sympathy running through his heart on the failure of a trial which involved a heavy draft upon the exchequer of the commoner of the Punjab and which had attracted so much energy and attention in the midst of ominous mutterings of the sensible students of the progress of times?

"Yet that is the spectacle presented to us by the circumstantial accounts of the abuses of the Gurukul as given in issue after issue of the *Indar* of Mahasha Dharmpal. No satisfactory answer has as yet been made by the Governor of the institution. The public must either be too foolish or too wise to send their children to the *Ashram* if there is even a spark of truth in the charges brought against the management.

"It is high time now that Lala Munshi Ram cleared his position in a straightforward way and not by dodges and abuses as has been done so far, in the columns of the 'Prakash.' A public commission ought to be appointed to probe into the whole affair.

"Inquiry may be directed among other points to the following :—

"(1) Want of proper control in the management.

"(2) Disgrace of gentlemen invited to Gurukul.

"(3) Illicit connection between the teachers and the taught.

"(4) Quarrels among the students and drawings in contravention of the principle of Brahmacharya.

"(5) Illicit connections among the students."

### (*f*)—*Railways and Communications.*

24. The *Tribune* (Lahore), of 23rd February 1912, publishes the following under the heading "The collapse of Railway administrations" :—

Accumulation of goods at Jullundur and Sargodha Railway Stations and want of wagons.

"Yesterday we published a brief telegram from Jullundur complaining about the refusal of the railway officials to book goods any more and pointing out that 8,000 bags of cereals, wheat, makki and kapas were lying near the goods shed exposed to the destructive action of white ants. To-day the merchants of Sargodha complain that 200 wagon loads of grain are lying on the platform exposed to the action of the weather and that there are no wagons avail-

able to despatch the consignment. We have not heard from other stations on the North-Western Railway system what exactly is the state of congestion, but we are informed by local dealers that the complaint is now common to the Province. In the United Provinces the complaint seems to be even greater. It is common to the East Indian and Oudh and Rohilkhand as to the Bengal and North-Western and Rohilkhand and Kumaon lines. Replying to a question put by the Hon'ble Rai Nathi Mal Bahadur the Government admitted the existence of the block, but said it was in correspondence with the several Railway administrations to have the cause or causes removed. Besides the Lieutenant-Governor also signified his intention to take early steps to represent the difficulty to the Railway Board and ask them 'to do all that is possible to meet the very heavy grain traffic likely to offer from this Province for the next few months.' Here in the Punjab owing to the fewness of the Council meetings it has not been possible to invite the attention of the Government to the inconvenience and loss caused to grain dealers by the collapse of the railway administration to deal with the existing traffic. There is no means of ascertaining the exact cause of the block or the difficulties experienced by the railway to have the cause removed. The mercantile community is very much discouraged by the difference of the best administered system, and in inviting the attention of His Honour the Lieutenant-Governor to this complaint we venture to suggest that an authoritative statement should be made by Government in order to re-assure the public as to the future ability of the railway for coping with the traffic."

### (*h*)—*Miscellaneous.*

A *sadhu* and three European children.

25. The *Punjab Advocate* (Mianwali), of the 7th (received on 17th) February 1912, has a paragraph headed "The barbarous conduct of European children." The paper reproduces from the *Hindu* (Madras) a communication from a certain *Sadhu* who complains that, while travelling in a 2nd class railway compartment, he was grossly ill-treated by the son and two daughters of a European member of the Indian Civil Service, who was also travelling in the same compartment with his wife. After remarking that the children named scowled at the *Sadhu* and that, on being asked not to do so, they spat on his face, the Editor deplores their conduct, and says that no Indian child would ever have behaved so barbarously in the presence of his parents. Indeed, no Indian parent would ever permit his children to commit such base and mean-minded acts; nor would an Indian Officer deal with a boy as severely as Mr. Jackson did in the Chingleput case for the sole offence of *salaming* him in a loud voice. Do European civilization, morality, and good breeding allow a European child to grossly ill-treat and insult a high-souled *sadhu* in the presence of his parents? Besides, it adds, what a world of difference there exists between the mild conduct of the *Sadhu*—who controlled his feelings in spite of his having been spat upon—and that of fierce Mr. Jackson!

The Ahmednagar *salaam* case.

26. The *Shanti* (Rawalpindi), of the 17th February 1912, has a paragraph entitled "May this *salaam* be cursed." After reproducing an account of the dismissal of a clerk by the District Magistrate, Ahmednagar (for not having *Salaamed* the local Superintendent of the Police) the paper asserts that this was an unjust punishment, seeing that a warning would have fairly met the ends of justice. These are the kind of occurrences, adds the paper, that lower the authorities in the estimation of the people.

The *Vakil* (Amritsar), of the 17th February 1912, also refers to the above matter, and says that such cases are calculated to create feelings of serious uneasiness and indignation in the minds of the people.

The new coin.

27. The *Jhang Sial* (Jhang), of the 10th (received on the 17th) February 1912, publishes a paragraph headed "The new coin." After remarking that the Muhammadan community cannot be too thankful to Government for withdrawing from circulation all the new coins against which they protested, the paper urges Government to pay due consideration to the feelings of Hindus—who constitute the majority of the Indian population—by representing the value of the new coin on the same in Hindi, which is the *lingua franca* of the country.

Superannuation in Government service.

28. The following is from the *Tribune* (Lahore), of 20th February 1912 :—

"The practice of granting extension to officials who get superannuated on attaining the age of 55 has of late years been subjected to a good deal of abuse. It is complained that it is the easiest thing in the world for superannuated officials to get extensions of service. An officer who attains the age of 55 is liable to be retired from service under the Civil Service Regulations. But he can continue in service for five years more, *i.e.*, up to the age of 60. The extension is given for a period of one year and is repeated year after year. The practice is that when an officer attains the age of 55 his department is asked to say whether it recommends the extension of his service or proposes that he should be retired. The final orders are passed by Government except in the case of the holders of what are known as non-gazetted posts, and in these cases the final authority that decides is the head of the department. In the Public Works Department the rule relating to superannuation on attaining the age of 55 is rigidly enforced, and an extension of service is rarely, if ever, given. In fact the orders of Government provide the compulsory retirement of officers in the Public Works Department at the age of 50 and this enables the authorities to weed out the incompetent and the inefficient. But in the other branches of the public service an extension of service is granted as a matter of course. In the Provincial Civil Service extension after 55 is granted in the large majority of cases. A correspondent writes to a local contemporary and points out that in the Provincial Civil Service of the Punjab the 55 years' rule 'is practically a dead letter for we find all kinds of decrepit, inefficient men getting extensions year after year on various pretexts as a matter of course.' It is quite true that the practice of granting extensions indiscriminately while greatly beneficial to the officers themselves is injurious to the efficiency of the service and blocks the promotion of younger and more energetic men in the service. It is quite true that officers are badgered with requests for extension by unfortunate men and they often have not the courage to refuse such requests. The adoption of the Public Works Department practice in all the other branches of the public service would greatly relieve the heads of departments of the bother they have at present to undergo, and would be an act of justice to many officers whose promotion is at present barred by the retention of some officers in service year after year. It is stated that one officer has had seven extensions and is 62 years of age and that he is still hopeful of getting another year. The official doctrine ought to be that no one is indispensable, and it is only fair and just that extensions should be granted only in cases where the officer in question cannot be easily replaced. And such cases will be very rare.

LAHORE :
*The 24th February* 1912.

[C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—23-2-12—118—107—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 9. ]

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# NATIVE NEWSPAPERS

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. ... | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions* ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 „ |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
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| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette* ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
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| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
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| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

* Not received during the week.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
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| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
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| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 72 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum district ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 75 | Arorbans* Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
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| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I—Politics.

### (*a*)—*Foreign.*

Christianity and Islam.

1. The *Vakil* (Amritsar), of the 21st February 1912, has an article headed "A universal danger for the Islamic world." The Christian Powers, says the paper, individually and collectively, are vigorously pursuing a policy that aims at defeating Islam. Indeed, they are doing as much as they can to induce Muhammadans to bid goodbye to their holy and great religion. The Christian world is unanimously of opinion that the well-being of the World can only be ensured if steps are taken to sweep the very name of Islam from off the face of the earth. It is not a wish, but an established article of faith among Christians that (the worship of) one God should be suppressed by (the worship of) the Trinity, and that the brilliant rays of Crescent should have their lustre dimmed before the bloody Cross. It is under the influence of this feeling that Christians have been led to conjure up the bugbear of Pan-Islamism, which is causing them considerable anxiety and disquietude. This has also given rise to a Pan-Christian movement, under the garb of which Christians are terrorising 30 crores of Muhammadans. For a thousand years the destinies of the world were committed to "our" charge. The times have, however, changed; and this trust has been transferred to the children of the Cross. Even the few Muhammadan kingdoms which remain are now falling a victim to the machinations of Europeans. After remarking that it is a well-known fact that Christian missionaries took a most prominent part in the deposition of Sultan Abdul Hamid, thus destroying the talisman of Muhammadan influence and prestige in Turkey, the paper refers to the efforts which they are making to convert Muhammadans to Christianity; and says that the Pan-Christian movement has come into being with a view to terminating the existence of Islam. Now-a-days Muhammadans are mostly in subjection to the "children of the Cross" and Muslim kingdoms are being destroyed. Attempts are also being made to destroy the little power which Muhammadan rulers still possess. Even highly-placed Christians admit that a crusade is going on, and that materials have been collected (*sic*) for the destruction of the Crescent. The paper concludes by saying that Christian missionaries are trying to win over Muhammadans to their side by establishing hospitals, etc.

European Powers and Islam.

2. The *Zamindar* (Lahore), of the 23rd February 1912, publishes a translation of an article contributed to the columns of the *Muayyad*, of Cairo, under the heading "The Osmanli Emperors." In the article under reference the writer says that European statesmen are of opinion that, if disunion had not existed among European Powers, the Turkish Empire would have long been swept off the face of the earth. This is true, seeing that it is in the nature of things that disunion should creep among stronger men in order that the weak may be saved from their oppression aud highhandedness. If internecine feuds had not existed among Arabs the entire West would have been under their sway by this time. After referring to various alliances made between Turkey and European Powers, the writer deplores the conduct of modern Turkey in not trying to secure the friendship of England'; and says that, although Germany boasted of her friendship with Turkey, she has remained indifferent to the latter's difficulties. The writer goes on to remark that when the war broke out Turkey was unprepared. England also gave her no help and even refused passage through Egypt to Turkish troops. After regretting the dearth of Turkish statesmen capable of securing the co-operation of European Powers in times of difficulties, the writer says that the tactics employed by the English and the French in respect of Morocco, the attitude of France and the connivance of the English in the Turco-Italian war, and the Anglo-Russian convention clearly show that European Powers are anxious to partition Asia. Events in Morocco and Tripoli also show that no value can be attached to promises and agreements made by the European Powers, especially when the other

party is an Asiatic kingdom. The sword alone can be trusted to force them to act up to their promises and to discharge their obligations. Under these circumstances it is desirable that Turkey should strengthen her ports, provide arms for her subjects as well as for her army, and should raise a force capable of repelling any attempt to occupy any part of her dominions. The writer then concludes as follows:—"O Osmanlis! If you wish to lead an honourable life and to govern your country like your forefathers, you should consider it your duty to sacrifice your lives. O Asiatics! you should also bear in mind that if (God forbid!) the Turkish Empire ceases to exist, there will remain no empire in Asia capable of standing face to face with European Powers, and you will suffer extreme humiliation. O Muhammadans of the entire world! Islam lies in the agonies of death, and there is nothing in the present critical period of its existence except the sword to defend it. It is, therefore, your duty to be ready to sacrifice your lives (for the sake of Islam)."

European Powers and Islam.

3. Writing under the heading "(We) write this letter to you with the blood of our heart," the *Zamindar* (Lahore), of the 23rd February 1912, reports that the few Muhammadans residing in Germany have despatched a printed appeal in Arabic all over the Islamic world, calling upon every Muhammadan—man and woman—to take part in averting the danger which is overhanging Tripoli. Indeed, no better opportunity than the present could have been offered to Muhammadans to sacrifice their lives and property. After remarking that the Turco-Italian war is a struggle of life and death for Islam, the paper refers to the similar struggle in which Japan was engaged with Russia, and says that if the former had been defeated by the Czar she would have ceased to exist by this time; but she preserved her existence by sacrificing the blood of her children, and now Europe is green with jealousy at her advancement. It must, however, be borne in mind that Japan has gained her present eminence and prestige simply through her "mailed fist"; and if Muhammadans desire to gain the same position and to win the respect and esteem of the world, they should try to convert Tripoli, Benghazi and Darna into Port Arthur, Yalu, and Nanshen, bearing in mind that if they fail to do this they must be prepared to see themselves either swept off the face of the earth or degraded to the condition of the Jews.

Further on the editor urges his co-religionists to liberally subscribe towards the funds started by various Muslim journalists for the relief of Muhammadan sufferers from the war in Tripoli, and reproduces the appeal referred to above, which is signed by "Ismail," "Muharrum Ali," "Nuri" and "Hilmi."

European Powers and Islam.

4. The *Zamindar* (Lahore), of the 23rd February 1912, publishes a communication from one Maulvi Agha Rafiq, of Bulandshahr, headed "The International Law and European Powers." The European Powers says the writer, observe neutrality in the Turco-Italian war simply because there exists a secret treaty between some of them and Italy. Although they appear to have no connection with the Turco-Italian war, still a careful observer will not find it difficult to detect that not a few of them are, like Italy, anxious to see the Turkish Empire weakened and Islamic kingdoms destroyed. After remarking that European Powers are probably anxious to establish Italian rule in Tripoli under the suzerainty of Turkey, the writer deplores their attitude in the matter, and says that the Turco-Italian war has shown what value and significance should be attached to treaty obligations, agreements, and international laws. Justice nowadays has become a thing of the past, and the rights of States are no longer protected. The Powers of Europe are assuredly responsible for the general massacre in, and the Italian occupation of, Tripoli; seeing that they could have, if they had so wished, prevented Italy from committing acts in gross violation of the treaties and provisions of International Law.

The Turco-Italian War and the Muhammadans.

5. The following is from the *Tribune* (Lahore), of 29th February 1912 :—

"According to an Associated Press message the *Aligarh Institute Gazette* publishes an article from the pen of Nawab Vicar-ul-Mulk, who, commenting upon the London *Times* article, writes that if the Turks do not conclude peace with Italy the latter will, by means of its airships, bombard the Kaba Prophet's tomb, and that there is no more need of requesting the British Government to interfere. * * * We hope for the reputation and good name of Nawab Vicar-ul-Mulk that he has not been correctly reported. His article on the Darbar boons, published when His Imperial Majesty the King Emperor was still in India, caused a good deal of sensation and had afterwards to be explained away. The present article is still more indiscreet. To give the Muhammadan masses in this country an idea that there is danger of the holy places of Islam being desecrated is to give an opportunity for the rousing of the worst passions of a fanatical population. A gentleman of the intelligence and education of Nawab Vicar-ul-Mulk must know that the action that he says Italy has under contemplation is impossible. A bombardment from aeroplanes is not feasible. They can only help in locating cities or people who cannot be easily approached by a journey by land. We have repeatedly made it clear in these columns that the act of aggression committed by Italy in Tripoli has nothing whatever to do with religion. In fact, to describe the Turco-Italian hostilities as war between Islam and Christianity is opposed to the truth. It is, moreover, calculated to excite ignorant people in favour of a *Jehad*. In our opinion it is doing the British Government great disservice. Does not the Nawab Vicar-ul-Mulk know that in Great Britain public opinion has expressed itself strongly against Italian aggression, and that there are many Englishmen who sympathise with Turkey in the predicament in which she appears to have been placed by the ineptitude, and want of wisdom and foresight shown by the Young Turks party? Whilst the Muhammadans of India are free to sympathise with Turkey and to help her with money, they must recognise the great danger that there is in exciting the passions of a fanatical people by raising the cry of Islam in danger."

The Turco-Italian War.

6. The *Zamindar* (Lahore), of the 25th February 1912, publishes a paragraph headed "Mad depravity." Reuter, says the paper, announces news which is calculated to fill the minds of Muhammadans with tumultuous feelings of sorrow, anger, hatred, contempt and fear. After referring to the announcement that Signor Galiotti has introduced a Bill in the Italian Parliament for the annexation of Tripoli, the paper says that the world wonders how chicken-hearted and cowardly Italians—who are rotting in ditches on the coast of Tripoli, who are receiving defeat after defeat, and who cannot proceed an inch inland, notwithstanding the fact that they have spent money like water and have used the most deadly scientific weapons for the destruction of Turks—can have the temerity to announce the annexation of Tripoli amidst a scene of great excitement and enthusiasm. Indeed, this announcement has no parallel, unless an exception is made in favour of the London *Times* which recently expressed most loathsome, dangerous, and blasphemous remarks about the Italian invasion of the *Kaaba* that drew a retort from the eminent leader of Muhammadans, namely, Nawab Vicar-ul-Mulk. The London *Times*, which is a bosom friend of Italy, publishes the threat that if Turks and Arabs do not quietly make over Tripoli to Italy, the latter will demolish Mecca and Medina with the help of their Dreadnoughts and Aeroplanes. So things have come to such a pass that such thoughts regarding sacred places find public expression! The London *Times*, the Italian Prime Minister, and others or their following should, however, bear in mind that, in the words of Nawab Vicar-ul-Mulk, their spiritual ancestor (*lit.* great-grand-father), Abraha (*sic.*) also made an attempt like this, and the world knows what the end of all his efforts was. It is no joke to destroy Mecca and Medina. Those who try to do this will find themselves swept off the face of the earth before they succeed in destroying even a particle of a single brick in the sacred buildings.

Indians in Australia.

7. The *Tribune* (Lahore), of 27th February 1912, publishes the following letter by a person signing him "Sunder Singh, an Indian hunted out of Australia" under the heading "How Indians are treated in their own Emperor's dominions":—

"Sir,—On the 4th January 1911 I sailed from Colombo to Melbourne by the French Mail Steamer *Australia*. At the beginning I had much trouble in getting the steamer pass, though I had a passport granted by the Punjab Government, as the companies are find £100 whenever they take any Indian passenger who has not a passport from either Government.

"On the morning of the 14th the steamer reached Fremantle (West Australia). All the passengers were pleased since the steamer would stop there for about half a day and they would see the town and buy some fruits, &c. Naturally I also was getting ready to go on shore. As soon as the steamer came up to the jetty the Customs Officer with the Doctor came on board. The list of passengers was given to them by the Captain, and all the passengers were examined by the Doctor. Within 15 minutes the whole steamer was cleared of the passengers, some of them had to land there and some of them went to see the town and buy fruits. I was led into a cabin and was told that I could not go anywhere and the door was guarded. After three quarters of an hour I was called by the Customs Officer and I saw that my passport was in his hand. The Customs Officer asked me whether that was my passport and I said it was. Then the following dialogue ensued :—

"'C. O.—Why have you come here ?

"'I want to visit Australia and to see my brother who has been 14 years in this country.

"'C. O.—What is your brother doing here ?

"'I.—He is a farmer in the State of New South Wales, near Wagga Wagga town.

"'C. O.—Will you do any work there ?

"'I—What kind of work do you mean, Sir ?

"'C. O.—(After looking at me for a few minutes). As a labourer or petty trader as your countrymen are working here.

"'I.—No, Sir, I do not intend doing that sort of work.

"'C. O.—Why not ? You will get a good income and I don't think that you will do anything within a year after getting permission.

"'I.—I think so.

"'C. O.—Sign on this paper.'

"I signed and the Customs Officer then left. I again wanted to go on shore when I was prevented again by the first man who had taken me to a cabin and who was only a passenger like me. I of course refused to obey him and passed to the gangway where the passengers were getting out. The policeman standing below asked me to take the Captain's permission to go on land. I went to the Captain and told him I wanted to go ashore as I wanted rations and fruits badly because I had nearly run out of my supply. The Captain said the Customs authorities did not want me to land and desired that I should proceed direct to Melbourne, However, the Captain said afterwards that I could go on land for two hours.

"On the 20th January 1912, I reached Melbourne and was treated by the Customs Officer in the same way as at Fremantle and I was ordered to report in the office when I would leave the Commonwealth. I travelled about a good deal, but before 6 months had passed I got three letters from the Customs Office and the Ministry. The last letter was published in the *Tribune* on the 13th October 1911.

"I wanted to do some trading business between Australia and India. According to the Restriction Act passed in 1901 a man can settle there who passed the dictation test of writing not less than 50 words in any European language. I put in an application that I was a British subject and could read and write English and wanted to appear at the test examination, but I was told in reply that I would not be examined in English. People coming from other countries in Europe are examined in their own language. That is how I was hunted out of Australia."

*(b)—Home.*

Aryas and politics.

8. The *Indar* (Lahore), of the 16th (received on the 27th) February 1912, says that there was a time when the sky of the Arya Samaj was overcast with dark clouds of suspicion and fear; but, thanks to the kind offices of His Honour the present head of the Punjab Government, the clouds have been dispersed, and bright rays of hope have reassured the Aryas. After referring to the services rendered by Master Durga Parshad in this connection, the paper says that when that individual found that all suspicion regarding the Arya Samaj had been removed, he urged the propriety of all Aryas taking a pledge to avoid politics. Unfortunately, however, it was felt that if the pledge were taken it might be thought that Aryas had been frightened into taking this step. The suggestion therefore was not acted upon. At the present moment, however, peace reigns supreme ; and the Samaj is singularly free from

all outside pressure. Therefore—especially in view of the fact that daily attempts are now being made by shortsighted persons to convert the Samaj into a political body, while *Arya* newspapers have become political journals and the responsible authorities of the *Samaj* are actively disseminating political literature—it is high time to carry out the Master's suggestion. There are some people who think that the pledge-form should merely contain a vow not to take part, by speaking or writing, in any political movement, but to remain steadfastly loyal to the existing Government of the country. The Editor, however, thinks that this is insufficient. It is desirable, he adds, that it should also be announced in the pledge-form that the *Arya Samaj* does not desire to remain at loggerheads with other religions; and that, instead of finding fault with, and indulging in captious criticism, of other creeds, it will adopt measures for the dissemination of the Vedic religion.

Continuing the subject the paper in its issue of the 23rd February 1912, takes exception to the conduct of those Aryas who take part in politics; and says that, although Lala Munshi Ram declares that the Arya Samaj is not a political body, he himself takes part in the National Congress and thereby goes against his professions. In order to put these double-faced leaders on the right path it is desirable to induce them to sign a pledge promising to take no part in politics.

The following on the same subject is from the *Harbinger* (Lahore) of 28th February 1912:—

"An impartial man will be amazed at the work of the A. S. on Inder's exposure of it. Its seventh number tells things which cannot be thought of religious men. It is exposing Lala Munshi Ram. But as he is enshrined in the esteem of the men of the A. S., who follow him as their religious leader, the exposure is of the work of the A. S. as conducted by him. Leaving out the talk of the mismanagement of charities, no sincere preacher of Vedic faith will ever consent to permit the printing of Napoleon's life at the press of its institutions; because the book deals with the politics of Napoleon, who was an enemy of the English. To revive his thoughts among the men of the A. S. whose following the National Congress leaders lately brought on trouble and the distrust of the ruling authorities, is to rake up old evils, which make it shameful for good people to join a body whose men apparently profess to teach a religion, but who are brewing nasty political schemes. * *

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Sikhs and politics.

9. The *Loyal Gazette* (Lahore), of the 18th February 1912, publishes a leader headed "It is not advisable that one should entirely eschew politics." No religion, says the paper, can be disseminated without (the help of) politics. There are, however, some people who are apt to regard the union of politics and religion with disfavour; because this inharmonious blending naturally deprives religion of many of its virtues and excellences. This is true, because many things are done in politics that are not sanctioned by religion. After remarking that politics should always be subordinated to religion, the paper says that the Muhammadan Emperors of India, who always subordinated religion to politics, made the history of India so terrible in aspect as to cause some simple-minded Indians to tremble at the very mention of the word "Politics." Next the paper takes Bengali anarchists to task for their seditious doings; and observes that, while not a few of them brought ruination on their own precious lives, they also managed to seriously retard the advancement of the country. It is their doings that have deprived Indians of the liberty of speech and writing. In saying this the Editor does not mean that everybody should plunge himself into the vortex of present-day politics. What he desires is that educated Indians should carefully study European politics, with a view to enabling their fellow-countrymen to profit by them. Educated Indians, he adds, have hitherto had no opportunity of taking a practical part in politics, nor is there any likelihood of their being allowed to do so for some time to come. As matters at present stand, wealth is the only criterion of learning and capability in the country; and this enables the authorities to have their own way in legislative matters, inasmuch as wealthy persons are necessarily in the habit of resorting to undue sycophancy in order to obtain titles and to preserve their *jagirs* intact. Continuing, the Editor finds fault with the Punjab nominated members of the

Vicéregal Council, who strongly supported a measure like the Press Act. After remarking that these persons take no part in politics, and that some of them do not even know English, he says that the time is coming when educated and able men will be elected to serve on councils, and therefore it behoves all educated people to get a thorough insight into the science of Politics, bearing in mind that the underlying principle of all political services which they are called upon to render for the good of the country is their steadfast loyalty to the British Government. Proceeding, the paper deplores the backwardness of Sikhs in education, and says that it is a pity that there are no capable Sikhs belonging to the middle classes. There are Sikh Maharajas and Rajas, but they neglect the claims of their community. This attitude has not only caused serious injury to the Sikh community, but has also created misunderstanding about it. After remarking that he will endeavour to show on some future occasion how the Sikh community has been seriously injured because it has not been granted the right of separate electorates, the Editor says that it is high time that Sikhs demanded their legitimate rights from that Government for the maintenance of which they have shed rivers of blood. The present state of affairs is calculated to cause serious injury to the Sikh community; and it is, therefore, necessary that Sikhs should acquaint Government with their dangerously degraded condition.

Recent concession to officials in honour of the King Emperor's visit.

10. The *Jhang Sial* (Jhang), of the 17th February 1912, publishes a paragraph headed "A black stain on a white forehead." Referring to the bonus of half month's pay granted in honour of His Majesty's visit to India to all officials receiving salaries not exceeding Rs. 50 a month, the paper says that it is to be regretted that no such concession has been given to officials who are holding temporary appointments. Nor is this all. In some offices several appointments have been brought under reduction in order to make up the extra expense involved in paying the concession to permanent hands.

## III.—Native States.

The success of the Indore State police in suppressing heinous crime.

11. The following is from the *Panjabee* (Lahore), of the 29th February 1912:—

"It would appear from the last administration report of the Indore State that the police have been remarkably lucky in bringing down heinous offences in the State from several hundreds ten years ago to less than twenty in 1910 and this by rapid grades * * * * * * This extraordinary reduction both in dacoities and robberies in the State during the past ten years is attributed to the police efficiency. Is there any other fortunate country in the world whose police have achieved a similar wonder? It would appear that each Indore policeman must be carrying with him some rare talisman that strikes terror into the heart of dacoits and robbers in the State. Or could it be that they have over-powered some good genii who are assisting them in this gigantic work? Can the British police get an inkling of the mysteries of this wonderful efficiency."

## V.—Native Societies and Religious Matters.

Baba Gurbakhsh Singh, Bedi, and Sikhs.

12. The *Loyal Gazette* (Lahore), of the 18th February 1912, publishes a paragraph headed "Who will be instrumental in bringing about the ruination of Sikhs?" The paper says that Saint Nihal Singh is quite right when he says that, in collusion with the descendants of Guru Nanak, Hindus will assuredly succeed in bringing about the extinction of the Sikh community. After remarking that Baba Gurbakhsh Singh openly calls himself a Sikh and is nevertheless inoculating Sikhs with Hindu feelings, the paper says that it is a pity that he and men like him are striking at the very root of the tree of Sikhism, which his illustrious ancestor took so much pains to plant.

Complaint against Lala Munshi Ram.

13. The *Indar* (Lahore), of the 23rd February 1912, has a paragraph headed "The value of the honour paid to Lala Munshi Ram." After remarking that in a recent defamation case the Editor was made to pay a sum of Rs. 500 to the complainant, the paper says that, as Lala Munshi Ram also

threatens to sue the Editor for defamation, it remains to be seen what price the court of justice will fix on Lala Munshi Ram's honour. If it is less than Rs. 500, the Lala will not benefit; seeing that nowadays a mule costs Rs. 500, and that the Maharaja of Patiala once paid 1,000 rupees for a couple of dogs.

In another paragraph the Editor wonders whether any Magistrate in the service of His Majesty is fool enough to show favour to a person whose son has written the life of Napoleon Bonaparte. He then challenges Lala Munshi Ram to prosecute him and have him punished with imprisonment.

## VI.—Legislation.

Devolution of powers to the Local Governments to carry out settlements of land revenue.

14. The *Paisa Akhbar* (Lahore), of the 20th February 1912, has a note entitled "The power of Provincial Governments to carry on settlement of land revenue," in which it conveys its approval of the draft Bill on the subject that was recently published in the *Punjab Gazette*.

Mr. Gokhale's resolution on District Councils.

15. In discussing Mr. Gokhale's resolution on District Councils the *Tribune* (Lahore) of 29th February 1912, remarks:—

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"The motion was rejected by 32 to 14, and thus the impracticability of real reforms was further illustrated. It is a strong commentary on the spirit and tendency of the Government when it rejects a recommendation to make the district administration less alien and more popular."

The following on the same subject is from the *Panjabee* (Lahore), of the 29th February 1912:—

"* * * The Government seem to fear that the position—and perhaps the prestige—of the District officer will suffer if the Advisory Councils are established. The proposal was lost. It shows that Government are not prepared to make District Administration popular in the truer sense of the word. It must continue to be one-man rule."

The Special Marriage Bill.

16. The following is from the *Tribune* (Lahore), of 29th February 1912:—

"The summary rejection of the Hon'ble Mr. Bhupendra Nath Basu's Special Marriage Bill will cause no surprise, because it was fully expected. In social legislation the Government have steadily followed the line of least resistance, though there are instances of courageous legislation in the teeth of the bitterest opposition. The last instance was the Age of Consent Act. That measure did not originate with the Government at all. It was conceived by one or two Indian reformers and even the draft Bill was prepared by them. They were not members of any Legislative Council, but they quietly convinced and obtained the support of the Government and, having made over the Bill to the Government, stood quietly aside letting the Government fight their battle. The Bill was opposed tooth and nail, the cry of religion in danger was raised, but the measure was passed. No measure of social reform has ever been passed without opposition. Mr. Basu's measure was a small one and was a proper amendment of the Act of 1872. As he showed, it had had a much better reception than previous measures of social reform and had been approved in many quarters. But Government did not care to incur odium or opposition in connection with a measure which they had not initiated, and so the Bill was thrown overboard without ceremony."

## VII.—General Administration.

### (*b*)—*Police*.

The Thagi and Dacoity Department.

17. The *Akhbar-i-'Am* (Lahore), of the 21st February 1912, publishes a paragraph headed "The need for the Thagi and Dacoity Department." The fact cannot be denied, says the paper, that the re-establishment of the Thagi and Dacoity Department, which was abolished sometime ago and was supplanted by the Secret Police Service, has of late become a matter of supreme urgency. It is true that the Secret Police Department was needed at one

time when sedition was rampant in the country; but now that agitation has become a thing of the past and dacoity cases are on the increase, it is desirable that this Department should be abolished and replaced by a resuscitated Thagi and Dacoity Department. After referring to the increase in the number of the dacoity cases in the North-West Frontier Province, the United Provinces, the Punjab and Sind, the paper alleges that the Police have totally failed to cope with the situation.

Police confessions.

18. The following is from the *Tribune* (Lahore), of 25th February 1912:—

"A peculiar form of dishonesty, which might be termed rather an unlimited capacity of deluding oneself into a semi-belief that a given state of affairs does or does not exist, in order the more easily to be able to persuade others that it does or does not exist, as the case may be, would seem to be essential to success in politics. No one who has followed the controversy between Mr. Mackarness on the one hand in the name of justice and Mr. Montagu on the other in the name of Government over the much vexed question of Police confessions and who at the same time is acquainted with the actual facts of the cases which may have come to his notice can fail to admit and deplore the truth of this axiom. On the one hand, we listen to Mr. Montagu's 'high flown rhetoric' as he 'bestows his encomiums' on the Indian Police, though none believes for a moment that Mr. Montagu really believes that the police are quite as saintly as he pictures them; on the other, we peruse the reply of Mr. Mackarness 'sober and instinct with high purpose' as he fulminates against the system which allows a policeman to say that an accused person admitted his guilt to him. Mr. Mackarness has the easier rôle to play, but few will admit that the acceptance of the trivial amendment of procedure proposed by him—and by others before him—will set at rest for ever the bogey of police malpractices; moreover, it is difficult to suppose that a mere amendment in procedure rendering confessions made to the police inadmissible in evidence will in any way increase the 'efficiency and detective ability of the police force.' The problem is more fundamental and its solution will not affect the police alone but the whole official class—nay the whole population of the country. We are told that in the old days justice in this country was primitive and straightforward, that those who wrought wrong appeared of their own accord before the judge and received their punishment without demur. Modern historians will have to record for posterity a different state of affairs; they will relate the tortuous ways of the law, the delays and intrigues ever attendant upon and hindering the administration of justice. The cause of the change is too complicated to discuss at the present juncture, but it is probably to be sought in the indiscriminate extension of European ideals to a country which had more suitable ideals of its own based on the experience of thousands of years. Europe has forced its creations on the East but has failed to create one essential thing without which its creations are of little value. It has failed to create a new public opinion to replace the old and finds to its cost that its rule without the active support of that public opinion is at all times and in all matters most difficult.

"That this is so is most strikingly demonstrated by the history of criminal administration. It is notorious that the magistrate conducting a case is often the only person in his court who does not know the true facts thereof. More wonderful still is the fact that even if he does know the real state of affairs, he is powerless to make use of his personal knowledge, unless he can get it corroborated by the witnesses who appear before him.

"Mr. Mackarness appears to be labouring under the impression that a statement by a police officer to the effect that the accused has confessed is in some degree binding upon the court, and does not seem to realise that the withdrawal of the confession by the accused replaces the magistrate in the quandary in which he began, nor does he allow sufficiently for the fact that except in very rare cases an accused person always retracts his confession—even if, as is sometimes the case, he originally made it to the police officer conducting the investigation without being subjected to any kind of pressure—well knowing that he saves himself endless trouble and possible ill-treatment at the time without in any way prejudicing his case when it comes to trial.

"Mr. Mackarness is doubtless actuated by the noblest motives but he has failed to realise that in India the accused, as a rule, so far from being at a disadvantage, is actually in a favourable position owing to the scarcity of unimpeachable witnesses. Such at any rate would seem to be the most reasonable conclusion to draw from the long rôle of cases of murder and violence, which end in acquittal or discharge because eye-witnesses are generally too much interested to give impartial evidence.

"It is not for the purpose of extracting confessions for production in court—though there are some exceptions which have gained notoriety no doubt—that the police resort to violence and torture but for their purpose of maintaining or acquiring a reputation for efficiency and detective ability. Mr. Mackarness would be surprised to hear that the detective ability of the police force in India has at least reached the stage at which its members realise that it is often useful to begin at the wrong end or, in other words, to find their criminal by intuition and work back from him—who can say whether by the use of torture or kindly treatment?—to the facts of the cause.

"It is only the clumsy inexperienced policeman who is content with a confession to produce in court, but the more efficient members of the force extract the confession for their own use only and come to court with a marvellous story of clever detective work which wins the admiration of all concerned. What boots if the criminal then to say he was beaten, for has not the police officer substantiated history by a vivid relation of every detail which led him to the final capture of the guilty person? Mr. Mackarness has not grasped the crux of the situation. It is not to the law he should go but to the people. He should initiate a propaganda which should reach the teeming millions that reside in villages removed from the busy world, which should teach them the value of honesty and truth above all things. No legislation, no official action, can build up public opinion, for the people regard the law and the official world as something outside their own sphere, to be tolerated when useful and outwitted when troublesome. It can scarcely be denied that the people do not give that assistance to the police and to the courts which it is in their power to give and which, if they claim justice as their due, it is their duty to give. Public opinion, so far as it can be said to exist at all to-day, approves of the screening of an offender by his relatives and no less of the institution of false cases against innocent persons by their rivals and enemies. It is shortsighted policy, even from a selfish point of view, and is fast speeding towards the inevitable result of making the administration of justice impossible. It is the duty of Mr. Mackarness and his friends in India to set about the reform of public opinion, for not until the people realise that it is best in the long run to tell the simple truth, not till then can it be reasonably hoped that the police will refrain from their present methods of enquiry. It is easy to blame the police for irregular practices in the course of investigation and it is easy to blame them for failure to throw light on the facts of a case, but it is not so easy for the police to satisfy their critics in both matters. The police are recruited from the people, are of the people and know the people's weakness and take advantage of it. No amount of tinkering with the law will make the people understand their duty and not till they have acquired and deserve a reputation for truthfulness will the necessity for primitive methods of investigation be removed. The remedy is in the power of the people."

The Police in India.

19. The following is from the *Tribune*, dated 2nd March 1912 :—

"Although the Hon'ble Mr. Bhupendra Nath Basu had to withdraw his resolution recommending the appointment of a Commission to inquire into the working of the police in India the object was partially gained by the sympathetic reception given to it by the Government. Sir Reginald Craddock's speech was particularly friendly, though he opposed the resolution. The Delhi Darbar has conclusively proved that if steps are taken the police in India can become as efficient and as well behaved as anywhere. The traffic that had to be controlled at Delhi was the heaviest ever seen in any city in India, and yet there were scarcely any complaints of ill-treatment or corruption. The same policemen who are ill-behaved elsewhere were on their good behaviour in Delhi. They were carefully disciplined and trained for their duties, which they discharged satisfactorily. But as a body the police are capable of very considerable improvement still. In the Punjab cases are continually cropping up in which policemen have been guilty of all kinds of offences, and it is only by constant supervision and the employment of a better class of men that the police force in India can be really improved."

## (*d*)—*Education.*

The proposed Dacca University.

20. Writing under the heading "His Excellency the Viceroy's views with regard to the proposed Dacca University," the *Paisa Akhbar* (Lahore), of the 20th February 1912, says that the views expressed by His Excellency the Viceroy before the Bengali deputation not only return a crushing reply to the objections raised against the establishment of the proposed University by the entire Bengali community and some Anglo-Indian gentlemen, but also explain the future policy of Government in respect of education. Next the paper endorses and reproduces the Viceroy's views under reference ; and remarks that the scheme of the Dacca University is assuredly satisfactory in all respects, and that those who oppose it are narrow-minded and selfish.

The *Gurukula*, Kangri.

21. The following is from the *Arya Patrika* (Lahore), of 24th February 1912 :—

"We have repeatedly said that the seminary of *Gurukula* at Kangri (near Hardwar) is a unique eductional institution of its kind not only in India but in the world. To be such is to be misunderstood. Great men and great things have been misunderstood in all climes and in all ages. Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton and every pure and wise spirit that ever took flesh in the West, and Dayanand could not be exception to it. In fact to be great is to be

misunderstood has been the law in the nature of things. Being conscious of the above law, we have always refrained from entering into the controversies which some of the papers and specially the vernacular papers enter into, of course, we believe that it is well to remove misunderstandings; and we may hope to succeed in this mission of doing so, when those who raise questions against an institution or a principle are men of sincere impulse and desirous of knowing a thing aright or arriving at conclusions, which may serve some useful purpose. Now to come from higher things to low ones; the nefarious propaganda set up by the notorious Urdu-writer against the *Gurukula* at Kangri, in whose favour very high opinions have been expressed from time to time by men of various colour and creeds, by men who are the best judges in matters educational and discipline. Need we tell our Hindu, Moslem, Sikh and Christian contemporaries that Dharm Pal, the Editor of the *Indra*, has ever since his conversion to the Vedic-dharma, engaged himself in the dirty work of producing an unhealthy literature. If he was then writing against the Deva Samaj, he was seen next writing against a man, whom he once exalted to the highest heaven, in short he is the man, on whose face you find the words *nil-admirari* stamped. It is at the writing of this man, that a responsible and sane organ like the *Khalsa Advocate* has in a recent issue asked the Governor of the *Gurukula* to explain the situation. We assure our contemporary that there is nothing such in the *Gurukula* as Dharmpal has been writing in the *Indra* or as some of his evil geniuses have supplied him with wrong and damaging statements about the *Kula*. We are pained to see that when the *Khalsa Advocate* and other critics of the *Arya Samaj* know full well, that Dharm Pal is an out and out enemy of the institution and is by his very nature capable of any mis-statements, lies and innovations, it is no wonder that his allegations against the *Kula* are mere inventions of his perverted intellect."

* * * * * * *

*Lohri* in the D.-A. V. College, Lahore.

22. The following is from the *Khalsa Advocate* (Amritsar), of 23rd February 1912;—

"The ignoramuses who prune their feathers with the supreme sense of the consciousness of their own wisdom, while declaring themselves as Hindu-Sikhs may well chew the end over the treatment meted out to the Sikhs by Arya Samajists. There are a few among them who are generally looked upon as men of great respectability. But it appears as if the predilection of maligning other faiths has become so vital a trait of their constitution that even the Principal of the D.-A. V. College can not shake off the indurated habit.

"We understand that the religious observances of the Hindus, Sikhs and Muhammadans were travestied and ridiculed before the students and the staff under the eye of the Superintendent of the Boarding House and the Principal.

"It is reported that Bhagat Ishar Dass could not bear to see these faiths being thus flouted. So he cried out loudly that he was against the progress of such discipline, culture and instruction among the students. The hopes of the rising generation of the Samajists hooted him down with the shouts of 'Shame'! 'Shame'!

"Bhagat Sahib must have been sadly disappointed on beholding such a fruit growing on the tree whose nourishment has taken so much of his time, energy and resources. He must have, in his heart of hearts asked himself whether these were the students of an institution of whose Managing body he had so long been President.

"As we said in one of our last issues, we cannot in the face of such facts believe that the Samajic papers like the 'Hindustan' and 'Jhang Sial' are sincere in their oft-repeated wishes of a rapprochement between the Hindus and the Sikhs. They complain that the Sikhs do not place confidence in the Hindus, but it is incidents like the one mentioned above that compel us to try to discriminate between Jacob's voice and Esau's hands. No occasion of hurting the religious susceptibilities of the Sikhs is let slip by. Whether it is the anniversary of the cultured Party and a man like Misar Jaggat Singh with the externality of a Sikh stands up to pervert the reading and sense of the Scriptures or whether it is a festival like Lohri, the golden chance of traducing the Sikh Gurus and ridiculing the sublimity of their faith should not be missed. Is there any other example of an educational institution dramatizing and ridiculing Nayog or Havan?

"When lecturing in the public, Lala Hans Raj's elocution rises to the empyrean and his sense of communal and social virtues soars very high, but it is a wonder that he could not realize the necessity of discipline in the case of those who are given into his charge to be turned out with the perfections of Vedic Rishis. Alas that men could see the vital difference between practice and preaching.

"This is another reason why the Sikhs should always be on the alert for a wolf in lamb's clothing."

23. In the course of an article discussing the proceedings of a meeting of Muhammadans of Lahore in support of Mr. Gokhale's Elementary Education Bill the *Observer* (Lahore), of 24th February 1912, remarks :—

Musalmans and Elementary Education.

"* * * * If the Bill is passed, it will compel the Muslims to be benefited equally with the Hindu, Sikh and Christian communities of the Punjab. But if it is not passed—and there is little likelihood of its being passed this year—and the grants for popular education continue to be made on a generous scale, of which we are assured, then self-interest would imperatively demand that energetic measures should be adopted by the Mnsalmans themselves to avail fully of the grants and the new institutions which will be started in all parts of the Punjab. It is the duty of men of light and leading to rouse the large Muslim population in the Province to the necessity of sending their children to school and of not lagging behind in the race for popular education on which India is entering in the same way as it is obligatory on parents to educate their children and to help in the diffusion of popular education on so extensive a scale that not a single child, male or female, of school-going age, may remain illiterate.

This, we are persuaded to think, can be achieved in one of two ways. Either the Musalmans may organise an Elementary Education League, as the Hindus of the Punjab have already done, for themselves, and entrust it with the duty of starting primary schools, for both boys and girls, all over the Punjab and of spreading popular instruction among Muslim children, or the Anjuman-i-Himayat-i-Islam, in co-operation with other existing local Muslim institutions, may be called upon to undertake the duty. * * * *

* * * * * * * *"

## *(f)—Railways and Communications.*

24. The *Tribune* (Lahore), of the 28th February 1912, makes the following remarks in the course of an article on Mr. Gokhale's resolution in the Legislative Council on the Inchcape Committee :—

The Inchcape Committee.

* * * * * * * *

"As explained by Mr. Gokhale in his lucid speech there are two points involved in this business. One is the interests of the tax-payers and the misapprehensions created among the public for want of authentic information. The other is the position of the Government of India which has been made to yield precedence to a private person, however eminent he may be. As regards the first, in the absence of authentic information it is hardly just to blame either the Government of India or the Secretary of State. But the presence at the conference of both Sir James Meston and Mr. Clark establishes the gravity of the questions discussed, and it is not possible for the Government to deny their bearing on railway economics. The tax-payers have a most legitimate grievance in this respect and we do not think that the Hon'ble Mr. Mudholkar in any way exaggerated public feeling when he said that 'he was giving voice to the extreme disappointment, indignation and alarm felt by all classes in this country.'

"As regards the position of the Government this is the first time in the history of the Government of India when we hear that in the adjudication of differences between itself and certain private companies a reference to a miniature Hague Tribunal has been found indispensable by the Secretary of State. To-day it is the railway companies that refuse to abide by the decision of the Government and seek the mediation of a private personage. To-morrow it will be the mining companies, then the jute companies, then the oil companies and finally the tea and rubber planters. Where will the acceptance of this outrageous principle of settling 'differences' lead the Government to? Surely Mr. Gokhale should be considered to have done a service as much to the Government as to the tax-payers. But Mr. Clark did not think so and speaking for the Government he coolly accepted the position assigned to it by the companies working the State railways. Although the resolution was lost, although nothing was said by the Government to confirm or contradict the reports in circulation, yet the acceptance by the Government of the position assigned to it by the railway magnates opens up wide issues which, we expect should engage the earnest consideration of both the Government and the Secretary of State."

C. STRAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

LAHORE :
*The 2nd March* 1912.

Punjab Government Press, Lahore—7-3-12—122—107—H. L. S.

[illegible]

[ Confidential. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
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| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
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| | **DAILY.** | | | |
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| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
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| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur district | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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| | URDU—CONTINUED. | | | |
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| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
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| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I—Politics.

### (*a*)—*Foreign.*

England and Turkey.

1. The *Zamindar* (Lahore), of the 6th March 1912, publishes an article headed "An animating voice from Constantinople." The Turco-Italian War, says this paper, has convinced all non-Muslims of the reality of their brotherhood and of the staggering fact that, if a Muhammadan is put to trouble in any part of the world, his co-religionists everywhere feel as if they themselves were the party affected. Continuing, it says that Government cannot be sufficiently thanked for having permitted Indian Muhammadans to render (pecuniary) help to Muslim sufferers in Tripoli, as also for the matchless freedom of speech enjoyed by them under its rule. They have also the King Emperor's and his Government's assurance that they form a distinguished part of "The British democracy"; and that they have the right to express their views in regard to the Empire's foreign affairs, especially on questions affecting their position as members of the worldwide Muslim brotherhood. After remarking that the blessings enjoyed by them under the Union Jack have been deepening their love for Great Britain, the Editor says that his feelings of loyalty prompted him to devote his best efforts to establishing friendly relations between the British Government and the Islamic world. Constantinople, being the centre of Muhammadan greatness and glory, an improvement in the relations between it and London is likely, not only to ensure the peace of the world, but also to secure peace for the Muhammadans of India. In November last an opportunity for the accomplishment of the great object he has at heart presented itself. A friend of his wrote to him from Bombay that Maulana Abdul Wahab bin Qirtas, who represents Bussorah in the Turkish Parliament and was on the point of returning to Constantinople after having stayed in Bombay for some time, had expressed a wish to read the *Zamindar*. The Editor was very glad to send his paper to the Maulana at his Constantinople address; and also wrote a lengthy letter to him, in which he revealed the heartfelt desire of Indian Muhammadans for a true friendship between the British and Turkish Governments. The Maulana was also requested to use his influence with members of Parliament, newspaper Editors, and (other) public men with a view to bringing about the desired result. He has now vouchsafed a reply, which was not, however, received till the 3rd instant, although it is dated the 16th January last. After asking whether the Director-General of Post Offices will throw light on this matter, the Editor publishes the reply, in which the writer expresses great interest in the *Zamindar* and intimates that he has directed his Bombay agent, named Muhammad-ul-Faizan, to pay the subscription. As to his interest in Indian affairs, he states that 65 years ago Sheikh Isa, his uncle and the head of the Qirtas family, migrated to Calcutta, where he entered into trade, made a great name for himself, and was highly respected by the authorities and the leading residents of the Metropolis. Some time after he left Calcutta, and went to Bombay to live with his brother Sheikh Abdul Razzaq. Here, also, he enjoyed such respect from Government that he received the title of Khan Bahadur and a sword of honour. This is how the writer got a chance to travel in some parts of India. He stayed at Calcutta for some five years, and there acquired some knowledge of Urdu and English. On his return to Bussorah he was elected a member of the Bussorah Council, on which he served for four years, and rendered several services to his country. Then came the revolution of 1908, and, as he now had greater opportunities than before, he became a member of the committee of Union and Progress. He and some other person (*lit.* we) established a club at Bussorah, of which he was several times elected president. It occurred to him last year that he had better leave his country for two or three years, "so that everything might be settled according to his wishes." Accordingly, he went to Bombay and thence to Egypt. While in the latter country he came to know that he had been elected as member for Bussorah, contrary to his wishes. He kept silent for some time; but, at the repeated requests of his friends, finally yielded to the wishes of his countrymen and left for Constantinople. He furnished several pieces of information to the Turkish Parliament

last year; and if his suggestion had been accepted much benefit would have accrued to Turkey. Continuing the writer craves leave, in his capacity as a member of the Turkish Parliament, to thank all those Indian and Afghan co-religionists, especially His Majesty the Amir, for the sympathy which they have displayed with "us" in connection with the Turco-Italian War. It has highly pleased the Osmanlis and all (other) Muhammadans of the world to see that their Afghan and Indian brethren participate in their sorrows and joys, and have rendered (Turkey) all possible help against the savage and bloodthirsty Government of Italy. The writer further reports that the Turkish Parliament has unanimously adopted a resolution tendering thanks to the Muhammadans of India. He adds that this is not the first time that "we" have seen or heard of their sincere sympathy with the Turkish Caliphate: they have several times afforded proof of their heartfelt love for the Sultan, and this is writ large in the history of Muhammadans. Next the writer thanks the British Government for not interfering with the feelings of sympathy the Musalmans of this country entertain towards the Turkish Government. He also considers it his duty to pray for long life to the King Emperor George V and His Majesty's consort. Proceeding he takes exception to the British Government's treatment of his poor Persian co-religionists; and says that Great Britain should not interfere in Persian affairs to such an extent as to raise the suspicion among Muhammadans that she wishes to convert Persia into a second Egypt. She undoubtedly has the power to take possession of the small independent Muslim Kingdoms; but she may rest assured that, by doing so, she would forfeit the heartfelt love of 30 crores of Muhammadans. The writer further remarks that, ever since his arrival in Constantinople, he has missed no opportunity of proving to his Parliamentary friends and members of the Cabinet that it is to the interests of the Turks to establish friendly relations with the British Government in all matters. After remarking that some statesmen connected with the British Government have created misunderstanding between it and the Turkish Government, he states that the reports so far submitted by him to the Turkish Parliament are of two kinds—those that deal with the reforms called for in Irak, Mosul, Najad and the Turkish *ilakas* on the Persian Gulf, and those that speak of the duties the Turkish Government owes to Indian Muhammadans. In the latter reports he has, among other things, made the following requests to (his) Government :—

(1) That it should abolish the tax imposed on Indian pilgrims (to the Hedjaz).

(2) That it should post Urdu-knowing officials to Jeddah and Mecca, so that they may prove of help to Indian pilgrims and end the ill-treatment which the latter have to suffer at the hands of coolies, camel-drivers, &c.

(3) That new consulates should be established at Lahore, Calcutta, Delhi, Madras, Karachi and Allahabad; care being taken that the consuls posted to these places and to all other Islamic countries (*sic*!) should be able men and strict followers of their religion.

(4) That a mosque should be erected in Bombay in the name of the Turkish Caliphate.

(5) That medals and (other) marks of distinction should be conferred upon those (? Indian Muhammadans) who have given money in aid of the Turkish navy and the Red Crescent Society.

(6) That an Urdu newspaper, supported by Indian Muhammadans, should be started at Constantinople or at Bombay under the editorship of the Turkish Consul and with the object of supplying correct information about the Turkish Kingdom.

As to the Editor's query about the Turkish press, the writer is of opinion that the *Tanin* and the *Sahab* are the best papers as regards "journalistic objects." The writer promises to inform the Directors of these papers of the

*Zamindar's* address, and to ask them to exchange their journals. As regards the Editor's inquiry about the address of some agency which could daily send him news about the (Turco-Italian) war, he promises to speak with the Directors of such agencies. In conclusion he again expresses good wishes (*lit.* sympathy) for the British Government, and says that it is his heartfelt desire that friendly relations may be established between Turkey and England.

The Turco-Italian War.

2. The *Zamindar* (Lahore), of the 2nd March 1912, says that France has expressed her willingness to act in concert with other powers to bring the Turco-Italian War to an end. After remarking that the cablegram has filled his heart with feelings of indignation, the Editor reports that, according to an Arabic newspaper, the Czar is of opinion that the war should be terminated, Tripoli and Derna being made over to the Italians. All this, he adds, would show that civilised Europe means to exert pressure on the Turks (to end hostilities). The whites can never bear to see savage and Asiatic races like the Arabs and Turks vanquishing a white power. With the exception of England, all the powers (of Europe) are chips of the same block.

The Turco-Italian war.

3. The *Watan* (Lahore), of the 26th February 1912, reproduces the Nawab Vicar-ul-Mulk's recent letter in the *Aligarh Institute Gazette* on the subject of the alleged announcement by the London *Times* of Italy's intention to bombard the Kaaba and the Prophet's tomb. Commenting on the same, it says that, to the best of its knowledge, the statement has appeared neither in the *Times* nor in any other English paper. Indeed when Italy herself has not indulged in the threat, how could the *Times* have had the foolishness to make the assertion imputed to it ?

The Turco-Italian War.

4. Writing under the heading "Italian brigandage," the *Watan* (Lahore), of the 2nd March 1912, refers to the proposals which have, according to Reuter, been put forward by Russia on the subject of mediation between Turkey and Italy. Some time back also, it adds, Russia asked the powers to mediate between the combatants ; but her suggestion was rejected by the Turks with the contempt that it deserved. Continuing, it observes that if Germany, Austria, France and England also were to join Russia, the Turkish Government would be confronted with a most difficult problem. There would, however, be no fear of these powers resorting to force in the event of the Turks not yielding to them ; otherwise the Turks would probably refer the matter to the arbitrament of the sword. In the latter case (which God forbid !) the war in Tripoli would prove the fore-runner of the day of judgment.

Cretan affairs.

5. The *Civil and Military News* (Ludhiana), of the 4th March 1912, publishes a note headed "Oppression on Muhammadans in Crete." The paper condemns the ill-treatment to which the Christians of Crete have been subjecting their Muhammadan neighbours. It also praises the protecting powers—France, England, Russia, and Italy—for not countenancing the annexation of Crete to Greece.

Indians in South Africa.

6. The *Akhbar-i-'Am* (Lahore), of the 27th February 1912, publishes an article headed "The Indian population in South Africa." Adverting to the recent discussion in the Upper Chamber, the paper says that there is no Indian who can fail to appreciate the "stirring objections" put forward by Lord Ampthill. Experience has, however, shown that it is inadvisable to foment excitement in connection with questions like the one referred to; while, at the same time, the native adage concerning the witness who shows more activity than the complainant appears to apply to Lord Ampthill's championship (of the cause of Indian immigrants in South Africa). His Lordship's remark that the benefits of the Darbar are being neutralized by indifference to the discontent prevalent among the aforesaid immigrants must also be characterised as

ill-timed. The paper then goes on to say that the efforts of Indian leaders in South Africa have proved effective; and that these gentlemen are satisfied with the (Immigration) Bill which has been prepared by the local authorities. Next it refers to the speeches made by Lords Selborne and Crewe in reply to Lord Ampthill's remarks, and says that the Secretary of State for India has shown himself mindful of the interests of the people of this country. When, it adds, Indians are subjected to the same restrictions in Canada and Australia, why should South Africa (alone) be pilloried? After observing that Lord Ampthill had to keep his peace (in the end), it remarks that the interests of Indians are undoubtedly in the best hands.

Indentured labour.

7. The following is from the *Tribune* (Lahore), of the 6th March 1912 :—

"The rejection of Mr. Gokhale's resolution on the prohibition of indentured labour by 33 votes to 22 places the Government of India wholly in the wrong. Every Indian non-official member spoke and voted for the resolution. There was no difference between Hindus and Muhammadans, between independent and other members. Even the Hon'ble Captain Umar Hyat Khan Tiwana emphatically supported the resolution. Mr. Shafi rightly said that the entire Muhammadan community was in favour of the resolution. The All-India Muslim League meeting passed a resolution to that effect. The Congress has repeatedly done so. And yet the Government would not accept the resolution. Under what conditions is the unanimous and emphatic desire of the whole country to be accepted? As Mr. Gokhale said, non-official members would bring the question forward again and again until this iniquitous form of labour is done away with altogether. Let Hindus and Muhammadans do it by turns and let the whole country be awakened on this subject, and the Government will have no alternative but to remove this grave evil which is a humiliation to the national self-respect of India."

The same paper, publishes the following in the course of a leading article in its issue of 8th March 1912 :—

"The debate on the Hon'ble Mr. Gokhale's resolution for the prohibition of indentured labour will live long in history. By reason of its rejection it will live longer than it would have done by its acceptance, and the manner of rejection is in itself no small incentive to us to put forth all our efforts in order to remove a national stain. * * * The explanations and arguments of the Hon'ble Mr. Clark themselves prove how untenable is the position of the Government and how arbitrary the rejection of the recommendations, in spite of the remarkable unanamity which prevails among every section of the Indian community in the Council Chamber and outside. The indentured system, as Mr. Gokhale describes it, is a monstrous system, 'iniquitous in itself, based upon fraud and maintained by force.' It is, as Sir Vithaldas Thakersey says, 'an outrage on humanity'; it is a system which, as Mr. Shafi says, transforms the very protectors of immigrants into protectors of their tyrannous employers.

"But nothing has induced the Government to consider the popular view of the question. We do not mean to say that Government has declined to examine the question. It has examined it not however from India's point of view and in the permanent interest of India, but from the point of view of British capitalists and in the interests of the colonies. In fact Mr. Clark by his explanation seems to confess that this is the attitude of the Government towards this question. Mr. Clark tried to fasten on Mr. Gokhale the charge of not having approached the question with an 'unbiased mind.' But we vainly scan his lengthy speech for a model of 'unbiased' exposition on behalf of a Government which is the trustee of a nation in the School of British Liberalism. Towards the close of his speech he said he held no brief for the 'indentured labourer'—meaning probably the system of indentured labour. 'Yet he maintained that in the opinion of the Government of India the moral effect of the system on its victims was not reason enough 'to harm and put an end to it.' Without any offence may we inquire whether European nations will permit recruitment under the indentured system for the benefit of South Africa, Australia, Canada or any of the South American Republics. If the indentured system is no more than a 'free contract' why should not the great body of the unemployed and unemployable Englishmen and Scotchmen be sent to the several colonies to acquire freehold property at the termination of the period of indenture? It may be that the symbol of slavery is force with the knout of the slaveholder playing freely upon the bare-backs of the wretched men and women, but the symbol of the so-called 'free contract' under the indentured system is the legalizing of forms of force described as illegal in civilized countries. In spite of the unreasoning attitude of the Government we have the views of Englishmen to the contrary. Some of them like Mr. Bateson have been Magistrates in the Colonies, and condemn the system as 'civilized' slavery. Mr. Bateson is now a Judge in Egypt, but was a Magistrate in Mauritius. He is reported to have stated that the planters of that Colony had converted him into a machine for sending Indian labourers to jail for mere civil torts such as absence from work, refusal to go to hospital when ill, non-completion of tasks, to be handcuffed as criminals and kept in jail with criminals."

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The following on the same subject has been published by the *Panjabee* (Lahore), of 7th March 1912, under the heading "Indentured labour or slavery" :—

"* * * For the last seventy-five years this system has been in force and now the people of India have come to know all the degradation it involves. There is not a single patriotic, humane and just citizen in this country who does not wish to end this revolting system of 'benefiting Indian labourers by obtaining for them wages which they could not earn in this country.' After all, a man does not live for wages alone. At any rate, the Indian does not, whatever the other nations may think. If a man cannot work with self-respect, with ordinary relaxations, and human comforts and fairness of treatment, he certainly must not be led to become a semi-slave in a foreign country, for the sake of wages, enterprise, new surroundings, &c. Every Indian non-official member of the Council spoke strongly against the system and supported Mr. Gokhale's resolution. That shows how strongly the people of India feel the cruelties and indignities heaped upon their poor and humble brethren recruited in the manner described. Mr. Muhammad Shafi observed that the Muhammadan community was unanimously in favour of the resolution. Even Malik Umar Hyat Khan supported the resolution and observed 'when cent per cent. of the population are agreed the Government should be on our side or else you won't be our Government.' Although this remark produced some laughter, it is nevertheless prompted by a strong desire to obtain the sympathy and prompt action of the Government for the good of the people. If the unanimous opinion of a nation so large as Indians, even though hopelessly divided on many matters, does count it ought to impress the Government of India of the temper and tendencies of the people. It is impolitic to ignore a plea so strongly made."

## (*b*)—*Home.*

Debate in the Lords on the administrative changes.

8. The *Paisa Akhbar* (Lahore), of the 27th February 1912, publishes an article headed "Debate in the House of Lords on the new administrative changes." Writing on the above subject, the paper says that it is only natural that loyal Indians should regard Lord Curzon's protest as going wholly against their traditions of loyalty, and that they should consider it inadvisable and unstatesmanlike to oppose the changes which the King Emperor considers as calculated to promote the welfare of India and her children. The general Indian public cannot understand the niceties of the British constitution, and looks upon its sovereign as the fountain-head of all authority. If, therefore, the protest from Lord Curzon and his party leads to the rejection of the Parliamentary Bill concerning the changes referred to (which God forbid !), there will be a fear of the King-Emperor's prestige in India being greatly damaged.

The *Akhbar-i-'Am* (Lahore), of the 28th February 1912, deprecates Lord Curzon's conduct in having looked at the changes from a personal standpoint. It also characterises his anger at the annulment of the Partition of Bengal as misplaced ; while it says that, in his attempt to throw a veil over his mistake in having divided Bengal, His Lordship had to indulge in deplorable mis-statements and to make strenuous efforts to cause disunion between Hindus and Muhammadans.

Sikhs and politics.

9. The *Loyal Gazette* (Lahore), of the 3rd March 1912, publishes a communication headed "Keeping aloof from politics or suicide." The writer, Bhai Gyan Singh, a former Editor of the *Khalsa Advocate* (Amritsar), contends that religion and politics are synonymous. Those Sikh (*lit.* our) leaders, he adds, who have been eschewing politics from personal considerations are engaged in sweeping their community off the earth's surface. It is wholly absurd to think that it is a great sin to meddle with politics which cannot be confounded with sedition and rebellion. Has there been any religious sect in the world which held itself aloof from politics and still managed to maintain a lengthy existence ? Every page of the history of Christianity is redolent of politics, and this is why the followers of Christ are rich in blessings of all descriptions ; while Indians—especially Sikhs, who have for some time past regarded politics as a bogey—are being involved in degradation. The writer then enquires whether religion has never been abused ; and by way of reply asks what great sin is there that was not committed in the name of Islam under the Muhammadan rule. This did not

lessen the worth of religion ; and, similarly, the responsibility for the excesses committed by those who take part in political movements does not rest with politics. Continuing, he says that if Sikhs (*lit.* you) desire to preserve their community, they should remember that they cannot achieve this result by eschewing politics. They should employ lawful means to safeguard their legitimate rights, and should educate their children to take part in political matters.

The financial statement.

10. In commenting upon the financial statement for 1912-13 the *Tribune* (Lahore), of 3rd March 1912, makes the following remarks in the course of a leading article :—

"Few persons can read the Hon'ble Financial Member's speech delivered on the 1st instant on the occasion of presenting the Financial Statement for 1912-13, without being struck with its remarkable features. The partial failure of the monsoon, the extraordinary expenditure of the year consequent on the Royal visit, the speeches in Parliament and the Chinese revolution had all prepared the mind of the tax-payer for a cheerless if not dismal account with the prospect of additional taxation. Even so great an authority as Mr. Montagu, the Under-Secretary, was impressed with the need for caution and circumspection, and Lord Crewe, without being unduly pessimistic, had declined to accept Lord Curzon's dictum of unalloyed prosperity. Of course, as regards particular heads of revenue and expenditure, there were differences of opinion this time last year, and the Finance Member was criticised for his nervousness and needless caution in preparing estimates. Even when the effects of unfavourable seasons were more or less definite there were seers whose financial vision was unclouded and who were therefore able to see far beyond these and similar troubles visible to all. In the result, however, the adjustment of the financial conditions has been more or less dramatic and is full of happy auguries for the future. Whatever be its significance to the few who are critically disposed, it is certainly attractive and pleasant, and in perfect keeping with the momentous changes announced at Delhi. For the happy ending of the financial year the tax-payer should be thankful to opium, to the Royal visit and to the general elasticity of trade. Reserving an examination of the details we cannot help repeating our protest against the familiar method of underestimating revenue and overestimating expenditure. Last year we made a firm though respectful protest and stated that the low estimates under opium, railways and customs were not justified. Our predictions have been fulfilled to the letter. The hesitancy of Sir Fleetwood Wilson has served to produce results almost dramatic in the realms of finance, but we venture to think that the method is wanting in soundness and therefore wanting in justice to the tax-payer. However, in wishing him good fortune for the ensuing year we offer to him and to the Government of Lord Hardinge our respectful congratulations on the beginnings of an era of financial reform. The masterly retrospect appended to the speech affords ample evidence of the scrutiny and judgment of the Finance Minister, and we have pleasure in commanding the financial statement to the careful study of every one interested in good government."

## II.—Afghanistan and Trans-Frontier.

Crime in the North-West Frontier Province.

11. The following is from the *Tribune* (Lahore), of 5th March 1912 :—

"Sir Henry McMahon's answer to the Hon'ble Mr. S. Sinha's question on this subject is unconvincing and unsatisfactory. He admits the increase of crime and regrets it also. But in the same breath he speaks of 'the growth of civilization across the border' and says on the strength of Sir George Roos-Keppel's opinion, that the Police are 'much more efficient than formerly.' Civilization may give rise to a civilized form of crime. Strangely enough we find the Government stating that it predisposes people to outlawry. 'Outlawry,' it seems 'is beginning to lose its most terrifying features, and there is consequently an increased tendency for the people to take the law into their own hands, trusting either to outlawry or to the belief that the fear of reprisal will render not forthcoming the amount of proof which the law requires.' This then is the measure of the growth of civilization across the border. It is however doubtful whether the Government of India is satisfied with this palpably absurd explanation of the Chief Commissioner. Affairs in the Frontier Province are, on the Government's own showing, becoming desperate, and the Local Government practically confesses defeat at the hands of the outlaws. Sir George Roos-Keppel has the coolness to say that the fault appears to be not with the Police. . . . . but with the system which compels the Police to interfere in many cases in which the State is not really concerned. But he stops short of mentioning the cases with which the State is not concerned, and yet allows its agents to interfere and court reprisals from the 'civilized' outlaws. It is impossible to reconcile these conflicting statements. They only indicate the perplexities of the Local Government. The outlaws have transmitted their influence far into the interior. Even Peshawar the headquarters of the Government is repeatedly menaced by the bandits. These depredations of the trans-frontier outlaws were unknown in Peshawar when it was subject

to the Punjab Government. Certainly thirty years ago crime in that part of the Province was almost negligible, and it is a cruel mockery to attribute 'recrudescence' to growth of civilization. A correspondent, whose letter we publish to-day, quotes chapter and verse to disprove the ridiculous contention of the Chief Commissioner. Last week the Peshawar correspondent of the *Pioneer* complained bitterly of the appalling increase of crime in the cantonment. There is no longer any doubt that Sir George Roos-Keppel has failed in his efforts to combat the evil, and not a little of the existing trouble is due to the Frontier Police itself. Of course the jirgas have their own share of blame, but the main fault lies in the system of recruitment to the Police, with its sympathies and antipathies. Unless the Government recognises this and alters the system, mere tinkering with the law will not by itself be enough to deal effectively with the growing evil. The longer the reform of the Police is delayed, the more emboldened will the lawless classes become and the more difficult will it be to deal with their 'civilized' ways of defying both law and the limbs of the law. In the meantime it should be recognised the sufferers are mainly the law-abiding Hindus who promote trade and spread British influence."

## III.—Native States.

Kashmir affairs.

12. The *Rajput Gazette* (Lahore), of the 2nd March 1912, has an article headed "A detailed account of a past painful dacoity in the Jammu State: worthy of the attention of the Government of India." Adverting to the Jammu dacoity case (*vide* paragraph 12 of Selections No. 7) the paper complains that the *Paisa Akhbar* has charged the State Courts, nay, the Maharaja himself, with religious bigotry. After remarking that the Islamic *Kashmiri Darpan* has supported the *Paisa Akhbar*, it says that the Government of India should vindicate the world-famed British sense of justice by reconsidering its order. This would also render it impossible for any subject of the Kashmir State to display in future such "dreadful courage." The order of the Government of India has caused feelings of deep uneasiness and disappointment in several parts of the State. Muhammadans greatly out-number Hindus in Jammu and Kashmir; and if the above order is upheld there will be a great fear of more serious occurrences than even the dacoity in question. Next the paper publishes a detailed account of the dacoity, from which it would appear that Hayat Ali Khan, a jagirdar of Mouza Kasmagh, in the Mirpur district, forcibly converted a Hindu goldsmith's wife, of whom he had become enamoured, to Islam. The case was taken into court and the woman's father was summoned to give evidence on behalf of the prosecution. Before, however, he could do so his house was visited by dacoits, who wounded him and three other persons. His son, who was removed to the hospital at Jhelum, stated in his dying deposition to Mir Ibadulla, a first class Magistrate, that he had identified the accused as being the dacoits. His statement was corroborated by several other persons; while Sheikh Imam-ud-din, Superintendent of Police, who conducted the investigation, recorded the opinion that Hayat Ali Khan had killed Jagat Singh owing to the fact that the latter had to give evidence in his daughter's case. The paper further states that nearly eight Muhammadans gave evidence against Hayat Ali Khan, while the assessors consisted of one Hindu and one Parsee gentleman. After expressing surprise that the *Paisa Akhbar* should still have made a Hindu-Muhammadan question of the case, it says that His Excellency the Viceroy has perhaps been misled, for otherwise all the accused would not have been acquitted in face of the existence of very strong evidence against them.

The Gaekwar.

13. The following is from the *Tribune* (Lahore) of 5th March 1912:—

"From the day of that unfortunate incident at the Imperial Darbar at Delhi the Gaekwar of Baroda has been discussed everywhere and from every point of view. It should have terminated with the publication of his letter of apology to the Viceroy, but the whole trouble really began with it, and there seems to be no prospect of its coming to an end. So far as the Press in India is concerned it treated the whole affair very well and suggested that it should be forgotten. But the savage attack in the *Times* embellished with the grossest insinuations against the Maharaja's loyalty and accusing him of having personal relations with a man like Krishnavarma, gave a new and wholly unexpected impetus to the campaign of calumny. All fair-minded people recognised that His Highness was being undeservedly maligned, but there was no abatement of the bitterness manifested against him. An Anglo-Indian lady, the wife of a doctor, was heard to say that the Gaekwar should have been shot

on the spot. Very recently at a club which shall be nameless the portrait of the Maharaja was taken down from the wall and trampled under foot. The *Rajput*, a monthly journal, edited by an Indian in London, says the Gaekwar has disgraced himself for ever. The character sketch in the February number of the *Review of Reviews* is of the Gaekwar of Baroda, and the sketch is on the whole sympathetic. There is hardly any doubt that the evil star of the Maharaja is just now in the ascendant, and three things have contributed to it. The first is the Darbar incident itself, the second is his being a co-respondent in a divorce case, intelligence of which was received in Delhi on the afternoon of the day on which the Darbar was held, and the third is the proposed marriage between his only daughter and the Maharaja Scindhia, whose first wife is living. As regards the Darbar incident it is a matter that rests between the Maharaja and the Government of India, and it was practically closed by the publication of the Maharaja's letter to the Viceroy. The proposed marriage of Princess Indiraraja with the Maharaja Scindhia has been broken off. The divorce case is most unfortunate, but nothing can be done to wipe out the scandal of it. The Maharaja will live down his present difficulties, but he will not regain what he has lost in public esteem and admiration."

## V.—Native Societies and Religious Matters.

The Arya Samaj.

14. The *Indar* (Lahore), of the 1st March 1912, publishes a paragraph headed "The auspicious beginning of the new movement in Lahore." It has gratified the Editor to see that the pledge form (*vide* paragraph 8 of Selections No. 9) designed by him for Aryas are already being signed at Lahore. The idea, he adds, has been welcomed by sensible and religious people; while there are three Lahore Editors among those who have so far signed the pledge. Next he suggests that a series of lectures should be delivered at Lahore on the subjects mentioned in the pledge-form, religious men (among Aryas) being requested to undertake the task. Efforts should (also) be made to secure the signatures of all the members of existing Arya Samajes. Should, however, these Samajes be unwilling to sign the pledge, new Samajes should be established without delay.

Dharampal and the *Arya Samaj*.

15. The *Sanatan Dharm Parcharak* (Amritsar), of the 1st March 1912, publishes a cartoon in which the Editors of the *Hindustan*, the *Jhang Sial*, the *Musafir* (Agra) and the *Parkash* are depicted to be in great distress at Dharampal's attacks on the *Arya Samaj*. The last-named person, who holds the *Indar* in one hand and a bludgeon in the other, tells them that they should reply to him with sobriety, bearing in mind that otherwise blows from the bludgeon will rain down on them. His advice is emphasised by the Editor of the *Loyal Gazette*, while the *Parcharak* remarks as follows :—" Indeed, no one—be he Mahatma Munshi Ram, Mahashai Dina Nath, Mr. Banke Dyal, Mahashai Radha Kishen, Mr. Musafir, or anyone else— has any reply to make to Dharampal's objections. All they can do is to try to have him involved in trouble under the new (Press) Act."

His Highness the Aga Khan and the Presidentship of the All-India Muslim League.

16. The following is from the *Observer* (Lahore), of 6th March 1912 :—

"The news had created quite a dismay in Muslim circles throughout India that His Highness the Aga Khan had resigned the presidentship of the All-India Muslim League, and all sorts of conjectures were being put forward to explain the step. The Aga Khan, by virtue of his position and influence, his talents and services to the national cause, is a valuable asset which the Indian Muslims possess, and they can ill-afford to lose his lead. Moreover, the stirring times through which we are passing and the great changes which the country is about to witness in the administration and many other directions make it imperatively necessary that a statesman of the capacity and grit of His Highness the Aga Khan should continue to pilot the affairs of his people in these delicate times. The news of his resignation had therefore come as a bolt from the blue and threatened to weaken the prestige of the League and to affect its capacity for usefulness. The loss would have been all the greater following as it would have done on the death of the Honorary Secretary of the League, Maulvi Aziz Mirza. The Muslim public will be, however, pleased to hear that His Highness has reconsidered his decision and will remain in office on condition that one or more joint-presidents are also elected. It is also believed that he will not press for the election of joint-presidents and will acquiesce in the desire of the whole community that the Aga Khan should continue as head of their all-India political organization. On the 3rd March, the first

day of the 5th session of the League—detailed proceedings of which have been unfortunately to-day crowded out of our columns—His Highness the Aga Khan was unanimously elected President of the League for another term; and this is a decision on which we congratulate both the League and its President, as well as the whole community."

## VI.—Legislation.

The legislative session.

17. The following is from the *Tribune* (Lahore), of 7th March 1912:—

"The legislative session of the Imperial Legislative Council is drawing to a close and the attitude of the Government towards the resolutions brought forward by non-official members has produced a most unfortunate impression upon the country. A measure like Mr. Bhupendra Nath Basu's Special Marriage Bill may be rejected without creating much feeling, since there was considerable divergence of opinion about it, and Government may well decline responsibility for a contentious measure. But a resolution does not commit the Government to any action, neither does legislation necessarily follow a resolution. But the Government have uniformly resisted and rejected every resolution, no matter whether the country or the non-official members were unanimous in supporting it. With the exception of the resolution on the police which was withdrawn because the Home Member while opposing it was sympathetic, every other resolution was opposed and defeated. Mr. Gokhale's resolution on district councils, Sir Vithaldas Thackersay's resolution on railway tariffs, and finally Mr. Gokhale's resolution on indentured labour, against which there is not a single dissentient voice in the country, have all been rejected, not by the weight of argument, but by the sheer preponderance of numbers. There is no approximation to co-operation or compromise."

The right of representation.

18. The following is from the *Tribune* (Lahore), of 8th March 1912:—

"All the bodies representing the non-official Europeans of Bengal wanted ten seats on the reconstituted Bengal Legislative Council. The Government has told them that 'it is impossible to deal with it in consideration of one element only even when that element is of the importance and standing representing by your (Anglo-Indian and Defence Association) Council.' There are at present only twenty-six seats for non-official members. Out of these the Europeans want not less than ten. The Muhammadan claim has yet to be considered, and they want their interests to be specially protected. Less than ten seats will not satisfy them. The artificial barrier that has been set up between Bengali Hindus and Bengali Muhammadans may be removed by the Muhammadans claiming to represent the Hindus as well, and the remaining six seats may be divided between them and the Europeans. That would be the ideal of class representation."

The Life Assurance Bill.

19. The following is from the *Tribune* (Lahore), of 7th March 1912:—

"It may be freely acknowledged that the Life Assurance Bill has emerged from the Select Committee in a greatly improved form. But it is to be greatly regretted that the attempt at differentiation between Indian and non-Indian companies has been persisted in. What is worse a new clause has been added extending the power of exemption granted with respect to companies established in the United Kingdom to foreign and Colonial companies; also Messrs. R. N. Mudholkar, N. Subba Rao and Bhupendranath Basu have recorded a minute of dissent against the exemptions retained and provided in the amended Bill as regards these companies. They rightly state that there is no valid reason for exempting British and Colonial companies from the provisions about deposit and point out that there is the same necessity for a portion of their funds being in the hands of the Government of India as in the case of foreign companies not coming under the new clause 34. They are clearly of opinion that it would be neither desirable nor safe to extend to foreign or colonial companies the privileged position which is proposed to be accorded to companies established in the United Kingdom. There is also a second minute of dissent signed by the three Indian Councillors named above and by two Europeans, Mr. C. L. Fyffe and Sir Cecil Graham, as regards investment of funds. They consider it necessary that the law should expressly lay down that the greater portion of the Insurance fund should be invested in one or more of the securities specified in section 20 of the Indian Trusts Act. Unless the Government of India is prepared to extend this restriction to all companies alike, Indian, British, Colonial or foreign, the provision will act most prejudicially against Indian enterprise. What is wanted most is a provision to compel British, Colonial and foreign companies in our midst to invest in India the premium incomes derived here, but this was not suggested even by Indian members. In the absence of that provision a restriction merely on Indian companies is not only useless but also hurtful. We do not think that the Indian members were well advised in giving their assent to the proposal of the two European members."

The new Cantonment Code.

20. The *Tribune* (Lahore), of 7th March 1912, publishes the following comments :—

"The new Cantonment Code has been published. It will take effect from the 1st proximo, but it differs in no way from the old code now rescinded as regards the rights of Indian residents. The one sore point in the administration of the cantonment funds is that those who contribute largely have no voice in it, at all events no effective voice. This has not been remedied. Section 4 of the Code merely provides for the appointment by the Officer Commanding the Division 'any residents of the cantonment, whether officials or non-officials, to be additional members of the cantonment committee for such period as may be stated in the order.' The Officer Commanding has also been vested with powers to revoke any appointment so made, and therefore it is impossible for any member selected by him to give expression to his honest opinions on administrative matters."

## VII.—General Administration.

### (*a*)—*Judicial.*

The Punjab Chief Court and the Hindus.

21. The following is from the *Tribune* (Lahore) of 6th March 1912 :—

"It is nearly one week that we brought to public notice that in selecting eight names for inclusion in the list of accepted candidates for Munsifship, not a single Hindu had been selected. In our comments on the news we stated that the Hon'ble Judges of the Chief Court owed an explanation for this omission to the Hindu community. So far the explanation in question has not been forthcoming. The paragraph must have attracted the attention of the Government also, but we all know that as the Chief Court is quite independent of the Government in matters of this kind we cannot expect His Honour the Lieutenant-Governor to call upon the Hon'ble Judges for an explanation. But we hope that the Hon'ble Judges will not take advantage of this circumstance, and that they will, on the other hand, be disposed to take the public into their confidence and explain the reasons, if any, which have led to the selection of six Muhammadans, one Sikh and one Indian Christian, and not a single Hindu. As the highest judicial tribunal the Punjab Chief Court is entitled to respect, but it must be remembered that the respect in question is likely very seriously to be impaired by acts such as the arbitrary limitation of the number of practising lawyers, and the exclusion of the leading and the most important community in the Province from its due share of judicial appointments. The Chief Court should be the last institution to do or sanction what looks like an act of partiality, and the Hon'ble Judges in their corporate capacity the last persons to tolerate, much less to do, anything savouring of favouritism and partiality. The fact that this year the choice of the Hon'ble Judges did not fall upon a single Hindu has created widespread disappointment among the Hindus. We anticipated this result. The Hindus as a community feel that in several departments of the public service Muhammadans and other non-Hindus have been and are being favoured at their expense, and they are very sore about the matter. The action of the Chief Court in excluding them this year from the list of accepted candidates for Munsifships has enhanced the injury very considerably. In our opinion the Judges would be well advised to publish the list of accepted candidates together with the detailed qualifications of the various candidates. The public would then be in a position to see for itself on what principles the list in question is framed and what are the considerations which led the Judges in the past to frame the list in question. If, however, the Judges do not move in the matter and decide to ignore public opinion, we hope the matter will not be allowed to rest where it does at present. The matter should be made the subject of an interpellation in the Legislative Council, and if no satisfaction can be had here, we shall not fail to go up to Parliament. We have every respect for the Judges of the Chief Court, but for obvious reasons we cannot accept action of this kind without protest or challenge. The Hindus are the loyal subjects of His Imperial Majesty the King. In wealth, in culture and enlightenment, in public spirit, in loyalty and devotion to the throne, the Hindus are inferior to none. As the subjects of the King-Emperor they are entitled to their due share of preferment in the public service, and even the Judges of the Chief Court have no right to deprive them of their due and to treat them as if they were 'the remnant of a disinherited race.'"

### (*d*)—*Education.*

Complaint against the Gurukula.

22. The *Indar* (Lahore), of the 1st March 1912, publishes an article headed "The dissemination of the Vedas." In continuation of its previous remarks on the subject, the paper refers to the disunion and quarrels in the Arya Samaj consequent upon the mismanagement of the Gurukula; and says that, although from its very inception the Arya Samaj has proclaimed that it is not a political society,

still there have been meteors at the Gurukula which have kept that institution in a state of incandescence. Nevertheless, the authorities of the Gurukula are not prepared to mend their ways. Indeed, it is surprising that, while they complain that Government is prejudiced against them, they not only take no steps to remove these prejudices but actually do things calculated to create them. As a consequence it is the Samaj, responsible as it is for the manangement of the Gurukula, that suffers. The paper then refers to a letter which one Mr. Phelps, of America, has contributed to the *Pioneer*, and in which he says that all good-hearted persons cannot but approve of the aims and objects which the Gurukula has in view. Internal evidence. however, it adds, is against such presumptions; and in making the above assertion Mr. Phelps has also in a way attacked Government by making the insinuation that it looks upon the Gurukula with suspicion, simply because the aims and objects of that institution are liked by all good-hearted persons. The Aryas accuse Muhammadans and Christian Missionaries of having prejudiced the mind of Government against them; but the fact is quite the reverse, seeing that it is not the insinuations of Muhammadans and Christian missionaries, but the conduct of the authorities of the Gurukula themselves which is responsible for prejudicing the mind of Government. For instance, some time ago, a Mahratta youth, against whom the Bombay Government had issued a warrant and who had absconded before his arrest, obtained an asylum in the Gurukula. Although the governor of the institution knew of the fact, he kept the matter secret until the Police surrounded the Gurukula buildings and arrested the culprit, who was concealed in the room ordinarily occupied by the governor himself. Further on Mr. Phelps takes exception to the allegation of a District Magistrate to the effect that the education imparted in the Gurukula is only nominal, and that much time is employed in teaching military drill to the boys. This allegation, however, is largely true, seeing that much of the time of the students is occupied in reading revolutionary literature. After referring to the "Life of Bonaparte" written by the first graduate of the Gurukula (*vide* paragraph 16 of Selections No. 8), the paper says that, under these circumstances, it is anything but just to accuse Government of regarding the institution with suspicion. Proceeding, it refers to a letter in which it is remarked that a boy was wounded in the Gurukula by the explosion of potash which was meant to be used in manufacturing crackers. Now it is apparent from the above letter, says the *Indar*, that crackers are manufactured in the Gurukula, and that when they furnish an untimely explosion attempts are made to throw a veil over the affair by telling lies. The question, however, arises as to why the students in the Gurukula not only read revolutionary literature but also resort to the manufacture of fire-works. How are these "explosives" obtained in the institution without a license? If these questions are satisfactorily answered it will not be difficult to see why Government is prejudiced against the Gurukula. Next the Editor says that, some time ago, the responsible authorities of the Gurukula kicked up a great row, alleging that the European soldiers at Dharmsala accorded bad treatment to some students of that institution. Probably Government instituted enquiries into the matter, but the public are so far quite ignorant as to the result. The Editor, however, can recall an incident which occurred at Kasauli, and in which the students of the Gurukula were guilty of a flagrant act of rude behaviour towards British soldiers. While walking with two students of the Gurukula at Kasauli some time ago, the Editor met a British soldier, between whose legs one of the students named inserted his stick. The latter, however, departed after merely exclaiming "stupid!", and the students heartily enjoyed the fun. Shortly after this, the Editor was surprised to read in the *Sat Dharam Parcharak*, dated the 6th September 1911, that British soldiers were in the habit of inciting their dogs to attack Indian travellers in the hills; and that, therefore, the latter should invariably carry cudgels with them. This was published in a communication signed by one of the abovementioned students; and the allegations made therein were not only false, but were merely a ruse to conceal the writer's own rude behaviour towards the European soldier referred to above. It is this conduct on the part of the authorities and the students of the Gurukula that has prejudiced the mind of Government against it.

23. The following is from the *Tribune* (Lahore) of 3rd March 1912 :—

Indians and the education service.

"We have already shown in these columns that the figures given by Sir Harcourt Butler in reply to a question asked in the Supreme Legislative Council regarding the recruitment of the Indian Education Service are very disappointing. Out of the total number of 211 appointments in the Indian Educational Service in the various parts of India only three are held by Indians. It is clear that the colour bar is in no department more strong than in the Education Department. The Department of Public Instruction is just the department in which the utmost possible liberality should be shown in the matter of appointing Indians to the higher ranks, but unfortunately it is *the* department where the case is just the reverse. A large number of Indians have distinguished themselves in the British Universities, but their birth and nationality have stood in the way of their appointment to the Indian Educational Service." * * * * * *

"The *Leader* says that the United Provinces in this respect have fared worse than the Punjab. We do not, however, agree with him. Things in this Province are quite as bad as they are in the United Provinces."

*(h)—Miscellaneous.*

Security from the *Khalsa Sewak*.

24. The *Hindustan* (Lahore), of the 1st March 1912, publishes a note headed "Security of Rs. 1,000 from the *Khalsa Sewak*." The article, it says, in respect of which action has been taken against the *Khalsa Sewak*, is obscene in the extreme and makes use of *niyog* to pour gross abuse on Arya Samajists. For some time past, it adds, certain people have been labouring under the wholly unfounded impression that Government does not extend its protection to Arya Samajists. This was what misled the *Hidayat* and the *Haq* of Delhi, the *Shara-i-Hind* of Meerut, the *Bombay Punch*, and the *Sultan-ul-Akhbar*, of Bombay; with the result that these papers had to be called upon to furnish security. The same has been the case with the *Khalsa Sewak*; and it is to be hoped that in future this paper will ever bear in mind that Aryas also are subjects of Government and are as much entitled to official protection as Sikhs and other communities.

Corruption in the public service.

25. The following is from the *Tribune*, dated 7th March 1912 :—

"The prevailing corruption in the public service of the province is one of the most distressful and disquieting features of the administration. We do not mean to say that corruption is anything like a monopoly of this province or that honesty in public servants is a virtue seldom to be met with in this province. What we are concerned with here is that corruption exists to an alarming extent in many departments of the public service of the province, and no right-thinking man can look upon this sorry spectacle with equanimity. There are several departments in which corruption is as rife as though it were a regular appanage of the public service. Public servants employed in those departments take to dishonesty and corruption as if to the manner born. The process seems so easy and natural that they feel no qualms of conscience nor are troubled with any uneasy feelings of conpunction. Of these the Police Department is usually regarded as perhaps the most notorious. There will be very few, if indeed any, who will deny that this reputation is well earned. Indeed, our principal witness on the point is the Report of the Police Commission presided over by Sir Andrew Fraser. It is therefore not without very adequate grounds that its name has become a by-word for dishonesty and corruption. * * *

"But why single out the Police Department for blame? No doubt the rank and file of the department, including not a few Deputy Inspectors and even Inspectors, are corrupt, and supervision by the higher officers is in many cases very lax. But the Police Department does by no means make up the sum total of the delinquencies of public servants. Corruption, as Major Douglas, lately Deputy Commissioner of Lyallpur, observed, is rife in many other departments, *viz.*, in the ministerial ranks of the judicial and executive departments, and in the revenue and canal departments. In the law-courts the complaint, for instance, is usual that parties cannot have a date fixed for the hearing of their case or even the payment of the *talabana* made without first greasing the palms of the ministerial officials. The question may be asked why the parties do pay at all, for after all the court officials are bound to fix a date or to receive a *talabana*. The reason is not far to seek. The parties are generally ignorant people and they prefer paying a small sum to the court officials to have their business promptly done, to the vexation and the delay that may otherwise ensue. There are of course some exceptions, but it is these exceptions that prove the rule regarding the general corruption. Under a wide-awake presiding officer like Mr. (afterwards Mr. Justice) Harris, the opportunities for such corrupt practices are greatly eliminated. Mr. Justice Harris, while a Divisional Judge, used to fix the date and receive *talbanas* in his own presence. But there are other

presiding officers who, by reason of their ignorance or good nature, are not so vigilant. No wonder ministerial officers sometimes become so bold and brazen-faced as to receive bribes under the very eyes of the presiding officer. The Amritsar District Court Reader's case is a typical instance, but the unduly lenient treatment meted out to him is not likely to act as a deterrent. In the canal and revenue departments the evil if anything is more rife. There are not a few Naib-Tahsildars and Tahsildars who live on a scale much above their pay, and still have amassed what may be regarded more or less as a fortune. Corruption is also extremely rife among the *patwaris, kanungos, zaildars* of the revenue department as well as among the canal *patwaris* and *zaildars*. Not only is the Government cheated of its dues, but the, harassment of the public is very largely augmented. Indeed, the prevalence of corruption is a canker which not only saps the efficiency of the public service, but adds to the distress of the ignorant public. Heroic measures are necessary to root out this evil.

"* * * The causes of prevailing corruption are, roughly speaking, two-fold. First is the ignorance and the helplessness of the masses. Here the remedy lies with the Government as well as with the people. Once the area of literacy is extended to every nook and corner, once the ray of knowledge illumines the land, dishonesty and corruption will automatically abate. At present, it is the sheer helplessness and abject prostration of the masses that aggravates the situation and puts a premium on corruption. The efforts of the Government as well as of the leaders of the public should therefore be directed to the dissemination of universal education. * * * The other cause of corruption is the protection, which is seemingly enjoyed by delinquent public servants. As the Government recognises, it is very hard to bring home a charge of corruption against a public servant. The Chief Court circular, referred to by the Deputy Commissioner of Lyallpur, confers an additional immunity. That can be easily amended or withdrawn, and we have no doubt that it will be done. But that is not the core of the evil. Cases are not uncommon where public servants, whose honesty has not been above suspicion, have obtained their full, sometimes more than full, share of departmental preferment. No doubt this happens because the superior officers are ignorant of the reputation their subordinates have among the public. It cannot be supposed that superior officers knowingly recommend an unscrupulous subordinate for promotion, even if he is useful. But the ignorant people think that the erring subordinate is in the good books of his superiors and the ægis of supposed official protection helps to confer on the former an immunity.

"What we propose is that facilities should be given for bringing the delinquencies of public servants to the full glare of publicity. We want that provision should be made for the proper correction of every delinquent public officer. This can be done by the appointment of a permanent Committee of officials under the presidency of such energetic and wideawake officers as Mr. Maynard, Major Douglas or Major O'Brien, for enquiry into every case of alleged delinquency of public servants. The Committee should be of a peripatetic character and make full and open enquiry on the spot. The very existence of such a Committee will act as a great corrective upon unscrupulous subordinates and help them to mend their ways. The check which the Committee will exercise upon wrong-doers will be most valuable. In our opinion the Committee will be a potent instrument for good and will at once raise the purity and efficiency of the public service. We make this suggestion in all seriousness and hope that the Government will give it due weight and consideration."

The Viceroy's coming visit to Peshawar.

26. The following is from the *Tribune* (Lahore), dated 9th March 1912:—

"So far as the Punjabi residents of Peshawar and its environs are concerned, the principal event should be the presentation of a thoughtful and considered address of welcome. It should mention briefly but firmly the injustice that has been done to them by severing all their ties with the Punjab and by subjecting them to conditions which prevailed in the country half a century ago. The Punjabis of the Peshawar district, Muhammadans as well as Hindus, have a genuine grievance in this respect, and they should unite in approaching His Excellency with a prayer for the restoration of Peshawar to the Punjab. It is not merely their future advancement that has been hindered by their separation. But life and property have been rendered insecure and the population compelled to devote much of their time and attention to secure these first conditions. Trade and industry have suffered and the natural development of the district forcibly restrained. The severance of Delhi from the Province affords a fitting opportunity to Government to right a grave injustice to Peshawaris, and it lies with the people themselves to take the initiative in the matter."

C. STEAD,

*Assistant to the Deputy Inspector General of Police, Criminal Investigation Department, Punjab.*

LAHORE:

*The 9th March* 1912.

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. B. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
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| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette* ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

* Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 16TH MARCH 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | 3,000 copies. |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Preaching of Islam in Japan.

1. The *Bharat* (Jullundur), of the 8th March 1912, publishes a paragraph headed "Musalmans in Japan." Adverting to the proposal to send a deputation of Punjabi Muhammadans to preach Islam in Japan, it remarks that, at present, Aryas can easily win over the Japanese to the Vedic fold. The task would, however, become very difficult if the Mikado's subjects came under the influence of the false and bigoted tenets of Islam.

The Islamic world.

2. The *Zamindar* (Lahore), of the 7th March 1912, publishes a communication from one Amir Hasan of Mianapura, Sialkot, headed "The cry of one intoxicated." The writer deplores the present helpless condition of Muhammadans and apostrophises the Prophet to shake off his sleep, place his consoling hand over the wounded hearts of his followers, and raise a loving guide for them.

The *Times* and the Islamic World.

3. The *Zamindar* (Lahore), of the 7th March 1912, publishes an article headed "The *Times*' henchman who has attained his majority (the reference is to the Editor of the *Watan*)". The *Times*, it says, cannot bear to see Asiatic races enjoy freedom and prosperity, while it is in the habit of insulting, ridiculing, and humiliating orientals. Again, it has natural antipathy towards Muhammadans and Islamic countries, and all its writings on the subject of the latter breathe a spirit of malice and enmity. It is ever ready to oppose Turkey; while, fearless of God, it pens inimical nonsense regarding the Shah's dominions. Nor does it display any hesitation in bringing its religious bigotry into play to wound the most sacred feelings of Muhammadans. Not long ago it published the "poisonous" assertion that one drop of the blood of a white soldier was more valuable than the independence of Persia. It has now made even a filthier statement, *viz.*, that if Turkey does not quietly make over Tripoli to Italy the last named will raze the Kaaba and the Prophet's tomb to the ground. Although the Editor has not himself read the words, he believes, on the authority of the Nawab Vicar-ul-Mulk, that they must have appeared in the *Times*. Next he takes the Editor of the *Watan* to task for having disbelieved the Nawab (*vide* paragraph 3 of Selections No. 10).

Persian and Tripolitan affairs.

4. The *Zamindar* (Lahore), of the 7th March 1912, publishes a communication from Muhammad-ul-Wahidi, Editor of the *Nizam-ul-Mashaikh* (Delhi), headed "Exhibition of dream-thoughts: funeral portraits of Turkey and Persia: a picture of the daily thoughts of Indian Muhammadans." The writer states that, in a recent dream, he saw a deputation of Indian Muhammadans wait upon His Majesty the King Emperor. The spokesman referred to the loyalty of his co-religionists to the British throne and went on to say:—"We have been destroyed. We have been ruined. Thy associates, thy kith and kin (God knows why their disposition is so different from thine) are bent upon injuring us. We are allowed to know no rest . . . we are uneasy in Turkey. We (are) in distress in Persia. Thanks to thee, there is peace in India, still where (can we find) true happiness?

"'When the times cause pain to one limb (of the body)

"'The remaining limbs cannot be at peace!'

"Save us! Take care of us! God has placed thee in a position to do so. Italian aggression has lacerated the hearts of crores of thy (Muhammadan) subjects. The excesses of Russia (in Persia) have been causing them extreme pain; while we cannot describe how we have been affected by the news about (Italy's) advance towards Mecca and Medina. We will weep. We will cry. (We) will fill thy palace with noise. And we have claims on thee. Thou wilt have to do justice to us. All the Muhammadans of the world are not cowards. The Arab's sword, when once drawn, does not return to the scabbard. The

Turks are always ready to fight. Back them and see the fun. Or restrain their enemies, and prevent the earth and sky from being filled with smoke, and the river and the sea from being reddened . . . Save the world from a great (and) approaching calamity." The King Emperor replies:—"My dear ones, children (and) friends, the strength of my arm (and) the ornament of my crown! . . . Your demand breathes a spirit of loyalty and love. I, my nation, and my *raj* love you and appreciate your love. Do not ask what is in my mind and what I am about to do. But rest assured that your hopes will be realised."

The Turco-Italian War.

5. The *Zamindar* (Lahore), of the 8th March 1912, publishes a note headed "Muhammadans are forced to eat pig's flesh." It says that the *Tanin* (Constantinople) has published a letter from a Muhammadan prisoner in Italy and that the communication contains a piece of news—a perusal of which makes (one's) eye flash with anger—namely, that the vile Italians are so devilish as to give pork to their helpless Muslim prisoners for food both morning and evening; and that if the latter refuse to eat it they are beaten with bludgeons. After quoting an extract from the letter, the paper remarks that the Turkish Government's cries are not heeded by Europe; while it cannot be expected to force Italians residing in its dominions to eat night-soil. The only thing, then, "we" can do is to respectfully request the British Government to direct Italy, through its ambassador, to treat "our friendless brothers" as human beings. "O God, how long will Thy sense of justice (*lit.* self-respect) stand these things?"

The Turco-Italian War.

6. The *Zamindar* (Lahore), of the 13th March 1912, publishes a communication headed "Honour Islam so that God may honour you." The writer, who has withheld his name, urges all classes of Muhammadans to obey the injunctions contained in the Quran. Only those persons, he adds, were invited to the recent Darbar at Delhi who have, in the opinion of the authorities, always served their sovereign well. Continuing, he asks:—"Do you fear God and the Prophet as much as the secular authorities? Do you respect them as you do your worldly masters? No, by no means. It is then evident how you will fare in this and the next world . . . . . Those who are mad after worldly honours can have no claims to honour in the court of the true Emperor." Continuing, the writer states how the students of the Aligarh College abjured toothsome dishes in order to render pecuniary help to Muhammadan sufferers in Tripoli. Next he urges his co-religionists to love and revere God, and to wage *jehad* in His name—than which there can be no higher worship. Their engaging themselves in this *jehad* means that they should establish Anjumans in every city to collect funds in aid of the sufferers referred to.

The Turco-Italian War.

7. Writing on the subject of the recent Press *Communiqué* regarding rumours of the intention of the Italians to blockade Jeddah and Yambu, the *Observer* (Lahore), of the 12th instant, declares that England has at last amply justified the confidence of the Muslim races in her love of fair play and determination to respect the feelings of her Muhammadan subjects. "Read between the lines", says the "Observer" "the words of the *Communiqué* demonstrate that England has not only given a broad hint to Italy, but has set her foot down and warned Italy against the attempt to blockade the ports of the holy places of Islam."

The *Zamindar* (Lahore), of the 12th March 1912, has a note headed "Government *Communiqué* about the blockade of Jeddah and Yembu." After publishing a translation of the above document, the paper remarks that this is perhaps the first occasion on which the British Government has used its influence with a Foreign Government out of regard for the feelings of Muhammadans, who cannot, therefore, feel too thankful. As to those Musalmans who branded the Editor's conduct in connection with the blockade as seditious, he can only pray that they may become true followers of the Prophet, and may be enabled to profit by those blessings of British Rule which every Muhammadan can secure.

*(b)—Home.*

The Military expenditure of India.

8. Writing under the heading "India's Military expenditure," the *Akhbar-i-'Am* (Lahore), of the 13th March 1912, says that, although the expenditure is undoubtedly very excessive, still it must be put up with. The bulk of it, adds the paper, is spent on the British garrison in India; but this is highly necessary. It also advises the leaders of the National Congress to abstain from criticising the Military Department in order to promote confidence (? between Government and the people). Next it contends that the present strength of the white army is as nothing in comparison with the requirements of the Indian Empire.

Effects of the Royal Visit.

9. The *Tribune* (Lahore), of 13th March 1912, publishes the following letter under the heading "A most salutary effect of the Royal visit":—

"Sir,—A most salutary effect of the Royal Visit to this country has been the greater unification of the Princes and People of India. This has not been very largely noticed so far, but three most prominent instances of it have been witnessed since the departure of their Imperial Majesties from Indian shores.

"The first was when H. H. the Maharaja of Bikaner presided at a meeting connected with the Hindu University at Calcutta, and by his noble action and speech proved that the cause of Indian States was at one with that of the whole of India and that it was in the fitness of things that the great feudatories and subjects of a common sovereign should give united support to movements calculated to promote national well-being.

"The second manifestation of the effect was evidenced when the leading ruling Princes of the country, irrespective of caste or creed, joined with the non-official members of the Viceroy's Council, who represent the interests of British India in the Supreme Legislature, in sending a message of cordial 'goodwill and fellowship' to the British nation, and an expression of their profound loyalty and devotion to the Person and Throne of His Imperial Majesty.

"A third instance of this effect is to be found in an order, dated the 27th ultimo, of H. H. the Gaekwar's Government, against sedition, in which the Maharaja very rightly says that the interests of Native States are inseparably bound with those of British India. Let us hope that many more instances of this unity of feeling between the Princes and people of India will be forthcoming in the near future, and that it will not be in vain to look forward to a repetition of the great event which was fraught with so much wisdom and foresight and was responsible for considerable happiness and tranquillity to the people of this land.

SHIVACHARAN LAL,

*Moradabad.*"

Arya Samaj and politics.

10. The following is from the *Harbinger* (Lahore), of 14th March 1912:—

"Lala Dharm Pal has broached the question of the Arya Samaj members' declaration of loyalty to the Government, which was proposed originally by the Multan Arya Samaj and seconded by me. The *Arya Gazette*, the *Prakash*, the *Hindustan*, and the *Karam Jogin* howled at it. A retired Extra Assistant Commissioner wrote a fearful letter against me in the *Panjabee*. One of the clerks of Postmaster-General's office stood up in the *Antarang Sabha* to move a resolution of censure against me for writing a letter to His Honour to save the *Antarang Sabha*. But in place of that another, of the same office, moved a resolution against me, which was passed by majority, I alone dissenting. As a great many Arya Samajes follow suit, the question is not likely to get a majority on its side. But Lala Dharam Pal has brought out some facts to light, which implicate all concerned in politics under the umbrage of religion. Hence he expects to gain a majority of those who wish to side with religion.

"The administrative report of 1910 classes Messrs. Munshi Ram and Ram Deo's book, called the Arya Samaj and its detractors, with political books. It is made of reports of the Patiala case of sedition printed in the *Civil and Military Gazette* and other papers which are political papers. Consequently it cannot be a religious book. It is not understood why the Arya Samajes have purchased and sold it. It is also not known what effect Lala Munshi Ram, Governor of Gurukul, wants to produce from publishing Napoleon's life, which is decidedly against the English.

"No Arya Samaj teaches my Vedic Readers to any of its school. I forced them upon its girls' school here as I had to teach. But they were excluded on my severance from the school. Lala Dharm Pal, therefore, is not wide of the mark when he says that the Arya

Samaj has failed under its present leaders to preach the religion of the Vedas. It is probably on this account that several proposals have been made to me to start another religious society or Samaj. But as it is sure to take up my time of translating the Vedas, which is already very little from some causes, I cannot make up my mind to vindicate the religion of the Vedas in this way. The pleasant politics have overcome the stern morals of the Vedas. God save the mark!"

## III.—Native States.

Hyderabad affairs.

11. The *Paisa Akhbar* (Lahore), of the 5th March 1912, publishes an article headed "Cry of the subjects of Hyderabad—No. 1." In the course of his remarks the writer refers to the circumstances which led to the Government of India lending the services of some European officers for the improvement of the administration of Hyderabad. The plan, he adds, was that departments closely connected with the people's well-being should be put under European supervision until they were reformed, and until the State itself could supply competent men. Accordingly, the Resident plainly told the Prime Minister that the aforesaid Europeans had been selected from the best officers of Government; that their high administrative ability would enable them to reform the various State departments in a very short time; and that it would not take them long to train State youths to take their place. After remarking that this is why their services were borrowed for five years only, the writer says that to "our" misfortune Mr. Walker was the only officer who belonged to the Indian Civil Service; most of the rest being members of that class which is considered to be the scum of European society.

Continuing his remarks in the paper's issue dated the 9th March 1912, the writer says that this new policy on the part of Government naturally caused deep suspicion and anxiety among the State subjects. Every one, he adds, felt alarmed at the State being placed under alien officers; and it will appear on reflection that this feeling was not unjustifiable. When Government is dissatisfied with the management of a State and considers the Indian officers concerned incapable of mending matters, it appoints Europeans to all higher posts of responsibility, and, in a manner, takes the administration directly in its own hands. The subjects of Hyderabad began then to enquire whether their State also had been placed under the supervision of Government. As to considerations of race, they form a law of nature. The confidence a people can repose in, and the sympathy it can expect from persons belonging to its own ranks cannot be looked for from aliens. The British Government is very generous and broadminded; but at the same time confers all posts of trust and responsibility under it on men of its own nationality. It is, therefore, the constant endeavour of Indians that higher posts (in the country) should be conferred, not upon Europeans, but on the children of the soil. The writer then goes on to say that, with the spread of education in Hyderabad and the increase of able men, the State subjects began to feel dissatisfied with the policy of Government referred to. Those of them who had worked hard and had spent their parents' hard-earned money in England with the sole object of fitting themselves for service in the State could not gain their ends, and were led to raise an outcry. They said:—"The sway of Europeans extends from the East to West, (and) they can earn their bread every where. Our sole refuge, however, is in this State, and if all its appointments go to Europeans, where should we betake ourselves?" To cap all, the principle on which Europeans were said to have been appointed in the State also came to be lost sight of. Every post given to a European became his for life. The period of his service in the State was extended again and again; while he was also given an increase of pay (witness the case of Mr. Walker). But this is not all. In the event of his going away he was succeeded by another European; while in some cases Indians who had rendered eminent services were replaced by Europeans for no reason. For instance, Mr. Muhammad Sadiq, who did very good work in the Post Office, was replaced by Mr. Knox Homan. All this rendered the people uneasy, and they began to say: "(The services of) Europeans were borrowed only temporarily

for the training of State subjects. What sort of a training is this, however, that it cannot be completed even in two generations? The police have been under a European officer for full thirty years; while the Finance Department has been supervised by a European for nearly a quarter of a century. But even in this period State subjects have not become efficient enough to be placed in charge of these departments." They were naturally led to conclude that, just as Government keeps the police in British India under the supervision of Europeans from political considerations, it had taken the police administration of Hyderabad also into its own hands.

Bahawalpur affairs.

12. The *Mister Gazette* (Lahore), of the 29th February (received on the 14th March) 1912, has a note entitled: "Irregularities in the Bahawalpur State." Connections of the President of the (Regency) Council, it says, continue securing employment simultaneously with their arrivals in the State. The claims even of able State subjects, however, are passed over, and there is no one to redress their grievances. After asking Government to have the matter enquired into through the Resident, the paper alleges that, should any State subject chance to enter the public service, plans are devised to turn him out; and he is sent about his business in the end.

## IV.—Kine-killing.

Muhammadans and the cow question.

13. The following is from the *Panjabee* (Lahore), of 9th March 1912:—

"At the next meeting of the Punjab Legislative Council to be held on the 13th instant, the Hon'ble Khan Sahib Sayad Mahdi Shah will ask what the Government is doing to help the agriculturists to breed plough cattle for their own requirements. The number of cattle, plough or milch, in the Province is rapidly decreasing, and scarcity and famine are becoming more numerous as a consequence. The Hindus who feel most keenly in the matter are handicapped in the way of achieving anything solid by the indifference amounting sometimes to positive opposition shown by the Muhammadan community. It is, however, encouraging to find a ray of light in the Muslim attitude. One of them has found it necessary to ask for Government aid in breeding cattle. It shows the people have come, after all, to realise that the protection of cattle and the improving of the breed is not a religious question or a thing that concerns the Hindus alone, but the economic prosperity of the Muhammadan agriculturists as well depends to a large extent on it. We, therefore, welcome this new spirit but we fail to understand the appeal for State aid. To some extent the remedy lies in the hands of the Muhammadans themselves and if the reckless slaughter of cows is stopped the matter will have been greatly solved. In addition to this other efforts may be put forth, but where is the virtue of asking for cattle breeding and protection on one side and continuing cow-killing, even in prime life, on the other? Will Muhammadans consider their attitude without prejudice?"

Prohibition to kill cows in Ajudhya.

14. The *Afghan* (Peshawar), of the 1st (received on the 13th) March 1912, has an article headed "Practical working (*lit.* picture) of Hindu *Swaraj* in British territory." It begins by quoting a long extract from the *Kaisar-i-Hind*, of Fyzabad (United Provinces), which complains that the Muhammadans of Ajudhya are prevented from killing, nay, even from sacrificing, cows in their town. Commenting on the same, the paper remarks that the complaint leaves no doubt as to the nature of the intentions of Hindus, who, after making efforts to banish Urdu and Persian from the country with a view to having the doors of Government service closed in the face of the Prophet's followers, have now become so emboldened as to zealously take in hand the work of preventing Muhammadans from eating what is lawful food for them. After asking why Government does not cry a halt to the improper wishes of Hindus, the paper enquires what right the latter have to prevent Musalmans from taking a lawful article of food, especially when the latter are (like their co-religionists of Ajudhya) willing to restrict its sale to their own *Mohallas*. In conclusion it hopes that Government will do what is required in the matter; adding that the very existence of Muhammadans is a thorn in the side of Hindus.

## V.—Native Societies and Religious Matters.

The All-India Muslim League.

15. The following is from the *Observer* (Lahore), of 13th March 1912:—

"The last session of the All-India Muslim League held in Calcutta has been a remarkable one from many standpoints. The number of visitors which it drew was perhaps unprecedented in the annals of the League, and bore eloquent testimony to the increasing interest which the community is taking in the affairs of the country at large and of the Musalmans in particular. The independence of tone displayed by most of the speakers, as free from flattery or timorousness as from sedition or attribution of sinister motives to Government, was also worthy of notice. True loyalty, as was pointed out in the course of the proceedings, consists in interpreting the genuine feelings of the people to the Government, in apportioning praise where praise is due and fearlessly bringing forward grievances where complaints are real. That the League discharged this duty faithfully at its Calcutta session even its opponents will admit. What, however, should be welcomed by all lovers of India is the fact that the League, unlike some of the newly started communal political associations, did not content itself with voicing the grievances of the Musalman community only or looking at everything through merely denominational spectacles. The resolutions on the status of Indians in South and East Africa, on indentured Indian labour, on the age limit for the Civil Service examination, on religious endowments, on the employment of Indians in the public service and in the army, and on elementary education, should strengthen the hands of all patriots who have the welfare of the country at heart, convincing the antagonists of the League that the Indian Muhammadans, though occupying a different political platform and having an 'extra-territorial' patriotism, are not unmindful of the precept of their Prophet, that the love of his country is part of a Musalman's creed, an article of his faith. A further remarkable feature of the session was the mature deliberation which was brought to bear on most of the questions before the League. The resolutions had been discussed in the subjects-committee not in such a way as to stifle public discussion. The *pros* and *cons* of Mr. Gokhale's Bill, the question of religious endowments, the *Wakf-alal-Aulad* Bill and communal representation on Local and Municipal Boards were considered impartially and every opportunity was given to those opposed to the resolutions to state their views at their ease. Thus though the speeches did not display very high oratorical effort, though they were not marked by striking phrases, yet they were, on the whole remarkable for pithiness and pregnant with convincing arguments.

"The one speech perhaps which was looked forward to with the keenest interest was the presidential address of the Nawab Bahadur of Dacca. In view of Lord Curzon's allusion to the new honour conferred on the premier nobleman of Eastern Bengal and his remarks in connection with the Partition, it was expected that some dramatic disclosures might be made. The Nawab's address showed clearly that, like his co-religionists in other parts of India, he felt deeply on the subject of the reversal of the Partition and that Lord Crewe's remarks had not deterred him from publicly avowing his sentiments. The President of the last session of the League is a gentleman of deeply religious inclinations. His speeches and his share in the proceedings, both at the Bengal Muhammadan Presidency Association meeting and the League, impressed one as coming from a sincere Muslim, a bold man and a lovable personality, and gave the secret of his well-deserved popularity with all with whom he comes into contact. The Nawab does not know how to beat about the bush. Some of his remarks have no doubt given offence to certain non-Muslims, but it would be mere hypocrisy to say that they do not represent the views of the majority of his co-religionists. Though at places somewhat strongly-worded, his address was at once thougtful, comprehensive and manly. He was carrying all his audience with him in his condemnation of the annulment of the Partition and its effects on the popular mind. But what the monopolists of official loaves and fishes will perhaps dislike most in their heart of hearts is his demolition of the fiction that Muhammadans were being favoured in Eastern Bengal at the expense of the Hindus. The Nawab showed that more unqualified Hindus held Government posts than Musalmans, and that the termagant had managed to extort more benefits than the avowedly favourite wife. As for the Dacca University, it was made quite clear, both by the Nawab and other speakers, that the Indian Musalmans welcome it, not as Muslims but as Indians, that they do not regard it as fully redeeming the pledges of safeguarding the educational interests of the Muhammadans which have been threatened by the reversal of the Partition, but they approve of the proposal as being in the best interests of the country and as likely to help in the educational advance of the backward classes in Eastern Bengal. The unanimity and enthusiasm that marked the carrying of the resolutions about Tripoli and Persia are further proof, if further proof were necessary, that the Indian Muhammadans have only one voice in these international matters; while the discussions on the Elementary Education Bill and Mr. Jinnah's Bill show decisively that the measures have the support of an overwhelming majority of the thinking portion of the community. As for the separate representation of Muhammadans on Local and District Boards, the most striking contribution to the subject was from a Congressman. Maulvi Abdul Qasim showed how the Hindu-dominated Municipality of Burdwan had lately put serious obstacles in the way of Musalmans eating meat, how the repeated requests of recognised Bengalee leaders, and even the threats of the Provincial Government had proved in vain and how the Municipal Committee had alone surrendered

to *force majeure*. These facts, coming as they do from a Congressman, deserve to be noticed carefully by our friends who are so fond of prating about the identity of Hindu and Muslim interests in the Local and Municipal boards."

Complaint against European soldiers.

16. The *Paisa Akhbar* (Lahore), of the 7th March 1912, pnblishes a communication from one Muhammad Shahbir Hussain, of Marharah in the Etah district. The writer says that some time back he paid a visit to the Taj, and that it made his hair stand on end to see some European soldiers going about the compound of the attached mosque with their shoes on. He has also heard that *Goras* behave in the same manner even in the mosques in the forts at Agra and Delhi. He would, therefore, most respectfully request Government to reassure Muhammadans by attending to the matter.

A complaint.

17. The *Municipal Gazette* and *Sada-i-Hind* (Lahore), of the 5th March 1912, has a note entitled "Worthy of the attention of Government." The paper understands that the site of the new capital includes a tract of land which contains (a number of) mosques, shrines, tombs and "other historical buildings", the existence of which is a source of great consolation to Muhammadans. It is no exaggeration to say, it adds, that the Prophet's followers will feel highly disappointed at the effacement of the above monuments. It, therefore, expresses the hope that Government will not demolish any building in which Musalmans take special interest.

The Hon'ble Mian Muhammad Shafi and the Muhammadan community.

18. The *Zamindar* (Lahore), of the 8th March 1912, has an article headed "The Hon'ble Khan Bahadur Mian Muhammad Shafi as interpreter of Islam." The paper has frequently requested the Mian to voice the real feelings of his community in Government Councils and to avoid bringing forward (*lit.* depending on) his personal opinions on every occasion. He recently promised that he would be more careful in future, and would not run counter to the unanimous voice of Muhammadans in any matter. After regretting that he should not have stuck to his word, the paper takes exception to his conduct in having opposed, in defiance of the unanimous wishes of his co-religionists, the Elementary Education Bill at the meeting of the All-India Muslim League recently held at Calcutta.

Dharampal.

19. The *Indar* (Lahore), of the 8th March 1912, quotes an extract from the *Sat Dharm Parcharak*, dated the 28th ultimo, about the removal of the Editor's name from the list of the members of the Karnal Arya Samaj. Commenting on the same he remarks that this does not matter much; seeing that he is a member of half-a-dozen other Arya Samajes, and that, so long as he believes in the ten principles of the Samaj, no one can expel him from the Arya community. As regards the statement that he cannot be called an Arya because he writes against the Gurukula and its Governor, he wishes to point out that it is not essential for an Arya to "believe in" either of the two. Continuing, he says that, finding themselves unable to reply to his writings, his opponents have begun to appeal to Government to take notice of the same. It, however, constitutes no legal offence to acquaint the public with the commission of self-abuse, sodomy, theft, fraud, &c., at an educational institution with a view to having it reformed or preventing people from sending their children to it. The real object of those who are making the above appeal is to prevent the Editor from exposing what is being done at the Gurukula to revive "Kshatriya practices." He is, however, of opinion that if the Gurukula turns out Kshatriyas like the biographer of Napoleon Bonaparte, the ideas associated with the French Revolution will be more likely to be disseminated in the country than a knowledge of the Vedas. It is, moreover, possible that, having been fed on such revolutionary literature, the country may become a seething sea of unrest at some future time. It is, therefore, desirable that, in order to promote friendly relations between the Arya Samaj and Government, there should be raised a

voice against all things like those referred to. Those who oppose the Editor are in favour of the dissemination of revolutionary literature from the Gurukula, *i.e.*, they consider the dissemination of revolutionary ideas beneficial for the country, especially the Arya Samaj. In conclusion, the Editor says that in all probability, Government must have noted why he has been expelled from the Karnal Arya Samaj, why the office-bearers of that Samaj evade signing the pledge-sheet designed by him, and why the Governor of the Gurukula has turned against him.

An alleged objectionable picture of Guru Nanak.

20. The *Loyal Gazette* (Lahore), of the 10th March 1912, publishes a paragraph headed "An innovation by (our Hindu) fellow-countrymen." It reports that the *Mahratta* (Poona) has published a portrait of Guru Nanak in its issue of the 3rd instant. The picture is objectionable in the extreme; seeing that the Guru is shown to be without long hair and wearing a cap like those used by common Babus in the Punjab. After remarking that it must have been supplied to the *Mahratta* by some mischievous person, the paper urges the Chief Khalsa Diwan to move in the matter.

The Sikhs and the Tat Khalsa party.

21. The following is from the *Khalsa Advocate* (Amritsar), dated 1st March 1912:—

"We feel that just a word of protest is called for against the way our Arya Samajist neighbours have lately got into the habit of ironically designating the Singh Sabha movement and the progressive section of the community as Tat Khalsas. The words Tat Khalsa were used at the time when Baba Banda wanted to raise a class of followers, who, against the practices observed by the Sikhs, were led to respect certain ceremonies of the Beragies. The protestants against such things were called Tat Khalsas and those who followed Baba Banda in his teachings were called Bandai Khalsa. This distinction has disappeared from among the Sikhs long time since there is now no party called Tat Khalsa among the Sikhs. But our good neighbours have gone farther and attempted to insinuate that this imaginary party which, as we have pointed out, has long ceased to exist in any capacity and *never* existed in that imputed by them, is led by the Hon'ble Sardar Sundar Singh, Majithia. This, at any rate, serves to throw light on what the Aryas mean by the anachronism of Tat Khalsas, for it is the Chief Khalsa Diwan with which the Hon'ble Sirdar Sundar Singh, Majithia, is intimately connected as its Secretary. Now this Diwan is nothing more than a society for preaching Sikh tenets, for defending the interests of the Sikhs in general. There are several instances in which the Chief Khalsa Diwan has defended the cause of the community at large without regard to the particular section of the Sikhs whose interests were at stake The preachers of the Chief Khalsa Diwan are at full liberty to give out what they understand of Sikhism. The schools affiliated with the Educational Committee of the Chief Khalsa Diwan are at full liberty to employ any class of Sikh religious teachers. Its orphanages are open to all sorts of Sikh and Hindu boys and its efforts to serve the Sikh Gurdwaras are made with a view to advancing the interests of such Gurdwaras, irrespective of whether they belong to Udasis, Nirmalas, Nihangs, Sahibzadas or any other section of the Sikhs. The members of the Chief Khalsa Diwan are fully aware that difference of opinion in matters of religious ceremonies and practices do take place in every community. The only means of cementing all members of the community is *love and toleration*. Hence the Chief Khalsa Diwan has never entered into the details of religious ceremonies, rituals, etc. Whenever any representation of the Sikhs was made to the Government the Chief Khalsa Diwan has always invited distinguished Sikh personages to join the deputations regardless of the fact whether such gentlemen had ever been members of the Society. Under the circumstances no effort has been made to create any particular party among the Sikhs. The task of reformation, however, is an uphill one, hence the gentlemen, whose personal interests are compromised by such reformation, have been trying from time to time to impute motives to the honest work of the Chief Khalsa Diwan. The fancying of a certain party among the Sikhs and sarcastically naming it Tat Khalsas is the latest and crowning effort of their imagination. Those who understand matters can easily see, however, that the work of reformation as undertaken by the Chief Khalsa Diwan consists in making the Sikh public know what their religious and social rules demand of them. These ordinances are clearly set forth in the Guru Granth Sahib and the *Rahat Namas* in simple Panjabi words which the Sikhs can understand without difficulty. They are left to form their own opinions and if they follow the teachings of the Gurus they cannot be considered to belong to a particular party. Let us hope that the gentlemen who, for reasons best known to them, have habituated themselves to calling the Sikhs Tat Khalsas will now understand that their effort in this respect is grossly misleading for every one concerned and that they had better revise the motives which have impelled them to take this perverted view of the Chief Khalsa Diwan."

## VI.—Legislation.

The Medical Registration Bill.

22. The following is from the *Panjabee* (Lahore), of 12th March 1912 :—

"* * * * We have no hesitation in saying that the Bill, if passed into law, will supply a long-felt want and serve a great purpose. There is hardly any civilized country in the world without some sort of legislation like this, which is intended to protect the interests of the profession as well as save the public at large from the unchecked depredations of quacks and mountebanks. It is, in fact, a great wonder why something of the kind has not been done so far in the country. The need for such a restrictive and protective measure was not so great in Europe because there is not such a variety of conflicting systems, and yet there is hardly any country in that continent without some provision for the registration of medical practitioners. In India, where three great systems of treatment prevail and where the teaching of Oriental systems of medicine has never been regulated by the State, the need for such a measure is much more pressing. The existing state of affairs, in fact, is not only dangerous for public health, but is simply disgraceful and scandalous. Every street is full of quacks who trade upon the names of their ancestors, and, finding no scope, for the exercise of their skill and the sale of their nostrums, they readily resort to advertisement, which is the last ready refuge of mountebanks and swindlers. * * * * *

"The proposal has, however, another side, and if carried out without any amendments will cause a great mischief. It will, with one blow, destroy all that is left of the Ayurvedic and Unani systems of medicine. There is no doubt that a vast majority of those who follow these systems are quacks, but so are the majority of Sanyasis who roam about in ochre robes and infest all places of pilgrimage. No one will, however, suggest that the system of Sanyas is an evil and must be altogether abolished. In spite of the fact that there are very few men who really understand the ancient systems of medicine, and that those systems are not recognised by the Government, no one who has any knowledge or experience of the systems can be so bold as to maintain seriously that the systems are not worth preserving. The national sentiment, the peculiarities of the Indian temperament, the marvellous cheapness of indigenous drugs as well as the recognised efficacy of many of them are some of the grounds on which one can reasonably plead for the continuance of these systems. Most allopaths no doubt deny them the very name of a system, but experts are not wanting who, knowing both the Western and the Eastern systems, have pronounced high eulogies on the latter and have recognised their great intrinsic worth. It is, therefore, only necessary to reform—not abolish them altogether. Absence of State patronage, want of training and the hypocrisy and fraud of many of its professors have brought a great blot on the fair name of the healing art of the ancient Hindus and Greeks. All efforts should be made to remove this blot, but, as an Indian poet puts it, do not wash it so hard that you may destroy the cloth as well as the stain.

"The Bill should, therefore, be so modified as to avoid its working with indiscriminate hardship on really able men who possess genuine knowledge of the theory and practice of the ancient systems. For the charlatan who puts up his signboard after buying a copy of the *Dar-ul-Shifa*, we have as little sympathy as for a man who may claim to be a lawyer after going through a catalogue of law-books, but both among the Unanis and the Vaidyas there are men possessed of sound learning, vast experience and great skill, whom it would be cruel and suicidal to destroy. The law should therefore be so modified as to exempt from its evil effects such men, as well as to leave some scope for future genuine additions to their number. The first object can be achieved by introducing some such provision as, for example, would entitle practitioners of ten years' standing to go on the Register or by providing that practitioners of a certain standing would be registered at the recommendation of a University or District Magistrate or Civil Surgeon or two Professors in a Government Medical College.

"The other object, that of letting in new element, can be gained by recognising the diploma-holders of certain well-known Medical Schools as duly qualified men who may be registered either at once or after a few years' apprenticeship under some registered practitioners. There are many such schools in India, *e.g.*, the classes in the D. A.-V. College and Islamia College, Lahore, the Medical Schools of Delhi and Lucknow, the Ayurveda Colleges at Jaipur, Madras and Calcutta, and so on. Even half a dozen such schools in the country would be sufficient. The Medical Colleges in India teaching Allopathy are not more than five in number. In this way the object of the legislation, *viz.*, the weeding of the Medical profession, will be fully accomplished without causing any real harm to the ancient systems of the Hindus and Muhammadans. It will, moreover, give a strong impetus to the growth of the indigenous system and the development of the schools whose efficiency and prosperity will be sure to increase with the increasing number of the scholars who must flock to them from all parts of India to qualify themselves for the profession. For it must be understood that, howsoever unpalatable such legislation may be to the Vaidyas and Hakims, it is a necessity and is sure to come, and sooner or later other provincial Governments are bound to follow the example set by Bombay."

23. In the course of a leading article in its issue of 14th March 1912 the *Panjabee* (Lahore), remarks that :—

The Punjab Panchayat Bill.

"The attitude of the Punjab Government towards the recommendations of the Decentralization Commission has certainly not been marked by any bias of partiality or immoderate enthusiasm. Such recommendations as involve delegation of power to itself have been taken up with avidity, while others involving extension of local self-government have been quietly ignored. During the final passage of the Punjab Municipal Act, the Lieutenant-Governor made some explanatory observations as to why it had not been possible to incorporate some of the recommendations of the Decentralization Commission in the Act. His Honour said that the Bill (now passed into Act) was framed before the recommendations of the Commission were available and that it was not possible to recast the Bill and give it a new shape and form. The assurance that there is no finality in legislation was given, but it is certainly not a very comforting assurance, specially when a measure containing some retrograde provisions has been forced down our throats. The avidity with which the Amending Bill to the Punjab Land Revenue Act has been introduced into the Punjab Legislative Council is another instance of the eagerness of the Executive to adopt measures for the enhancement of its powers.

"The Punjab Panchayat Bill is, however, a notable exception. It is a move in the right direction, though its scope is extremely limited. It is an attempt, though on very modest lines, to introduce the beginnings or to revive the relics (as we should prefer to say) of the Panchayat trial system. It is true that the original Bill was not free from defects. Some of them we had occasion to point out when the Bill was introduced into the Council last year. It is a matter of regret that the Bill is confined to mere assistance in the administration of civil justice. It is a pity that the Bill is not as extensive in its scope as its sister measure introduced in the Bombay Legislative Council. We are aware of the objections brought forward by Mr. Fenton against enlarging the scope of the Bill. But they are neither formidable nor insuperable. We find that it is a good measure, though its twin sister, the Punjab Village Criminal Benches Bill is not so on account of its many retrograde features."

After discussing changes in the original Bill, which have been made by the Select Committee, the article concludes with the following remarks : —

"There are, however, certain matters in which the provisions are, to our view, susceptible of further improvement. We shall indicate them in our next article. Meanwhile, we must express our sense of appreciation of the sympathetic and liberal manner in which official members left every modification to the discretion and judgment of non-officials. The latter had a majority in the Select Committee and they have fully justified, as we trust the official members will admit, the confidence placed on them."

24. The following is from the *Tribune* (Lahore), of 13th March 1912 :—

The Delegation Bill.

"The welcome news of the abandonment of the General Delegation Bill in its present form shows that even the ingenious interpretation put upon the 'safeguards' by the Government was unconvincing to the Select Committee. Every one appreciated the desire of the Government of India to free itself from a mass of correspondence with Local Governments, but nobody, and presumably not even the officials, could support the view of the Government, that the object of the legislature in creating a distinction between the sanctioning authority and the executing authority should be defeated. The obliteration of this distinction was the weakest point in the Bill now wisely decided to be abandoned, and persistence on the part of the Government in its course would have stirred popular opposition to an extent unknown to Government at present. The sense of security felt by the commonest people lies in this : that if the man on the spot errs, there is a higher authority to be appealed to. Surely the Government is not unaware of the satisfaction derived by the people from the provision of a right of appeal from one to another to the highest authority, whether or not that right is exercised in every case. This being so, in the estimation of the people it would be little short of a calamity to issue, as proposed, a blank cheque to Local Governments, when they are not subject to an effective control of the chosen representatives of the people. It is to be fervently hop d that the fresh Bill to be brought forward by the Government of India will provide for the transfer of its power to the Local Legislative Councils."

25. Commenting on the return showing the cases in which action had been taken by the different Local Governments under the Press Act of 1910, supplied by the

The operation of the Press Act.

Government of India in answer to Mr. Gokhale's question in the Legislative Council, the *Tribune* (Lahore), of 14th March 1912, remarks :—

" * * * It is possibly pertinent to inquire what purpose the action of the Administration served in proscribing in the North-West Frontier Province the Tamil newspapers called *India* and *Suryodaya*, the Gujarati book called *Hind Swarajya*, the Marathi speeches of Messrs. Tilak and Paranjpe, and a number of Bengali publications We can understand the smuggling of foreign leaflets and papers *vid* the Persian Gulf by the North-West Frontier Province; but publications written in Tamil and Telugu, in Marathi and Gujarati are certainly not likely to find their way to the Frontier Province. It is by the indiscriminate inclusion of such publications that the list has been eked out and an appearance of an organised revolution given to the misdeeds of a few mad men in some parts of the country. The bare statement that the speeches of Mr. Tilak have been brought under the Press Act in the Frontier Province and in the Punjab conveys to outsiders the erroneous impression that there are people in these two provinces who read and understand Marathi.

"Although these mistakes are less numerous in Bombay, Bengal, the Punjab and the United Provinces, the guiding principle in proscribing publications is most incomprehensible. The publication called *Bande Mataram* of Geneva (10th September and 10th October 1909) was proscribed by all Governments except by those of Bombay, Bengal, United Provinces and the Punjab. Mustafa Kamil Pasha's speech (a book) was not proscribed by the United Provinces, the Punjab and the Eastern Bengal and Assam where it must have been read with great interest. The *Indian Sociologist* (newspaper) has not been proscribed by the United Provinces, so also the *Gaelic American* (a newspaper). Madras includes the *Indian Sociologist* in its *index expurgatorius*, but excludes the *Gaelic American*, as also the *Swaraj* (magazine). Har Dayal's '*Social Conquest of Hindu Race*' is forfeit in all the Provinces except in the United Provinces and the Punjab, the home of the author. The *Indian Sociologist* for March 1910 is bad enough to be brought under the Act by all Governments except Madras, Bombay, Bengal and the Punjab. *Indian Home Rule* (a book in English by Mr. M. K. Gandhi) has been condemned by all Governments except Madras, Bengal, the United Provinces and the Punjab. *Methods of the Indian Police in the 20th Century* (a pamphlet by Mr. Mackarness) has been exempted by Madras, the Punjab and the North-West Frontier Province. It is no use lengthening this list by a multiplication of instances, but enough has been said to show the varying and often puzzling standard by which Local Governments distinguish the permissible from the forbidden. There is also the question whether the Government has been able to seize anywhere any of the proscribed publications or whether in spite of the proscription they are being read in secret. However that may be it is scandalous that the names of men like Mr. Mackarness and Mr. M. K. Gandhi should be included in the black list of certain Governments while other Governments have apparently seen nothing so dangerous in their writings as to call for proscription."

## VII. – General Administration.

### (*a*)—*Judicial.*

Sikhs and Munsifships.

26. The *Loyal Gazette* (Lahore), of the 10th March 1912, remarks that there is not a single Hindu among the eight persons recently selected by the Chief Court, Punjab, as candidates for the post of Munsif. Apparently, it adds, there are more Hindu than Muhammadan Munsifs in this province, and the Hon'ble Judges are desirous of equalising their numbers. The paper then asserts that the numerical strength of Sikhs in the Punjab gives them a claim to at least twenty appointments; whereas, as a matter of fact, there an only four or five Sikh Munsifs. The article concludes with an expression of hope that the Hon'ble Judges of the Chief Court will rectify matters.

The case against the Khan of Hoti.

27. The following is from the *Tribune* (Lahore), of 13th March 1912 :—

"To-day we publish the two orders of the District Magistrate of Peshawar in this case. It must be clearly borne in mind that the proceedings in the North-West Frontier Province are quite distinct from the proceedings in Bombay and the proceedings at Peshawar must not be treated as part of the proceedings of the whole case. * * * * The communications between the Bombay Government and the North-West Frontier Province Administration are not easy to understand. It should have been entirely a matter between the police of Bombay and the police of the Frontier Province, or a warrant from Bombay sent for execution to Mardan. However, we need not pause to enquire into the nature of the correspondence that passed. The Commissioner of Police, Bombay, took action against King and his wife. That action, we may take it, must have been the issue of warrants by the Chief Presidency Magistrate. In point of fact those warrants were not executed by the

Frontier Police but the Punjab Police, the Kings as well as the girls living at that time at Rawalpindi. The Commissioner of Police forwarded at the same time a statement made by one of the girls—not both, it should be noted—probably to himself. This statement must have been forwarded to the Bombay Government who sent it to the N.-W. F. P. Administration.

"These papers were sent to the District Magistrate, Peshawar, for necessary action, if any. What action could that Magistrate take? In the first paragraph of his order he says Khan Bahadur Khwaja Muhammad Khan, commonly known as the Khan of Hoti, is accused of an offence under sections 366, 366-109, that is to say, of abduction and abatement of abduction. Were these alleged offences committed at Mardan or Peshawar, and, if not, what action could the Magistrate have taken? The so-called abduction had been committed in Bombay and only a Bombay court could issue process. What offence had been committed at Hoti Mardan? One of the girls whose statement had been forwarded said that the Khan had attempted to take liberties with her though she did not deny that he had seen the girls only three times and each time for a few minutes only. Supposing however that the alleged act, trivial as it has been designated by the learned Judge of the High Court, amounted to a criminal assault or an attempt to outrage a woman's modesty, the District Magistrate of Peshawar, or rather the Sub-Divisional Officer of Mardan, could have taken action, but not on the strength of a statement made by the complainant before the Police Commissioner of Bombay. It would have been necessary for the girl to have complained to the police, if necessary, and afterwards to appear before the Magistrate and make a statement on oath. Failing this neither the District nor the Sub-Divisional Magistrate could take any action whatsoever. But the phrases '*ultra vires*' and 'without jurisdiction' are unknown and meaningless to Magistrates in the Frontier Province.

"If the Magistrate had any regard for law and procedure he would have, through the Chief Commissioner, referred the matter back to Bombay inquiring what action was to be taken. As a matter of fact no action whatever was taken in Bombay until the arrival of the Khan when a charge was preferred against him. Is there any parallel to or precedent for such an extraordinary procedure? Can the Bombay Police ask the Calcutta Police to arrest A and charge him with abduction in view of a similar charge to be subsequently brought against him in Bombay? Then the word 'jurisdiction' should be deleted from all laws in this country. What would afford greater pleasure to the authorities in the Frontier Province than to get hold of their critics and calumniators in any part of India and haul them up before a Magistrate in their own Province? Whether he had a right to take any action or not, whether the law gave him any jurisdiction or not, the Magistrate of Peshawar did not hesitate to take action and a warrant was issued for the Khan's arrest. Proceeding with the Magistrate's order we note that he finds 'no present reason to doubt the veracity of Miss Swannell's statement, which incriminated Khan Bahadur Khwaja Muhammad Khan not only as an abettor of but probably also as a principal in the alleged offence. The ground for refusing bail was that 'still further evidence had come to light corroborating Miss Swannell's statement.' This further evidence was that the girls had been brought to Mardan by the Kings and had been met at the station by the Khan. But this statement was made by the girl herself and there was no additional evidence to that effect. The Magistrate wanted to make out that this further evidence barred his discretion to admit the Khan to bail. According to section 497 of the Criminal Procedure Code any person accused of any non-bailable offence may be released on bail, 'but he shall not be so released if there appear reasonable grounds for believing that he has been guilty of the offence of which he is accused.' Applying the latter part of this section the Magistrate refused bail, though so far the Khan had been accused of no offence, bailable or non-bailable, and no process had been issued by the Chief Presidency Magistrate, Bombay.

"Further on we read:—'Khwaja Muhammad Khan has accordingly remained in the lock-up while further police enquiry is proceeding and pending settlement of the question in what Court the offence is to be tried. This matter forms the subject of correspondence between the N.-W. F. P. Administration and the Bombay Government at the present juncture.' This is also a novel information. Is the jurisdiction of a court of justice determined by law or by correspondence between two executive Governments? Since the alleged abduction took place in Bombay the Bombay courts alone had jurisdiction and the fact of the girls having been brought to Mardan gave the courts in the Frontier Province no jurisdiction.

"Equally astonishing is the admission of the Magistrate that though the Khan had been eight days in the jail he had not once been brought before the Magistrate though he had been brought to his court on the first day. And this mistake the District Magistrate proceeds to rectify by directing that the Khan should be produced before the Sub-Divisional Magistrate the next day. At every step and all throughout the Magistrate acted without jurisdiction and in utter contravention of the clear provisions of the law. His warrant was illegal, the arrest of the Khan was illegal, the detention in jail was illegal. That is how the law is administered in the Frontier Province. What would have been the fate of the Khan had he been tried at Peshawar instead of in Bombay?"

## (*b*)—*Police.*

Dacoities in the Punjab.

28. The following is from the *Tribune* (Lahore), of 16th March 1912:—

"The Hon'ble Mr. Tollinton's reply to the Hon'ble Rai Bahadur Hari Chand's question on the recrudescence of dacoities in this Province was as satisfactory as it was frank. That the matter is engaging the serious attention of the Government will considerably allay the fears entertained by the public. But this announcement by itself is not enough to restore public confidence in the adequacy of the measures contemplated by the Government to ensure protection of life and property. The punitive police posts now established will produce irritation which may give rise to retaliation in unprotected or ill-protected quarters. The range of operation by the dacoits, as described in our article which was the subject of the question, shows that the cause of the evil is more deep-seated than the Government seems to imagine when it presumes that it can be removed by quartering punitive police. There is great difference between the dacoities of the present and past time, and not the least important factor is that which is stated in the frontier administration report and to which the Hon'ble Sir Henry McMahon referred in the Supreme Legislative Council in answer to the Hon'ble Mr. S. Sinha. Outlawry is beginning to lose its most terrifying features, and the outlaws trust to the belief that 'the fear of reprisal will render not forthcoming the amount of proof which the law requires.' The invasion of the Punjab by an undesirable class of Pathans from across the border and the dissemination of these ideas among local accomplices are causes with which the Government should endeavour to deal firmly and systematically. The posting of a gazetted officer on special duty in the exposed areas is good, but it is better to associate with him a number of non-officials. But the best and most efficacious method of dealing with this organised crime is to take the sufferers into confidence, train them in the use of fire-arms and supply them with arms so that they may be able to assist the police effectively and at the same time acquire a degree of self-confidence that will operate as a powerful and permanent check on the evil designs of the dacoits. At present it is the helplessness of the Hindu sufferers which puts a premium on this species of crime."

## (*d*)—*Education.*

The Sikh Educational Conference and Native Army.

29. The *Khalsa Advocate* (Amritsar), of 8th March 1912, has the following under the heading "An excellent example":—

"In a recent issue we made an urgent appeal to His Excellency the Commander-in-Chief and the Sikh soldiers of His Imperial Majesty's Indian forces to throw in their weight and influence on the side of strengthening the Sikh Educational Conference. We urged that as a lever of uplift for the Sikh community the Conference has done good work in the past, but that in the future with the august personality of His Excellency the Commander-in-Chief interested in the cause of Sikh welfare and progress and with the loyal and devoted Sikh soldiers of all ranks taking their proper share in the cause of the educational and social progress of the community, the Conference is bound to take a big leap forward. The cause of the Conference is so noble and beneficial and withal so unexceptionable in every way that we can look the sympathy and support of all well-wishers of the Sikh community. Sir O'Moore Creagh has earned the reputation of being a true and generous friend of all who have the privilege to serve under him. And we respectfully trust that the cause of the Sikh Educational Conference will not fail to commend itself to His Excellency's sympathetic and generous consideration. As it is we feel that a beginning has already been made in the direction suggested. We have learnt with the greatest pleasure that two troops of Sikh cavalry stationed at Sialkot have set the ball rolling. All officers and men have contributed one day's pay and Rs. 100 in each case from the Regimental funds. This is an excellent beginning. The officers and men at Sialkot have set an example that deserves to be richly followed by all Sikh ranks in the Indian Army. The officers in particular deserve to be heartily congratulated on their ready and willing co-operation and support and have not only earned the thanks of the men under command but of the whole Sikh community. Our grateful thanks are due in a special manner to His Excellency Sir O'Moore Creagh under whose sympathetic regimé the Sikh officers and men are permitted to take interest in and join the Conference. To His Excellency in the name of the community we beg to offer our heartfelt gratitude and trust His Excellency will be able to see his way to permit all Sikh officers and men as may desire to attend the Conference sessions to do so. We deeply appreciate the action of the Sikh cavalry troops at Sialkot, and trust their example will be followed and without loss of time by all Sikh units in the army."

The President of the next Sikh Educational Conference.

30. The following is from the *Khalsa Advocate* (Amritsar), of 8th March 1912 :—

"The news will be hailed with unstinted delight and heartfelt gratification by the whole Panth that His Highness the Maharaja Sahib Bahadur of Patiala has been offered and has kindly accepted the Presidentship of the Fifth Sikh Educational Conference to be held at Sialkot. There is ample reason for rejoicing in this announcement. Many and varied are the roasons which doubtlessly suggested and which go to make His Highness' selection as eminently in the fitness of things. "My House is thy House" was said by the 7th Guru Sahib, Sri Guru Har Rai Sahib ji, of the house of which His Highness is the honoured and august representative. The oneness of which the Guru Sahib spoke makes the Patiala house dear to every Sikh heart and the Guru Sahib's blessing rests on the House and its representative. During the short time which has elapsed since the Maharaja Sahib was installed on the guddee of his forefathers, His Highness has shown by abundant acts that he has the best interests of the Panth at heart. He introduced Gurmukhi as the language of courts and offices in his State and thus showed not only his love for the mother-tongue of the Province but also his appreciation of the fact that the education of the masses can only and best be undertaken in their own tongue. Such is the verdict of educational authorities all over the world and His Highness deserves to be congratulated on his realization in practice of that great educational truth. By his handsome and princely donation of one lakh and twenty thousand rupees for the erection of the London Gurdwara the Maharaja Sahib has stamped his name in modern Sikh annals as one who feels for the Sikh religion and is anxious to provide the required facilities to those who, living in a distant land, are still anxious to conform to the traditions of their community and to learn and teach the truths that are to be found in their sacred scriptures. The Gurdwara at London will stand out in the European world as the centre and fountain spring of Sikh teaching and to His Highness the Maharaja Sahib of Patiala will belong the undying credit of having provided it. It is hardly necessary for us to mention other acts of His Highness' sympathy with and solicitude for the welfare and progress of the community which is proud to count as its own. As an administrator the Maharaja Sahib has already won golden opinions from all classes of his subjects and we have no doubt but that with increasing opportunities His Highness will continue to win their affections in an ever-increasing degree. It is sufficient to say that the Panth has come to know His Highness well and to highly respect him for his many qualities of the head and the heart. The opinion is universal from one end of the Province to the other, that no better choice could have been made, nor could any other selection have given the Panth such deep and heartfelt gratification as in the present case. The Conference is proud to possess the genuine and abiding sympathy of able and high-minded administrators like His Honour Sir Louis Dane to whom the Sikh community can never be too grateful for their kind interest. And the personal co-operation and guidance of thoughtful and enlightened rulers like His Highness the Maharaja Sahib of Patiala will be a further guarantee on the one hand of the success of the Conference will steer its way clear of all shoals and quicksands."

The Royal educational grant.

31. The *Vakil* (Amritsar), of the 6th (received on the 14th) March 1912, has a note entitled "Distribution of fifty lakhs of rupees." Adverting to the manner in which the Royal educational grant is proposed to be distributed, the paper expresses its inability to see through the policy underlying the division. The Europeans in India, it adds, whose number does not exceed 10 lakhs, have received Rs. 3,00,000 as against 42 lakhs granted to over 20 crores of Indian British subjects. After remarking that their numerical strength entitles them to only Rs. 21,000, it observes that, in view of the present curricula of primary and girls' schools, it is wholly absurd to spend as much as 35 lakhs on elementary and female education. It also complains of the extreme inadequacy of the grant (two lakhs) for industrial education, which represents the greatest need of the country. Further, it takes exception to agricultural education having been wholly lost sight of; although India is an agricultural country and the bulk of Government revenue comes out of the pockets of zamindars. It is a matter of surprise to the paper that agriculturists, who were given no share of the royal boons, should have had their claims ignored. It then goes on to say that Muhammadans, especially in Eastern Bengal, have their special educational requirements, and that they should make constitutional efforts to get their proportionate share of the grant.

Recent educational grant.

32. The following is from the *Tribune* (Lahore), of 10th March 1912 :—

"On the occasion of introducing the Financial Statement Sir Fleetwood Wilson said that a decrease of expenditure amounting to £225,000 was shown in the Revised Budget on

account of the 'inability of the Local Governments to spend in full their grants for education and sanitation.' This 'inability' to spend is the besetting sin of Local Governments as regards the grant for protective irrigation also. But, confining our remarks for the present to education, we find that the budget for 1911-12 provided for education a sum of nearly 48 lakhs out of the non-recurring Imperial assignment. But Sir James Meston now explains in his memorandum that a sum of Rs. 18·88 lakhs is all that the Civil Department has found it possible to spend in the year. Of course, another sum of Rs. 17·69 lakhs is 'expected to be spent' in the Public Works Department, but it is just as likely that the bulk of this amount will appear as 'savings' in the final accounts of the year along with Rs. 11·34 lakhs now seized by Government as a lapsed amount. This method of budget provision and appropriation is bound to create a rather unfortunate impression in the minds of the public. The Government cannot very well escape the charge of laying its hands rudely on the Education Department whenever and by whatever causes the financial equilibrium may be threatened. It was, we believe, the Hon'ble Mr. Shadi Lal who said in the Punjab Legislative Council that the Government had a convenient, though not consistent, way of meeting the public demands by pleading a want of funds for popular schemes submitted to it, and a dearth of ready-made schemes for funds that are made available by a generous dispenser of bounties. The probabilities are that under pressure from the predominant partner every one of the Local Governments has learnt to cultivate this elastic frame of mind to adjust its needs to imperial exigencies. But how long this should be allowed to continue is a matter entirely between Local Governments and the representatives of the people in the Local Legislative Councils. Unless special efforts are put forth by the non-official members to fully utilize in the ensuing year both the new grant of Rs. 70·24 lakhs and the lapsed amount of the current year, we shall be unconsciously helping the Government of India to make grants which ultimately fail to reach the public."

Writing about the recent educational grants, the *Paisa Akhbar* (Lahore), of the 12th March 1912, observes that all well-wishers of the country should feel grateful for the liberality displayed by Government. The paper cannot, however, refrain from pointing out that the Government of India spends very little on public instruction as compared with the educational expenditure of Europe, America, and Japan.

### *(e)—Agriculture and questions affecting the land.*

The educational grant and the agricultural community.

33. The *Zamindar* (Lahore), of the 12th March 1912, publishes an article headed "A respectful request to His Honour Sir Louis Dane, Lieutenant-Governor of the Punjab." After praising the present ruler of this province for his sense of justice and his solicitude for the welfare of the people committed to his charge, the paper says that Punjab agriculturists are extremely backward in education; and that it is highly necessary to civilize them. Next it urges His Honour to reserve out of the Royal educational grant at least two lakhs of rupees for the education of the agricultural community.

### *(h)—Miscellaneous.*

Budget for 1912-13.

34. The *Panjabee* (Lahore), of the 12th March 1912, publishes the following under the heading "The fiction of prosperity :"—

"There is one important observation made by Sir Guy Fleetwood Wilson in his budget speech which throws into shade the glowing picture of prosperity and windfalls dealt with in the revenue accounts. After describing how a great famine was threatened last year and how timely and copious rainfall changed the whole situation, the Finance Member observed: 'The change was dramatic; it was also a striking lesson of how narrow is the line in India between plenty and want, and how incessant is the need for caution in our forecasts and for economy in our expenditure.' This extremely narrow line between the so-called prosperity and real poverty of the Indian people must offer ample material for reflection. It is possible to swell the revenue by frequent and harsh land assessments, by raising the price of liquor and rents and other ways. But such surpluses do not show the prosperity of the people, and it is wrong to imagine that a prosperity budget indicates also a prosperous people. The reverse is often the case, and we know that the high prices have made the people so poor that they are suffering from serious disabilities. And the Finance Member, who is so busy in doling out grants to this and that benefit, has not a word to say of the general economies of the average people and how the effects of the high prices and extra pressure of the taxation are sought to be counteracted. In fact, what is there in the 'prosperity' budget statement that will cheer the heart of the average man in India?"

35. The *Punjab Advocate* (Mianwali), of the 7th March 1912, publishes a letter from "A Muhammadan" headed "Should the Frontier Province be amalgamated with the Punjab?" The inhabitants of Chitral, Dir, Swat, Buner, Kurram, etc., says the writer, which form part of the above Province, consist almost exclusively of Muhammadans, who are given to intriguing, plundering, and fighting, and are so many puppets in the hands of bigoted Mullahs. The inclusion, he adds, of the people of Peshawar, Bannu, Kohat and Dera Ismail Khan, the vast majority of whom are Hindus, has been like placing a lamb in the midst of lions. After remarking that, amidst the Muhammadans named, they are leading a life worse than death, he suggests that a Chief Commissionership of Chitral, Dir, Swat, the Mohmand country, Waziristan, and Afridi-land should be created; and that the present five frontier districts should be again included in the Punjab.

The Frontier Province.

36. The *Jhang Sial* (Jhang), of the 9th March 1912, publishes a note headed "European haughtiness." Although, it says, the King Emperor desired Indians to be treated with love and sympathy (by Europeans), still some of the last-named continue to behave in a haughty manner. Next it refers to the story in which three Indian students at Lahore cycling on the Mall are said to have been ill-treated by some European gentlemen and a lady. Proceeding, it deeply regrets that such incidents should take place at a time when peace reigns in all parts of the country. It knows and concedes that Europeans are members of the ruling race, and also deserve respect apart even from this fact. It does not, however, follow from this that they should practise undue severities on their (Indian) subjects.

Alleged ill-treatment of some Indian students by some Europeans at Lahore.

37. The *Zamindar* (Lahore), of the 15th March 1912, reprints from the *Kashmiri Magazine* for March a poem from the pen of that journal's Editor and entitled "Discussion between the *Watan* and the *Zamindar*." The former paper is made to charge the Editor of the latter with favouring fiery speeches and writings; with having been turned out of Hyderabad on account of plots hatched by him there; with having treated his "King" (the Nizam) and his father in an objectionable manner; with having caused strife between the Hindu and Muslim residents of Wazirabad; and with having so severely attacked Hindus on his removal to Lahore as to prejudice them against every follower of the Prophet. It also charges him with setting Musalmans against Government, adding that he makes professions of loyalty only through fear of the law. Zafar Ali defends himself against these accusations; justifies his attitude towards the present leaders of Muhammadans; and says that he voices the real feelings of his co-religionists whom flattery has undone. The Editor of the *Kashmiri Magazine* advises the two to shake hands; to leave personalities alone; and to write only what will benefit their whole community.

The *Watan* and the *Zamindar*.

38. The *Khalsa Sewak* (Amritsar), of the 21st February (received on the 8th March) 1912, publishes a note headed "Security of Rs. 1,000 from the *Khalsa Sewak*." Writing on the above subject, the Editor says that it does not know which expressions in the article objected to have been regarded by Government as overstepping the bounds of law. He has, however, perused the writing over and over again; and finds that it contains only things that have already appeared in books. After remarking that, thanks to his Arya friends, this is the second attack on Sikh newspapers, he refers to the unsatisfactory financial condition of the *Khalsa Sewak*; and appeals to its subscribers to render him pecuniary help to enable him to continue the publication of the paper.

Security from the *Khalsa Sewak*.

39. Writing under the heading "The *Khalsa Sewak* has deposited the security," the *Munir* (Jhang), of the 8th March 1912, says that the paper named has been required to furnish security for publishing articles offensive to Arya Samajists. After remarking that similar action has had to be taken against several other papers for the same offence, it asks why Government should not do away with the

Security from the *Khalsa Sewak*.

source of the mischief. The easiest way to achieve this object, it adds, is to have those chapters expunged from the *Satyarth Parkash* which attack the ancestors of Muhammadans and Sikhs, and a perusal of which provokes followers of Muhammad and the Gurus to indulge in objectionable language.

Indians and the Indian Subordinate Medical Service.

40. The following is from the *Panjabee* (Lahore), dated 16th March 1912 :—

"The Hon'ble Mr. S. Sinha asked a question about a Punjab Examination for which applications are being invited only from the European and Eurasian communities. We noticed this matter in our issue of 11th November 1911 (*vide* Selections No. 46, paragraph 23), and pointed out the injustice of the exclusion of Indians from competing for posts of Assistant Surgeons in Cantonments. But the Government seemed to be intolerant of our criticism because the practice of excluding Indians was not new but a well-established one! In reply to the question by the Hon'ble Mr. S. Sinha, His Excellency the Commander-in-Chief said the same thing and observed that Military Assistant Surgeons have to attend on British soldiers in European hospitals—'a duty upon which it is not customary to employ His Majesty's Indian subjects.' For this reason only Europeans and Eurasians are permitted. We do not think the public can be satisfied with this reply. If Indians are good enough to be on the Secretary of State's Council, Viceroy's Council and Governors' Councils, and also hold other high and responsible posts in other departments, why are they not fit to become Assistant Surgeons in Military Hospitals ? This policy of exclusion is inconsistent with the reform scheme and we hope that this antiquated official 'custom' will be modernised."

C. STEAD,

LAHORE :

*The 16th March* 1912.

*Assistant to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

Panjab Government Press, Lahore—21-3-12—127—107—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 12. ]

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## PUBLISHED IN THE PUNJAB.

## Examined up to 23rd March 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. B. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 860 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD MARCH 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette* ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

* Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD MARCH 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mobyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### *(a)—Foreign.*

1. The *Ahl-i-Hadis* (Amritsar), of the 8th (received on the 16th) March 1912, publishes a communication headed "The efforts of Christians in favour of the Cross." The writer—one Abdul Salam, of Mubarikpur, now staying at Sadiqpur, Patna—quotes an extract from a book called the *Islamic World* (page 140) to show what strenuous efforts Christian missionaries have been making in Muslim countries to lead the Prophet's followers to embrace Christianity. Commenting on the same, he remarks that Christianity has been proved to be a false religion, and that there are thousands of interpolations (? in its scriptures). After taking exception to the fundamental tenets of that faith, he calls on Muhammadans to rise and spread true unitarianism (to all parts of the world). He also tells them that the appearance of Christian missionaries in the Arabian Peninsula is the forerunner of Doomsday. The Prophet has said that the anti-Christ will become supreme in (*lit.* will reach all) places in Arabia, with the exception of Mecca and Medina, about the time of the end of the world. If, therefore, Christian missionaries were to reach Arabia, it might be taken for granted that the judgment day was near at hand and that a great revolution was about to take place. Muhammadans should shake off their lethargy and ponder (over the matter). It would be a great shame if the worshippers of Christ gained the upper hand of Muhammadans.

Christianity and the Islamic world.

2. Writing on Cretan affairs in its issue of 20th instant, the *Observer* (Lahore), remarks that the present situation threatens an acute crisis. The strongly-worded note of the protecting powers, and the strengthening of the squadrons of Great Britain and France in Cretan waters, indicate that preparations for the re-occupation of the island have been made. This paper is further of opinion that outrages perpetrated by Cretan Christians on the Muslim population may result in the Porte coming to the conclusion that it has sufficient justification for military operations against Greece.

Cretan affairs.

3. The *Paisa Akhbar* (Lahore), of the 19th March 1912, publishes a communication headed "Saint Shah Ne'mat Ulla's second prophecy." The writer—one Sayad Ghulam Shah, Qadiri Naqashbandi, of Murid, Chakwal *tahsil*, Jhelum district—says that Muhammadans have been alarmed at the dreadful doings in Tripoli and Persia, and that they are looking for help from the Almighty. Next he reproduces some verses in which the abovementioned Saint predicts fighting in Khorasan, Egypt, Syria and Irak; adding that the Turks, Tajaks and Arabs will become one; that the Mehdi will then make his appearance, being first preceded by his Naib; that he will restore peace in the world; that he will be called Muhammad and will again wield the sword; and that his rule will be just and will extend over 40 years.

Persian and Tripolitan affairs and prophecy.

### *(b)—Home.*

4. The *Curzon Gazette* (Delhi), of the 8th (received on the 16th) March 1912, publishes a leader headed "Our sufferings." The misery of Indian Muhammadans, it says, has come to assume such proportions that no ordinary concessions can help to reassure them. It is not easy to understand why Government wishes to treat them and Hindus alike, and why it hesitates to show them greater favours. If a father should feed a hungry child would this expose him to the charge of having no love for his other children? So long as Muhammadans are granted political rights according to their population and do not share equally with Hindus, it will be

Government and Muhammadans and the Muslim League.

impossible for them to preserve their existence. Just now they want education; but they cannot supply this need without whole-hearted help from Government. They do not, however, wish to throw the entire cost of their education on Government: their sole request is that it should again place all *wakf* properties under its own management and spend all the income from them on educating the Prophet's followers. They have a serious complaint against Government, *viz.*, that, although their condition is indescribable, it cares absolutely nothing for them. The *Curzon Gazette* goes on to say that all the troubles of Muhammadans are solely due to their poverty, and that the remedy rests more with Government than with the former. As ill-luck would have it, adds the paper, their "national reformers" are rich men, who know nothing of the condition of their middle-class and poor co-religionists. Indeed, these nominal Muhammadans have no sympathy with the followers of Islam (and) hate the very sight of the latter, while they are ever ready to trample on the whole community, if necessary, in their desire to obtain posts and titles. Next the paper suggests that Government should take the administration of *wakf* properties into its own hands, devoting their net income to sending Muslim youths to England to learn engineering, medicine, &c., and to imparting education in India to the children of the poorer Muhammadans. This would reassure the community and recompense it for the annulment of the Partition of Bengal. They should place no dependence on the Muslim League, for the reason that the society named exists to serve the selfish purposes of one or two strong-headed Musalmans. It is no national association of Muhammadans, and is another name for His Highness the Agha Khan. It is "a white monster" engaged in sucking the life-blood of unfortunate and unwary Musalmans, and in lulling them to sleep by shedding crocodile tears over Tripoli and Persia. In short, it is a machine for the manufacture of titles and posts.

## III.—Native States.

Hyderabad affairs.

5. The *Paisa Akhbar* (Lahore), of the 15th March 1912, publishes a communication headed "Cry of the subjects of Hyderabad—No. III." In continuation of his previous remarks on the subject (*vide* paragraph 11 of Selections No. 11), the writer says that the European officers posted to the State, being members of the ruling race, could not be kept in hand by the Darbar; nay, the latter had to humour them owing to their being supported by the Residency. The members of the Darbar deplore this state of affairs at their homes; but they lack moral courage and "say ditto to the 'Sahib Bahadur' through fear of the Residency." As to the European officers in question, they have been importing their "kith and kin" (into the State), while "the Residency officials" encourage them to do so. For instance, Mr. Hankin was the first (European officer) to be deputed to the Police Department; but now there are about six Europeans in that branch of the State service. Mr. Hankin began by temporarily borrowing the services of Mr. Gayer, whose period of service in the State has been extended from time to time on one pretext or another. Next Mr. Hugh Gough (?) was appointed Superintendent of the Department which deals with cattle-breeding, and Mr. Goad was employed in the post vacated by him. It may be mentioned here that the Department named had long been abolished by the Darbar as being of no use; but that it was brought back to life in order to provide for a European. It was in the same way that posts were created for all the Europeans imported into Hyderabad. A Mr. Chitwood (?) was sent for on a handsome salary, but when no post could be found for him he was appointed Superintendent of the Nizam's Supply House; although there exists no such institution in the State. After remarking that this gentleman has absolutely no work to do, he alleges that new and highly-paid posts were also created for Mr. Munn (?), Mr. Mayhew, Mr. Green, Mr. Young, and scores of other Europeans. He also takes exception to the appointment of Mr. Egerton as Private Secretary to His Highness the Nizam.

Continuing his remarks in the paper's issue, dated the 19th March 1912, the writer says that certain selfish Residents undoubtedly held the view that Indians were a wholly worthless lot, and, therefore, filled the State with their own fellow countrymen. It would, however, be wholly wrong to think, he adds, that they or Government compelled the State to add to the number of European officials. Proceeding, he remarks that the Chief Minister is assuredly a most able and wide-awake officer, but that, unfortunately, he is an utter stranger to moral courage. He knows better than any one else what deep discontent has been caused among the State subjects through (the doings of) Europeans; but, according to the popular impression, he cares only to maintain his *izzat*. Again, he is said to be a mere puppet in the hands of his Private Secretary, who devotes all his energies to pleasing European officers, because he is fully aware that he can secure the support of the Residency in this way alone, and that so long as he has this support the Chief Minister and the State are his. A local paper voiced grievances for a long time, but in the end it was muzzled; while the voice of the *Mukhbir-i-Deccan*, which continues doing its duty in the matter, does not reach very far. As regards other (Muslim) journals in India, they shed tears of blood over Persia, Tripoli and Morocco, but are not affected by the evils prevalent in Hyderabad (*lit.* home). An ardent lover of the (Muhammadan) community, who once deplored the ruin of the State in the columns of the *Paisa Akhbar*, had to relinquish his post and to leave Hyderabad for ever. No one has since had the courage to open his lips; any one doing so would at once be "butchered with the knife of sedition."

## IV.—Kine-killing.

Muhammadans and cow-killing.

6. The following is from the *Observer* (Lahore), of 16th October 1912:—

"The Hon. Syed Mehdi Shah's interpellations *re* the Government help to agriculturists to breed cattle has led the local organ of the Punjab Hindu Sabha to launch into an attack against the cow-killing propensities of the Musalmans. K. B. Allah Bakhsh, of Lahore, in the course of a letter, states that a Hindu of Lahore told him that there could not be harmony between Hindus and Muslims unless and until the latter gave up cow-killing. A perusal of other Hindu papers also makes it quite clear that the passions of the community are being inflamed against Muhammadans owing to this matter. A most curious act about this agitation is that the cow-killing question has never before been urged as a cause of Hindu-Muslim disunion. And it is still more remarkable that the Hindus are not prepared to make any sacrifice on their side if the Musalmans concede their demand. As we have already stated, if the Hindu masses will give up the *chhut* (refraining from touching the Muslims out of fear of 'pollution'), the Musalmans may be asked to give up cow-killing. But where Hindus persist in regarding the *chhut* as a religious duty, founded on scientific and philosophical grounds, it is absolutely unreasonable for them to hope that Muslims will abandon cow-killing and throw a heavy burden on their daily expenditure simply to please the Hindus. What Mr. Jassawala and our Hindu friends seem to perversely ignore is the fact that Muhammadans eat beef, not with a view to wound the religious feelings of the Hindus, but from economic grounds, beef being far cheaper than mutton. Thus cow's meat is consumed in much larger quantities in the United Provinces than in the Punjab, because in our Province the masses are less poor, the need for cows, buffaloes and plough cattle greater and beef dearer than in the adjoining Provinces. As for the prime cows, it is perfectly untrue to assert that they are slaughtered for the Musalmans."

## V.—Native Societies and Religious Matters.

The *Jhatka* question.

7. The following is from the *Khalsa Advocate* (Amritsar), dated 15th March 1912:—

"Not through any fault of ours, rather much against our wishes the *Jhatka* question is again and again forced upon us. Time and again demands are made on our time and attention which we would steadily and steadfastly better employ otherwise. But the persistent misrepresentation to which our views are exposed and our actions subjected by interested and mischiefmaking individuals ready to make most use of any opportunity that may fall to their hands, leaves us no course but to put them in a clear light. If we could, we would leave such individuals aside and treat their efforts with the contempt they deserve. But the danger that innocent and well-meaning friends of our community may be unconsciously led to form

incorrect notions and to take hasty or ill-advised steps, sometimes against our community or in detriment of its interests, cannot be ignored. We are compelled to explain matters in sheer defence.

"Take this question of cooking or using *Jhatka* meat. Every now and then the question crops up, sometimes here, sometimes there, and the rulers of the land are invited to put a stop to it. The form in which it is brought up is always the same more or less. It is said that the Sikhs and the Hindus indulge in *Jhatka* merely or mainly to spite their Muhammadan neighbours or to wound their religious susceptibilities. Some designing and mischievous busy-bodies go so far as to suggest that those whose feelings are injured may not, or will not, be able to control themselves and that a breach of the public peace would be imminent or likely. And lastly mad comparisons are instituted between *Jhatka* and flesh of certain animals prohibited to Sikhs and Hindus and Muhammadans respectively.

"So much dust is kicked up by men who are conjurers and, in not a few instances the creators of trouble, that perhaps the easiest and safest way for men in authority to deal with the matter would be to tackle with them with decision and firmness. The moment such a one comes and conjures up vistas of trouble and visions of disturbance, the sooner that man is clapped up in jail, or bound down to peace, the better for all classes of the community and the peace and amity of the residents. The least an executive officer can do is to give him a sharp wigging and to tell him to mind his business, as the *Sirkar* is all powerful to deal with wrong-doers whoever they might be.

"The second important point to remember in this connection is that that the allegation in such cases that Sikhs or Hindus want to injure the feelings of Muhammdaans or any class of the community for the matter of that is not only a figment of the imagination but a wanton and gratuitous libel on an innocent, inoffensive and peace-loving community. Such an insinuation is a lie of the deepest dye and its object ought to be transparent to those who have to hold the balance between the several sections of the community.

"The third point which is equally necessary to bear in mind is that mention of the flesh of animals respectively prohibited to Hindus and Sikhs and Muhammadans made by interested individuals may be calculated to confound the issues, but is wholly irrelevant and foreign to the solution of the point under discussion. Be it remembered that *Jhatka* meat has no necessary connection with the flesh of prohibited animals. The authorities demand that in the matter of the slaughter of such animals rules of law must be enforced and obeyed, and that any deviation from them must be taken notice of and punished. The object of these rules is that every precaution should be taken to safeguard against any the slightest offence being given to any party. Such rules are necessary in the best interests and it is the duty of all to abide by them. The Sikhs and Hindus are most anxious to support the authorities in this matter and the latter can always count upon their full and unstinted support.

"Turn we now to the terms *Jhatka* and *Halal*. *Jhatka* is the process by which an animal or bird is despatched at a single stroke as by a sword. This is the Sikh and Hindu form, *viz.*, adopted by those amongst Sikhs and Hindus who partake of meat. *Halal* is the process of despatching an animal or bird by which the sword or knife is passing and repassing on the neck of the victim while the *Takbir* is being read over it to make it *halal* or lawful. The *Takbir* is an Arabic text meaning 'In the name of God.' The belief is that if an animal or bird dies without the *Takbir* being read its flesh is unlawful to a Muhammadan. It must be clear then that not only is a Hindu or Sikh not bound to partake of *halal* but that he cannot in the very nature of things be expected to read the *Takbir* over an animal, fowl or bird that he himself despatches. And the Sikhs and most Hindus have religious and conscientous objections to partaking of *halal* over which the *Takbir* has been read, and which they regard as prohibited by their religion. The question is of principle. Take the case of a European gentleman. He shoots a pigeon. When cocking his gun, pulling his trigger, on firing the shot he did not read the *Takbir*. The bird shot has fallen on the ground and is dead. To the Muhammadan its flesh is not lawful *halal*, because the name of God was not pronouuced over it before life fled out of it. Quite so, but can the European who shot it be prevented from cooking and using it? Add to this further that the Sikhs and Hindus, every one of the former and the vast bulk of the latter, have religious and conscientious scruples against using such flesh. The only exceptions to the rule will be found in some of the Muhammadan states or in places where there has been a domineering Muhammadan majority.

"The question then is simple enough. Are Sikhs and Hindus who have a religious and conscientious objection to *halal* flesh at liberty to use *Jhatka* or not? The latter alternative means that they must give up meat altogether, for they cannot conform to the usages and practices of another religion. The former implies that in the exercise of a legal right the Government will protect them. And be it said to the credit of the Government it has protected them. In cities like Amritsar, Rawalpindi, may be found premises shops licensed

to prepare and sell *Jhatka* meat respectively. And the highest court of the Province has held that to keep a *Jhatka* shop is not an occupation intended to give offence. And yet to our great surprise the question is not permitted to remain where it is, and ought to be, but is raised time and again by interested busy-bodies with the result that needless excitement is created in a certain centre, and an undesirable controversy sprung up. The only way to deal with such light-hearted attempts to fan the embers of trouble is to rigorously apply the extinguisher at the earliest possible opportunity. The easiest and safest way to stop trouble gaining ahead is to nip it in the bud and to steadily discountenance all attempts to revive it."

The *Munir* (Jhang), of the 16th March 1912, in a note entitled "The *hatka* question: the *Loyal Gazette* must read (this)" says that this question stands in the way of Sikhs and Muhammadans embracing each other. Sikhism, it adds, does not insist on the use of *jhatka* meat only; seeing that thousands of them eat the flesh of animals not killed by decapitation. Muhammadans, on the contrary, cannot eat any but *halal* meat, and consequently they demand that *jhatka* meat should not be openly sold in *bazars*. Those Sikhs, therefore, who insist on eating *jhatka* meat, should use that flesh and decapitate goats out of the sight of Muhammadans, just as the latter slaughter kine in out-of-the-way places. It is, however, possible that in this case the Prophet's followers may cease buying from Sikhs or eating things prepared by the latter.

Muhammadans and the Quran.

8. The *Zamindar* (Lahore), of the 19th March 1912, has an article headed "The holy Quran," in which the writer deplores the present helpless condition of Muhammadans, and remarks that the same is due to their not acting up to the teachings of the Quran. The thorough faith, he adds, the (Arabian) shepherds reposed in the above scripture, made them rulers of the world; although they could not boast of either knowledge, wealth, or armies. The Muhammadans of to-day, however, who number thirty crores, cannot even defend themselves. After remarking that this is ascribable to their having discarded the Quran, the correspondent says that Indian Musalmans in particular have degraded Islam. Next he observes that a (true) follower of that faith lets no fear cross his mind, however low his position may be. Continuing, he refers to the behaviour of Pathans in India in support of his assertion; and goes on to deprecate the conduct of *Ulemas* in having done nothing to promote the love of Islam among its followers in this country. After urging them to rise and guide their co-religionists, the writer observes that it is high time that the Quran were so taught in every mosque and school as to convert Muhammadans into true followers of the Prophet, and make them believe that, if they took their stand on the scripture in question, they could not be injured even by the united denizens of the earth and the upper regions.

The promised Mehdi.

9. Writing under the heading "The advent of Mehdi," the *Hakam* (Qadian), of the 7th (received on the 16th, March 1912, says that the troubles and misfortunes which have of late befallen Muhammadans in different countries have created the impression among the Prophet's followers (in India) that the present is the time when the promised Mehdi should make his appearance. The paper, however, feels pity for these poor Musalmans who are filled with imaginary hopes; seeing that it was never ordained that the Mehdi of their conception should appear. Worldly troubles have made them think of the advent of Mehdi, but they were in no way affected by the misfortunes of a religious character that befell them thirty years ago. It is to be wished that the awakening now visible among them had manifested itself then; and that they had realised the mischief wrought to Islam by Christians, Aryas, Brahmans, atheists, and philosophers. Now when Italy threatens to march against Mecca and Medina, and Islamic kingdoms are involved in difficulties, the Musalmans in question should call upon the promised Mehdi and Messiah to manifest themselves. If it were really ordained that these personages should appear they would have done so long ago; seeing that the troubles of Islam have passed all bounds. In conclusion, the paper contends that the late Mirza Ghulam Ahmad was the promised Mehdi.

10. The *Hindu* (Lahore), of the 14th March 1912, publishes a note headed "Shoes in places of worship." After remarking that all such places ought to be respected by every person, it complains that some "Westerners" have become so enamoured of (*lit.* so apply their mouths to) shoes that they enter every place wearing the same. The paper recently complained of some *goras* having entered a Jain temple at Abu with their shoes on. A correspondent of a Muhammadan journal now makes a similar complaint in regard to the mosque attached to the Taj at Agra. Such complaints appear trivial, but they have the most pernicious effect of injuring the religious feelings of the people. Next it suggests that "cloth shoes" should be provided at all places of worship for the use of European visitors; and that in the event of these persons refusing to put them on they should not be allowed to enter.

A complaint.

## VI.—Legislation.

11. A correspondent, Lala Gulshan Rai, Pleader, Lahore, contributes the following to the *Panjabee* (Lahore), of 14th March 1912 :—

The Punjab Council.

"According to the present constitution the Punjab Council consists of ten officials, nine semi-officials and five non-officials. I use the term semi-official in a special sense, as will be shown presently. There are three kinds of ordinary members in the Council, as is shown above. Now let us examine each of these classes. Officials have undoubtedly to protect and defend the policy of the Government. It is clear the Executive will not tolerate the official members to oppose any Government measure in the Council. They are in the Council for the simple object of ensuring the successful passage of Government measures, and to oppose those measures which are either against or beyond the present policy of the Executive. They are responsible to the Executive alone, since they hold their places by the favour of the Government. The elected members on the other hand hold their places by the favour of the people. They represent the people's point of view in the Council. If they neglect their duties, or in other words they do not, by their conduct in the Council, satisfy those who elected them, there is a doubt attached in the probability of their being elected next time. They are, therefore, responsible to the people for their conduct in the Council. The position, however, of the nominated non-officials is very peculiar and strange. They hold their places no doubt by the favour of the Government, but they are not expected to defend and justify always the policy of the Executive. They need not look at questions always from the Government's point of view. On the other hand, they are not responsible to the people either. They are not bound to place before the Council the people's point of view. In other words they represent their own individual opinion. But, naturally, this individual independent view of the member must be modified by the fact of his being nominated by the Government. Hence nominated non-officials of the Council are not at all responsible to the people but partially to the Government. They can, therefore, be rightly called semi-officials. Since this class of members are in a way irresponsible people, it ought to be the interest of the people as well as of the Government to reduce their number. In the management of a nation's affairs irresponsible individual opinions do not count for much. In national questions collective interests of the masses should engross the predominant consideration. The advisers of the Government should either be responsible to the people or to the Government. There is no other way. However able and distinguished a man may be, it is dangerous to entrust to him the affairs of a people without making him responsible to somebody. But since in practice the ideal cannot always be advantageously followed, the evil cannot altogether be removed. So is the case here. Though in the constitution of the Council the ideal should be to eliminate the nominated non-official element altogether, yet practically it is not possible. In the present state of circumstances all the multifarious interests in the province cannot be represented by election alone. At the same time it is not convenient for the official members to represent those interests satisfactorily. In this connection I may mention as an example the agricultural interests of the province. At the present stage there is no institution in the Province which can safely be said to represent agricultural interests. At the same time it is inconvenient for Government officials to find out all the needs of the agriculturists. Hence land-holders can well be represented by nominated Zamindars. However, this is a digression. What the aim of the people should be is to keep as near the ideal as possible. The constitution of the Punjab Council shows that the popular element therein is in a hopeless minority, *i.e.*, 20 per cent., or nearly half of the nominated non-officials. It may be said that the nominated non-official members also represent the people. Yes, they *may* represent the popular side, but they are, as said above, not *bound* to do so. Take the case of other provinces in India. There the percentage of elected members to the total strength of the Councils is as follows :—Bengal 53, Bombay 46, East Bengal 44, United Provinces 42, Madras 41 and the Punjab 20. Now these figures require no

comment. The elected element in the Punjab Council is not even half of that possessed by the adjoining sister provinces of Agra and Oudh. It would be interesting for the people of this province to know the considerations which led the Government to curtail the popular lement in the Punjab Council to so great an extent.

"At present the province is divided into three electoral groups for the purpose of election by the Municipal and Cantonment Committees, *viz.*, the Cis-Sutlej, the Central and the Western groups. The 1st group contains the whole of the Delhi division plus half of Jullundur division. The other half of this latter division, together with the Lahore division, forms the Central group, while the two divisions of Multan and Rawalpindi go to form the Western group. According to the present regulations the Municipal and Cantonment Committees of each of these groups elect one member for the Council. Now if each group be allowed to elect two members, there would be less chance of either of the two great sister communities of this province being defeated altogether. Take for instance the last election. All the three electoral groups returned a Muhammadan member. Had it been allowed to each of these groups to send two members, the result would have probably been three Hindus and three Muhammadans. That would have been a fair representation of the people. But as ill-luck would have it no Hindu could be elected by these groups. This time it is quite possible fortune may be adverse to the other community and no Muhammadan be returned. Now surely this is not a happy arrangement. Hence in order to ensure the election of Hindus and Muhammadans both in a fair proportion, it is essential for every group to elect two members for the Council.

"So much for the middle class educated people. Now as regards other interests, the Hindus and the Sikhs are in a minority in this province. Their interests need special protection. At present in the Council there are seven Muhammadans, three Hindus and two Sikhs. The percentage of Muhammadan members to the total strength of Indian members of the Council is more than 58 per cent. while their population in the province does not exceed 54 per cent. The Hindus and the Sikhs on the other hand have a combined percentage of 41 in the Council, while their population in the province is more than 46 per cent. Now take into consideration the fact that the Hindus are far more advanced in education, wealth, commerce as well as industry than their Muhammadan brethren. The Sikhs also are a very important minority in the province. In fact their political importance is much greater than that of the Muhammadans, since immediately preceding the British rule they were the rulers in the province, and even under the present regime they are truly the gate-keepers of India. The flower of the British army in India is in fact formed of the Sikh regiments. So at any rate the combined strength of Hindus and the Sikhs in the Council should in no case be less than 6. To ensure this number it is necessary that the election of Hindus and the Sikhs should be specially arranged for. I propose that special electorates be constituted for Hindus and Sikhs. There should be one separate electorate for the Hindus and one for the Sikhs. The Punjab Hindu Sabha and the Chief Khalsa Diwan should each be authorised to elect one member for the Council. The interests of education and commerce may continue to be represented as before. In this way the number of elected members in the Council would become ten, *viz.*, six for the Municipalities, one for University, one for Commerce, one for the Hindus and one for the Sikhs. The remaining four may be nominated as before, by the Government. If the result of elections by the Municipalities be fair to both the communities of the province the nominated members would mostly be Muhammadans. If, on the other hand, the result of elections prove disadvantageous to the Hindus the Lieutenant-Governor will have an opporunity to intervene by means of nominating Hindu Members, as was done last time. In this way the proportion of Hindus and Muhammadans in the Council would be kept constant.

"From the Government point of view also, the Executive need not fear this increase of elective element in the Council; for a perusal of the constitution of Councils in other provinces shows that the percentage of nominated members, officials as well as non-officials, is highest in Madras (59) and the lowest in Bengal (47). The average percentage of these members, in all the provinces, excluding the Punjab and Burma, is however, 55. If the above arrangement be adopted in this province the percentage of nominated members in the Punjab Council would still be 56. The Government will, in a way, be still able to command the majority. This arrangement would increase the popular element in the Council, and at the same time will keep the Government majority. It would satisfy the people to a great extent without any harm to the Government. Under this arrangement the Muhammadans will have no cause of complaint and the Hindus and the Sikhs will also be satisfied. Can the people expect their representatives in the Council to take up this question in right earnest and thus cause the removal of a wrong which the Punjabis at present are suffering under?"

The rejection of the Elementary Education Bill.

12. The following is from the *Panjabee* (Lahore), of 21st March 1912:—

"The fate of the famous Bill brought by the Hon'ble Mr. Gokhale was settled on Tuesday, and it was, as feared, thrown out by the will of the Government majority. It was quite a foregone conclusion that the Government would oppose it and would not even allow

it to be considered by the Select Committee, and this decision of the Government further induced a number of wavering members to support the formidable side. The Maharaja of Burdwan for one made a frank and open confession that if he had not known the unfavourable attitude of the Government he might have supported Mr. Gokhale's motion. We dare say that the attitude of several other members who voted against Mr. Gokhale was of a similar nature. And we see that Mr. Gokhale has chastised some members for their swift change of front. This brings the weakness of our Council constitution into greater prominence and the anomalous position of the nominated members who represent neither themselves, nor the interests which they are supposed to have at heart, but the official body who have merely nominated them. In the Punjab, where the force of the nominated Honorables is very strong this species of helplessness is all the more glaring and we see that the Bombay Council members made a formal complaint of this anomaly. Mr. Gokhale's Bill was thrown out, not on its merits, but because the official body would not have it and as Mr. Gokhale himself said, this defeat will not discourage him or the country."

## VII.—General Administration.

### (*a*)—*Judicial.*

The case against the Khan of Hoti.

13. The *Tribune* (Lahore), of 15th March 1912, publishes the following under the heading "Behind the scenes in the case against the Chief of Hoti":—

"So far we have dealt with the proceedings in the Court of the District Magistrate of Peshawar, and we have seen the kind of law and procedure that is to be found in the Frontier Province. But the interest displayed in the case by the Administration was quite exceptional. The Khan was admitted to bail by the Judicial Commissioner of the Frontier Province and he proceeded to Bombay to meet the charge which was not prepared until after his arrival there. As soon, however, as the case came up before the Chief Presidency Magistrate of Bombay the Khan came under the jurisdiction of that Court and all connection between him and the Frontier Province Administration ceased. The warrant issued by the District Magistrate of Peshawar became inoperative and mere waste paper and the Khan ceased to be answerable to the Courts of the Frontier Province. Instead of realising this and letting the Khan alone the Administration sent down three police officers, one Assistant Superintendent and two Inspectors, to Bombay to help the prosecution. It is impossible to conjecture what help these officers could have given. The charge was abduction and abetment of abduction and the offence was alleged to have been committed in Bombay. It was not denied that the girls had gone to Mardan. What evidence could these Frontier police officers give and how would their evidence be relevant? It was sheer waste of public money and displayed quite an extraordinary and unaccountable zeal in a case with which that Administration had no concern. At Peshawar no lawyer would take up the Khan's case and he had to take counsel from Lahore. The Khan was rightly anxious that the case should be tried at Bombay. When the case did come up in Bombay the Frontier police had nothing further to do with the case. In the Frontier Province there is not such an array of police force even in cases of murder which are quite common, but in a case of abduction which had taken place at Bombay and with which the Bombay police were quite competent to deal no less than three police officers including a European officer, were sent down to watch and help the proceedings.

"We have referred to the zeal displayed in this case as extraordinary and unaccountable Extraordinary it certainly was but not unaccountable, for it seems that the authorities of the Frontier Province had not a good opinion of the Khan. On the 17th February the *Indian Daily News* wrote:—'The Muhammadan community all over India has been watching the Hoti Mardan case with intense anxiety because it was pretty generally known to them that it was a false charge and the failure of the Khan to subscribe to the Islamia College, Peshawar, had a good deal to do with it.' It should be mentioned here that the Khan had been acquitted by the Bombay High Court on the 15th February. What are the facts about this Islamia College business? It is a known fact that Sir George Roos-Keppel, the Chief Commissioner of the Frontier Province, is very keen about the establishment of this College and his object is very laudable. For reasons into which we need not inquire the Khan of Hoti holds a different view on this subject and he has not subscribed to the funds of the College. In April 1911 the Khan received a letter inviting him subscribe to the College. The letter bears no date but the postal marks on the cover are April 5th, Peshawar, and April 6, Hoti. It is signed by Mir Alam Khan, Extra Assistant Commissioner and Revenue Officer, Peshawar, and Maulvi Ghulam Hasan Khan, Sub-Registrar and Honorary Magistrate, Peshawar. The letter is in Urdu and a rough translation will be found in another place. In this letter it is distinctly hinted that the Khan is under a cloud and that this cloud will be removed if he subscribes to the College. Of course there is no suggestion that there is any connection between this matter and the case, but the Khan knew and others knew that he was not in favour with the authorities.

"It must be remembered that so far as we are concerned it is quite immaterial whether the Khan is a rich or a poor man. All men are equal in the eyes of the law and the grievances of every man are entitled to ventilation, if they are of the nature of a public grievance. If therefore, we mention the social or personal position of the Khan it is not with the intention of investing him with an undue importance. But we think that every humane person will be disposed to sympathise with an old man of seventy, almost infirm and suffering from an incurable disease, who is thus harassed without cause and put to heavy expense to defend himself. A man of seventy is nearly at the end of his life and it is not unreasonable to inquire what kind of character he has borne throughout his career. The Khan was never accused of any offence in his life, he belongs to one of the highest families in his district, he has taken measures to ensure the safety of his numerous tenants, Hindu and Muhammadan, and he holds the highest testimonials from numerous officials. He got a certificate from the Viceroy on the 1st January 1877, in recognition of his valuable services in political matters connected with the people of Swat. Sir Lewis Pelley acknowledged his assistanee when he was conferring with the Envoy from Kabul in the same year. Every Commissioner and Assistant Commissioner gave him high credentials. Lieutenant A. H. MacMahon, now Sir Henry McMahon, Foreign Secretary to the Government of India, wrote in the highest terms of the Khan. He said:—'I look upon Khwaja Muhammad as a personal friend, and hope to hear nothing but good of him.' He was made a Khan Bahadur and an Honorary Magistrate. He received complimentary and congratulatory letters from Sir Mackworth Young, Sir Louis Dane (then Chief Secretary to the Punjab Government), and officials of the Frontier Province. He presented a number of horses to Lumsden's Horse when the troop went to South Africa for the Boer War.

"How does it then happen that he lost all this favour? To this only one answer can be found, though it is a most startling answer. In 1901 Major G. Roos-Keppel, Political Officer, Khyber Pass, brought out a book called *A Manual of Pushtu*. Major Roos-Keppel is now Sir George Roos-Keppel. In this book there are lessons on colloquial Pushtu with English translations, enabling the learner to sustain a conversation in Pushtu. To give a local colour local subjects are introduced. And one of the persons mentioned in the course of the different conversations is unmistakably the Khan of Hoti. A little introductory explanation is necessary. The Khan of Hoti is not on good terms with Khan Bahadur Ibrahim Khan, another landholder in Mardan. This was known even to Sir Henry McMahon who in the course of the letter already quoted, wrote:—'The unfortunate faction between him and Ibrahim Khan, Khan Bahadur, still exists, but I am happy to say I was not troubled by it in any way during my time at Mardan, and factional feelings, owing to the admirable self-control of Khwaja Muhammad Khan have not been allowed to work up again.' Now in this Pushtu Manual (pp. 202 and 203) there is high praise of Ibrahim Khan in the fragmentary colloquial sentenees. Immediately below then comes the following:—'That fat man is the Khan's enemy. He has bribed all the Police and Tahsil officials, who make up cases against the Khan.' The Khan of Hoti is a stout man and the reference here is to him. But there are other sentences which do not admit of any doubt or equivocation. On page 213 is the following:—'Whose house is that? It is Khwaja's house, where his father fed guests. He would never give a piece of bread to any one. All the people dislike him very much. He is stout and a miser.' Only one man in the Frontier Province is known as Khwaja and that is Khwaja Muhammad Khan of Hoti. But the identity becomes clear and more unmistakable as we proceed to other passages. On page 217 occur the following passages:—'Who is that fat man? He is the Khan of Hoti. He is owner of ten thousand jaribs of irrigated and fifteen thousand of unirrigated land .... His village is situated on the left bank of the stream. He has two water-mills, two mosques, and three guest-houses. But no one gets any food out of him.' Finally, on page 231:—'Who is that stout Khan? He comes from the Mardan Tahsil. His cultivators call him a great tyrant.' The Khan himself knew nothing of these passages until the book was put in his hands by a European in Bombay while the trial was going on.

"Here again of course there is no connection between the book and the case, but it is not difficult to imagine what an amount of prejudice the foregoing passages must have created against the Khan. Every officer in the Province has to read this book and every officer must be believing what is set down against the Khan of Hoti. Sir George Roos-Keppel did not even know the Khan when the book was written. And of course he is safe from the law of libel in his own Province. But the effect that these passages have produced is that the Khan has advertised his property for sale and has decided to leave the home of his ancestors and pass the few years of life left to him in peace somewhere in the Punjab."

The case against the Khan of Hoti.

14. The *Akhbar-i-'Am* (Lahore), of the 16th March 1912, publishes an article headed "The misfortune of the Nawab of Hoti." The paper deeply regrets that a highly-placed man like the Khan should be disgraced in a heartless manner, and that no member of the "National" Islamic press

should have the courage to protest against this. Does the business of these papers, it enquires, consist only in making a Hindu-Muhammadan question of "everything"? They consider it lawful to express annoyance with Government in support of the Turks and Persians, but had the Khan no claims upon them? The Editor then goes on to say that if the rigour with which the Khan of Hoti has been treated is not noticed betimes, and if the entire press does not exert itself to prevent its repetition, the existence of (Indian) papers must be held as serving no useful purpose. The question affects Government and its administration; while it is on no account the desire of the latter that any of its subjects should suffer undeserved hardships. It is, besides, impossible to wink at the manner in which, according to the Bombay High Court, the case against the Khan was got up. That person fell a prey to gross high-handedness. If this is lawful, God alone can protect the *izzat* of the ruled. In the other event, however, the matter ought to be looked into, and an explanation called for from those who have, in spite of the fact that they are Government officers, been guilty of the above high-handedness. It does not matter whether the officer concerned is a District Magistrate, a Chief Commissioner, or a Lieutenant-Governor. It is permissible to raise an objection if the Viceroy himself does anything improper or unlawful. "This is the basal principle underlying the blessings of the British Government." The Frontier Province is undoubtedly non-regulation, but this does not necessarily mean that no respectable subject can be free from care there. The case is a very serious one and the paper will endeavour to discharge its duty (in connection with the same). It will show that the troubles of the Khan of Hoti were not accidental but the result of premeditation.

*(d)—Education.*

A complaint.

15. The *Hindustan* (Lahore), of the 15th March 1912, publishes a communication headed "Attack on ancient Hindu civilisation in the Government *History of India*." The writer, one Har Parshad Bhatnagar, of Ferozepore, regrets that Thomson's *History of India*, which is used as a text-book in public schools, should contain highly unfair attacks on the religious tenets of Hindus. Continuing, he states that the following occurs on page 13 of the book :—"The ancient Aryas used to eat flesh, that of the ox being specially eaten at sacrificial feasts." After remarking that the statements constitute a gross insult to Hindu susceptibilities, he quotes an extract from page 14 of the same publication. The quotation refers to the contents of the Atharva Veda and the Yajur Veda; and says that extremely dark ideas were entertained during the ancient Hindu times. Commenting on the same the writer complains that Hindu children are told in Government publications that their forefathers used to eat beef. The Punjab Hindu Sabha, he adds, should submit a representation to Government against the book in question, and should know no rest till the aforesaid shameful statements have been expunged.

The proposed Dacca University.

16. The *Afghan* (Peshawar), of the 12th (received on the 20th) March 1912, publishes a communication from "A contented and loyal Muhammadan." The writer says that all his thoughtful co-religionists should seriously ponder over the speech made by the Viceroy "behind a *pardah*" on the 31st January last before a deputation of Eastern Bengal Musalmans. It would appear, he adds, that Lord Hardinge wishes to permanently introduce the element of secrecy into the Indian administration; while the success achieved by him in having the Partition of Bengal annulled is naturally calculated to encourage him in the matter. Besides, His Excellency has spent the larger part of his life in the Foreign Office, in which the fates of countries and nations are decided in a secret manner. The correspondent further remarks that the Muhammadans of East Bengal requested the Viceroy to take note of the serious injury inflicted on them by the annulment of the Partition. The only reply, however, that Lord Hardinge could return to their various grievances was that a Government University would be established at Dacca. It was also undoubtedly remarked by him that Government fully abided by its promises to the Muslim

community; but it would have been better not to have referred to these pledges, seeing that he has most heartlessly broken the word of Lord Minto's Government to the Prophet's followers in respect of their rights and the Partition of Bengal. Did the loyal and contented Muhammadans of Bengal deserve that all the promises made to them in the past should be scattered to the winds? There would be nothing surprising in their exclaiming with the poet:—

"If any one had made false promises to you after your (own) manner,

"Say honestly yourself, whether you would have reposed trust (in him)."

The writer then contends that the proposed Dacca University, which, like other similar Universities, will be conducted on non-sectarian (*lit.* impartial) lines, can confer no benefit on the Muhammadans of East Bengal.

Discussing the Viceroy's recent speech at the Convocation of the Calcutta University, the *Observer* (Lahore), of the 20th instant, remarks that it is evident that, in matters educational, India is standing on the threshold of a new era. The establishment of the Dacca University and of the Hindu and Muslim Universities on Oxford and Cambridge lines is, says this paper, likely to "exert the profoundest influence on the educational ideals of the people and the general advance of the country."

The Gurukula.

17. The *Indar* (Lahore), of the 8th March 1912, publishes an article headed "Preaching of the Vedas and sober reflection—X." The paper says that an American lawyer named Phelps writes that Muhammadan and Christian missionaries have prejudiced Government against the Gurukula. His words, however, not only reflect upon Government, but are also likely to strain the relations between Aryas and their Muslim and Christian neighbours. No follower of Islam could have advised the Governor of the Gurukula to publish an account of the bloody French Revolution. Again, it could not have been at the instance of any Christian Missionary that a life of Napeolon was issued from the above institution. Nor was it essential for Government to have enjoyed the services of Muhammadan Maulvis and Christian missionaries in order to obtain reports about political offenders having been sheltered at the Gurukula, or about the authorities and students of that seminary having fought with the Police at different places. It is, therefore, nothing short of murdering justice to charge the Maulvis and missionaries referred to with having prejudiced Government against the Gurukula. The *Indar* then goes on to say that the end of the Patiala sedition case was that the Aryas implicated filed an apology, and were turned out of the State. As was said at the time, adds the paper, it is not known why Lala Munshi Ram made the accused tender an apology instead of letting it be definitely decided whether the charge against them was false or true. It was, besides, a gross mistake on his part, in the absence of such a decision, to appoint several of them to offices of responsibility in the Gurukula. After stating that they are still there, the paper remarks that it is absurd to afford an asylum to such men and still to complain of Government being suspicious of the Gurukula. The authorities of the Gurukula themselves commit mistakes calculated to strain the relations between that institution and the powers that be. Mr. Phelps states that it had been falsely reported to a certain magistrate that military drill was maintained in the Gurukula, and that it is such unfounded reports that have prejudiced Government against the academy in question. If, however, it has been reported that military drill is taught at the Gurukula this report is not unsupported by facts; while Lala Munshi Ram himself has admitted its truth. The supplement of ten pages circulated by him last year with the *Parkash*, of Lahore, contained a letter from a Kasauli Arya to the effect that a certain person possessed two photographs of (some) students of the Gurukula riding horses with

naked swords in their hands. The Lala explained that two years previously eight students used to learn riding; that they had been provided with Jodhpur breeches and small coats; that this was an open secret; and that he had never seen any student ride a horse with a sword in his hand. He added, however, that, in addition to a gun and a revolver, he kept a sword under a license; that these weapons generally remained in the custody of—; and that this man might have placed the sword in the hands of (some) students and then photographed them. In other words, he admits that the students of the Gurukula were provided with military uniforms, and that they were also taught riding. As to the photographs referred to, which have been seen by the Editor also, one of them displays several students in military uniform and with naked swords. It also contains their drill instructor, Arjan Singh, who is said to have been a dismissed sepoy. He was a dead shot and an expert swordsman, and taught the students how to perform different sword and shooting feats. One of the pictures displays him in the act of teaching a certain feat of swordsmanship to his pupils. Lala Munshi Ram considered his services highly necessary and was unwilling to part with him. Arjan Singh left the Gurukula of his own accord. As to the Lala's explanation that the students might have had a sword placed in their hands, it is absurd in the extreme. The photograph represents no "ordinary position," but shows a dense jungle in which the students are seen working under Arjan Singh on horses and in military uniforms. Again, if the Editor remembers aright, it displays not one but four swords. From whom and where were the extra swords borrowed, and where was the license for them? If the Governor and other authorities of the Gurukula wish that no misunderstanding about them should be caused in the mind of Government "their account should be quite clear." It is not only short-sighted, but palpably hypocritical on their part to lay their own wrongdoings at the door of others, and to represent the latter as the enemies of the Gurukula with a view to inflaming the (Arya) public against them. Their conduct in having military drill taught to the students is tantamount to supplying material for Government to regard the Gurukula with suspicion. The *Indar* then goes on to say that Mr. Phelps has been told that, as Muhammadans and Christians form the bulk of the Secret Police and are bitter enemies of the Arya Samaj, they make false reports to Government about the Gurukula. It is not, however, unlikely that reports received by Government about the Gurukula are made by the Secret Police maintained by that institution itself. Lala Munshi Ram states in his book "The Arya Samaj and its Detractors" (page 111, volume II), that, on one occasion, a Deputy Collector visited the Gurukula, representing himself as a lawyer; and that he had come to know of this beforehand through "our own Secret Police," who are not less clever and wide-awake than the force employed by Government.

### *(h)—Miscellaneous.*

Punjab Finances.

18. The following is from the *Tribune* (Lahore), of 17th March 1912:—

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"We venture to offer a few remarks on the principles underlying the budget. Sir Fleetwood Wilson called his budget the other day a 'no change' budget. The Hon'ble Mr. Mant calls his budget a prosperity budget. The result is astonishing and even puzzling. At any rate it is puzzling to those who are uninitiated into the mysteries of budget manipulation. Sir Fleetwood Wilson called his budget a 'no change' budget because he estimated revenue and expenditure to balance almost exactly at £79½ millons, although in the purely Imperial section he provided for an approximate surplus of £1½ millions, while this surplus, as explained by the Hon'ble Mr. Gokhale, should have been shown at four millions sterling. In the Punjab, however, the Hon'ble Mr. Mant estimates for a revenue of Rs. 420·13 lakhs and for an expenditure of Rs. 449·37 lakhs, showing a deficit of Rs. 29·24 lakhs, and yet calls his budget a prosperity budget. Not that we question the correctness of budgeting for a normal year and presuming that the finances would be prosperous. But it seems to us that to budget for a deficit and say that the finances are prosperous is a contradiction in terms. The Hon'ble Finance Secretary is careful enough to explain in his printed memorandum his estimate of the financial position. In his estimates of revenue and

expenditure he distinguishes the normal and recurring from the abnormal and non-recurring. In the latter category he includes under revenue high collections of land revenue arrears amounting to Rs. 5·50 lakhs and receipts from sales of Government lands amounting to Rs. 16·40 lakhs (*i.e.*, the Provincial share of the year's estimate). Under expenditure he combines the special grant of 34 lakhs, the allotments for the Veterinary College buildings, the proposed Secretariat buildings, the new bridges, the wheat elevator and some other works which are not of a pressing nature and deducts in all a round sum of Rs. 50 lakhs. After making these deductions he tells us that we obtain a normal revenue of Rs. 398·23 lakhs and a normal expenditure of Rs. 399·37 lakhs and that the small deficit of Rs. 1·14 lakhs is a fleabite and may be regarded with equanimity 'in view of the large receipts from land sales that are practically certain to accrue in the next few years.' This is a somewhat strange position for a Finance authority to assume. We have it from him in one and the same breath that the sales of Government estates should not enter into calculation in counting revenue, but that the sale proceeds should be drawn upon in order to wipe out the deficit. However, this is the first time we hear that when the Government suspends the collection of revenue in a bad year it does so in the belief that it should not take the collection of arrears into account in the next year. Surely the Finance Member cannot regard the collection of arrears in the nature of an opium windfall.

"As regards expenditure we do not blame the Punjab Government for imitating the imperial method of employing its surplus in a year of plenty for non-recurring purposes. The Government finds itself rich beyond its needs and desires and spends its money like a prodigal on schemes which appeal to its fancy. It does not occur to it that with the same money can be created a provincial reserve ultimately to be better and more usefully employed on schemes requiring recurring expenditure spread over a number of years. While favouring the inception of huge schemes by fits and starts whenever it finds itself burdened with an inconveniently large surplus, we find that it sets its face firmly against incurring recurring liabilities. 'The financial problem confronting the province is not,' says the Hon'ble Mr. Mant, 'how to make both ends meet in the near future, but how to prevent the growth of recurring expenditure from receipts which should be treated as capital. If heavy recurring liabilities are undertaken on the strength of these receipts, the province will find difficulty in meeting its annual charges a few years hence. It is desirable that the abnormal and transient revenue from land sales should be devoted to non-recurring, and, if possible, remunerative expenditure. The purchase or construction of residences for Government officials affords one avenue for expenditure of this kind as it will be recouped by receipts from rent or by the avoidance of house-rent allowances. Another and wider avenue may be opened out by the plantation of new forests in irrigated State lands. The experience derived from the Changa Manga forest has shown that a considerable revenue can be obtained from such plantations, and any measure that will supplement the diminishing supply of firewood will be of material benefit to the people. The possibilities of expenditure in these two directions are under investigation.' These schemes may have their uses, but they are altogether of a class which should be included in the ordinary programmes of the two departments concerned. When schemes of greater utility are languishing for funds, it is astonishing to find the Government overlooking the primary object of making the people more efficient and better able to earn so as to contribute more largely to the public funds. Apparently it is the provision of palatial residences for officials and the saving of rent-bills that appeals to its imagination. The creation of new forests is doubtless a better scheme and has its advantages, although it is best left to the department to be dealt with in the ordinary course. Both these schemes are commercial in their aspect, and notwithstanding their productivity cannot be regarded as ideal forms of investment. The soundness or otherwise of these investments should be tested by raising the question whether the Government would raise a loan either for erecting official residences thereby to earn house-rent, or for creating new forests to add to the fuel reserve."

Pension for Shamas-ul-Ulemas and Mahamahopadhyas.

19. Writing under the heading "Pecuniary grants with literary titles," the *Paisa Akhbar* (Lahore), of the 19th March 1911, remarks that one of the boons announced at the Delhi Darbar was that a pecuniary grant would be made to Shamas-ul-Ulemas and Mahamahopadhyas. The announcement was enthusiastically welcomed by educated Indians, but it has caused them great disappointment to learn that the grant has been fixed at the exceedingly small sum of Rs. 100 a year. The niggardliness displayed by Government has defeated the object of the Royal announcement referred to, while it is likely to lower the value of the titles of Shamas-ul-Ulema and Mahamahopadhyas in the estimation of the public.

The Frontier Province.

20. The *Punjab Advocate* (Mianwali), of the 14th March 1912, publishes a leader headed "A memorial from the Frontier people to the Viceroy of India." The paper has been gratified to learn that some leading and patriotic residents of Dera

Ismail Khan have prepared a memorial to pray Lord Hardinge to reunite the Frontier Province with the Punjab. There has also been issued a leaflet to the effect that the Frontier Province should be amalgamated with the Punjab and that the Hon'ble Sir George Roos-Keppel should be appointed Governor of the whole. The latter suggestion, however, which is dictated by motives of flattery, is a ridiculous one. The paper then goes on to say that the memorial will be certain to offend the people of Peshawar, who have now a most enjoyable time. They are not likely to submit a similar representation; but it should be the duty of other districts to hold meetings to try to have themselves reunited with the Punjab.

The *Zamindar* newspaper.

21. The following is from the *Zamindar* (Lahore), of the 14th March 1912 :—

"*Open letter from the Editor of the 'Zamindar' to His Honour the Lieutenant-Governor of the Punjab.*

"Sir,

"Permit me, in justice to myself and to the views of the innumerable readers of the *Zamindar* whose united sentiments it has the honour of expressing, to approach Your Honour on a subject which just now is deeply exercising me, affecting as it does the existence of the *Zamindar* as the voice of Muslim India.

"For some time past the rumour had been gaining ground that the authorities contemplated taking repressive measures against the *Zamindar*. These rumours emanated from persons who had reasons to be dissatisfied with the *Zamindar* as the exponent of the views they did not relish, not because those views were derogatory to the true interests of the State, but because they were instrumental in putting them down from the high pedestals to which they had very little title. These persons were either journalists, whose professional jealousy could ill-brook the phenomenal progress of a rival paper or certain so-called leaders of the community whose doings had been fully criticised in its columns. I accordingly considered myself justified in ascribing these rumours to the personal wish of my detractors who have been plotting for some time past against the *Zamindar* by misrepresenting its aims and objects to some of the Government officials; and as my faith in Your Honour as the impartial judge of my conduct as a publicist, should such rumours prove to be true, was firm and unshaken, I treated them with silent contempt. The other day, however, in the course of a conversation with one of Your Honour's officers, I was painfully surprised to learn that the *Zamindar* was looked upon, at least by that officer, as 'objectionable in every way.' When I asked him in what way the paper was open to objection he did not, and I presume he could not, explain why it was objectionable. Instead of enlightening me on this head the officer gave me to understand that I should hear about it 'in a day or two.' Now these are words of ominous import, and the only construction that I can put upon them is that those who wish ill to the *Zamindar* have at last succeeded in poisoning the minds of the authorities against it and the veritable sword of Damocles is going shortly to descend upon its devoted head.

"Your Honour will be pleased to remember that a few days before the Coronation Durbar I had the honour of waiting upon Your Honour at Delhi. In the personal interview granted to me, Your Honour was pleased to express your entire satisfaction with the *Zamindar* and you were also pleased to graciously mark your appreciation of the services which it had been doing to the community. Since then barely three months have elapsed, and if the paper is regarded by Your Honour's officials as 'in every way objectionable' the change in its attitude must have occurred during this period. Now I respectfully submit that nothing in this period has appeared in the columns of the *Zamindar* which even by dint of distorted translations and gross misinterpretations might be construed into a violation of the laws that govern His Imperial Majesty's Indian subjects. It is true that some of Your Honour's officials so far forget the obligations that have been imposed upon them as the guardians of the peoples' rights, as to believe in any cock-and-bull story that an admittedly interested party tells them, without verifying it for themselves. One of such officials for instance horrified me by declaring that I had published the blasphemy that the Holy Bible should be consigned to the flames. But I refuse to believe that Your Honour's just and enlightened Government which derives its moral sanctions from the glorious traditions of British equity and liberty will take a person to task for an offence which he never even dreamt of committing, especially when that individual has dedicated the whole of his life to the one great object of upholding British supremacy in India and bringing about a rapproachment between Great Britain and the Islamic world. In this connection I beg leave to refer Your Honour to the correspondence which has lately passed between me and a Turkish member of Parliament and translation of which I had the honour of submitting to Your Honour the other day.

"Passing in review the back numbers of the *Zamindar* since the appearance of its daily edition I find that the topics discussed resolve themselves into four main heads :—

(1) Italian and Russian atrocities in Tripoli and northern Persia;

(2) Muslim revival in India as a factor of British Imperialism;

(3) Criticism of the so-called leaders of the Muslim community;

(4) Hindu-Muslim union.

"My misfortune is that I deal with these subjects in a language the niceties of which only a scholar of Your Honour's calibre can properly appreciate. It is very easy, therefore, for tale-bearers to poison the minds of English Magistrates and other powerful officials by mischievous interpretations of detached extracts from the *Zamindar* with utter disregard of context. Papers conducted in English do not run the risk of being blackguarded in this infamous manner by interested sycophants. It is Urdu journals alone that have to suffer for giving expression to sentiments which would be an acquisition to literature of a most healthy and invigorating character if only their garb had been English.

"But I am digressing.

"I must confess that I have inveighed in very strong language indeed against the Italian brigandage and Muscovite cruelty, and in doing so I have simply given vent to the universal feeling of indignant resentment pervading the entire Muslim community of India; but I leave it for Your Honour to judge whether the Urdu language in spite of its progressive elasticity and rich phraseology can possibly approach in its denunciation of Italy and Russia anything so transcendently eloquent as has been and is being written by noble-minded Englishmen against those two 'civilized' powers. Those who are in the habit of adversely criticising my treatment of Italy's conduct in Tripoli and Russia's behaviour in northern Persia do not remember that I owe my allegiance to His Most Gracious Majesty Emperor George V (May he live long!) and not to the potentates of Italy and Russia. It is moreover pointed out by these critics, who are constantly bearing tales against the *Zamindar* to Magistrates and officers of the C. I. D., that my writings are creating dangerous unrest among the Musalman population. This allegation is as base as it is unreal. I challenge anybody to prove that a single Musalman has in consequence of reading the *Zamindar* wavered in his allegiance to our beloved Emperor. Hundreds of unsolicited letters that I have received from time to time from my readers declare in emphatic and unmistakeable language that the *Zamindar* has brought home to them the ideas of true loyalty and devotion as they had never known them before. Fear of prolixity prevents me from incorporating in this representation extracts from these letters, in order to prove my statement; and I am therefore sending all this correspondence in original to the Inspector-General, C. I D., to see for himself what effect the *Zamindar* is producing upon the mind of its readers in all parts of India.

II.—"It is my firm conviction, and I have received it as a heritage from my *alma mater* the great M. A.-O. College at Aligarh, that British rule is indispensable to the healthy growth of India as a factor in the assemblage of nations. It is also my belief that although it is essential to the progress of India that Musalmans should keep pace with Hindus in the onward march, it is none the less essential to the existence of Musalmans as an independent community that they should preserve all their communal characteristics intact so as to obviate the risk of being merged in an overwhelming majority, and accordingly it is necessary that while reposing implicit confidence in Providence and their independent exertions for self-improvement, they should trust the Government to do the rest for them. Keeping these broad principles constantly in view I am devoting my life to the accomplishment of this great object, *viz.*, the moral, social and industrial regeneration of my co-religionists; and if I, and with me the majority of my Indian brethren in faith advert to ultra-Indian Islamic politics, our object is no more than this that in the never-to-be-forgotten words of Lord Curzon, England, the proverbial protector of the weak and oppressed, should hold out an occasional umbrella against the hailstones of ultimatums that rain upon the Muslim States at forty-eight hours interval. I fail to see eye to eye with my critics who are of opinion that we should not raise our voice in defence of Turkey or Persia, even if we see them lying in a mangled heap before us. I would not be true to myself as a Muselman, and true to my numerous constituents as a journalist, nor would I be loyal to the Government to whom I think it my duty to represent the true state of Muslim feeling, if I failed to give expression to the central truth that Musalmans all the world over cannot but share one another's joys and sorrows. I submit that it is not objectionable to give expression to the natural with that Turkey and Persia ought not to be spoliated by a European power or a combination of European powers, and I am sure Your Honour will receive these remarks in the sense in which they are offered.

III.—"Some of the self-styled leaders of the Muslim community were weighed in the balance and found wanting. They sacrified communal interests to ideas of personal aggrandisement, and consequently the *Zamindar*, voicing as it does the sentiments of the community,

asked them in the name of the people either to mend their ways or to vacate their self-appropriated places for men who know their duty towards the Muslim public as well as towards the Government. This was naturally resented by the 'leaders' who could not be expected to give up without a struggle the power that they had acquired before the revivalistic tendencies had set in. They are chafing at the campaign of reform started by the *Zamindar*, and I am beholden among other causes to some of these gentry for the fix in which I find myself at present. But surely Your Honour will be the last person to deny to a well-meaning publicist the right of criticising the actions of a person or persons if such actions affect the interests of the community and from an Imperial point of view the interests of the Government as well. There is no reason therefore that the *Zamindar* should be looked upon as 'objectionable in every way' if one of its 'misdeeds' constitutes the exposing of bogus leaders.

IV.—"It is one of the strange ironies of the Coronation Darbar that some of the self-styled representatives of public opinion should twit the Editor of the *Zamindar* with his efforts to promote an *entente* between the two communities by inaugurating cordial relations with Hindu journalists. I was under the impression that after the noble sentiments to which expression was given by our beloved Emperor as to the desirability of Hindus and Musalmans living side by side in mutual harmony and good-will very few would have the hardihood to jeopardise the true interests of the country by perpetuating the differences which were responsible for the notorious Hindu-Muhammadan aloofness. Hence I have been doing my level-best to promote good relations between the two communities by example and precept, and if certain scurvy politicians, for motives of their own, add this item to the catalogue of my sins I am sure that Your Honour's true statesmanship will prove my expiation.

"In conclusion I respectfully beg to assure Your Honour that the most critical perusal of the *Zamindar* by unbiassed person will fail to detect anything that is objectionable in the sense in which this word is censoriously used. On the other hand it will be found abounding in sentiments that breathe intense love and devotion to the British Crown. If, notwithstanding all this, Your Honour's officials persist in regarding it as 'in every way objectionable' it is the misfortune of the Muslim community. These officials may, for ought I know, have recommended the gagging of the *Zamindar*, and I may 'in a day or two' hear that it has been decided that I should deposit a deterrant security. I wish such an eventuality may not come to pass, for such a decision would be tantamount to condemning one unheard, and though my personal esteem for Your Honour's Government will remain unimpaired it is hard to contemplate that the Musalmans in general and the readers of the *Zamindar* in particular should be given an opportunity of harbouring the impression that the *Zamindar* had to pay the penalty of offending disappointed rivals and disconcerted leaders who are adepts in the arts of stabbing in the dark.

"I sincerely hope that Your Honour's firm hand, guided by your well-known love of justice, will prevent your officers from cherishing uncharitable sentiments towards the *Zamindar* and from suppressing the dawning conviction that Musalmans have a right to live with honour and freedom under the glorious flag of England. Long live the Emperor!"

The paper also publishes an Urdu translation of the letter.

One M. Salim, of Lahore, writing to the *Zamindar* (Lahore), of the 12th March 1912, enquires whether there is any Muhammadan who did not feel sorry and indignant on perusing the foregoing note and was not led to exclaim "Save me from my friends!" He further asks whether the "friends" of the *Zamindar* will prove successful in ending its days and, along with it, the twenty thousand Muhammadans who regard it as "Islamic and spiritual food;" and whether this food, which breathes new life into dead bodies, will be snatched out of "our" mouth. Will the paper, which constitutes the only means of saving Muhammadans from destruction, renders true services to Islam, lays the real needs of the (Muhammadan) community before Government, and teaches true loyalty to the throne, cease to exist because of certain Musalmans who cannot tolerate "our" very existence? If this comes to pass it must be concluded that "we" possess no sense of shame and do not wish to lead an honourable life. The death of the *Zamindar* will mean triumph for those traitors to the (Muhammadan) community who have already caused it considerable injury by acting up to their personal views; while it will again plunge poor Musalmans into the darkness from which they had begun to emerge through the instrumentality of that paper. The writer's suggestion to avert the threatened calamity is that, before security is demanded from the *Zamindar*, nay, "from us," "we five thousand subscribers" should each procure one more subscriber and have his subscription paid into the paper's office; so that the

demand for security may at once be complied with and the circulation of the paper may also be increased. Next he urges the subscribers to adopt his suggestion without loss of time, so that their activity may silence the *Zamindar's* opponents (*lit.* our friends) for the future. In conclusion, he advises the remittance of Re. 1-2-0 as subscription from one subscriber.

The *Zamindar* (Lahore), of the 16th March 1912, publishes two letters under the heading "Ardour of Sympathy." One of the writers—Mirza Ghulam Mohy-ud-Din, Book-binder, Sutar Mandi, Lahore—makes remarks similar to those expressed by M. Salim, and adds that, although he is a poor man, he has not the least hesitation in laying down even his life in the service of his community. He wishes that his worthless life could prove of use to Zafar Ali or any one else feeling for his co-religionists. In conclusion, he states that the Muhammadan public is anxious that a meeting should be held in connection with the demand of security from the *Zamindar*, so that "this national affair" may be laid before Musalmans and they may act up to the resolutions adopted at the meeting.

The other correspondent—one Nur-ud-din—praises the *Zamindar* and goes on to remark that it creates "a correct political taste" in Muslim youths; that Muhammadans cannot dispense with it; and that this is why not a few of them have recently told him that it is the duty of the community to find any security that may be demanded from the paper.

Security from the *Zamindar*.

22. The *Zamindar* (Lahore), of the 17th March 1912, publishes an article headed "Appreciation of poetry by the denizens of the region above, or security from the *Zamindar*. Do not fear as you are one of the faithful." The Editor begins by quoting an extract in which the late Sir Syed Ahmad Khan says that "we" should spread the education received by "us in these civilised countries" among the people of "our" own country and race; that the task is undoubtedly beset with great difficulties; that "we" have, among other things, to face opposition from those narrow-minded members of the ruling race who cannot tolerate an improvement in "our" social and political condition; but that "we" should look to "our" own and "our" community's good, and should most patiently endure the troubles and difficulties that may befall "us." Continuing, he remarks that the *Zamindar* has always praised the British Government, and that he has done his best, in both prose and verse, to make Muhammadans entertain feelings of true love for the Crown. He did this without much thought of winning praise or reward, still he had the idea that he would at least be allowed to profit by those first rights of humanity, which are enjoyed by the subjects of every Government however, uncivilised it may be; and that he would be permitted to lead a life of that liberty and peace which are among the proud characteristics of England and of which she is never tired of singing. It is, however, idle to hope in these days, which are time of troubles and calamities for Islam, that "we" can, in spite of being Muhammadans, escape misfortune. "Our" reward for publishing odes in praise of the King Emperor and His Majesty's Government has been that "we" have been called to furnish security. Next the Editor reproduces two orders by the District Magistrate, Lahore, demanding securities in respect of the weekly and daily editions of the *Zamindar*. He also transcribes his reply to the said officer, in which he contends that the order regarding the weekly *Zamindar* goes against section 4 (1) of the Press Act. As to the order about the daily edition of his paper, he can make no reply to it until he has consulted his readers in the matter. He then goes on to say that he undoubtedly told the Deputy Commissioner that the daily *Zamindar* would confine itself to the (Turco-Italian) War and connected things. The compact was observed up to the 21st December last, but he changed the character of the paper with effect from the 1st idem (*sic.*). His chief reason for the change was that Maulvi Inshaulla, who also was allowed to bring out a daily edition of the *Watan* on the aforesaid understanding, had been publishing, for months previously, articles having no concern with the war. And as the Maulvi sees the Deputy Commissioner and the Additional District

Magistrate more frequently than the Editor, the last named was right in thinking that he (the Maulvi) must have obtained permission to publish the writings referred to. He cannot, therefore, agree with the Deputy Commissioner that the daily *Zamindar* should be required to furnish security on the ground only of its not having abided by the compact made with the said officer. If it is just to make the demand for this reason alone, the *Watan* should be the first paper to be called upon to deposit security. He then goes on to say that he is at a loss to understand how his tone, which is considered simply "objectionable" in regard to the daily *Zamindar*, becomes "exceedingly immoderate and objectionable" in his weekly paper, which is only a collection of the articles appearing in the daily edition.

The supersession of Dewan Narendra Nath.

23. The following is from the *Tribune* (Lahore), of 20th March 1912 :—

"The news that in selecting for appointment to officiate as Commissioner in the place of Colonel Parsons and Mr. Maynard the claims of Dewan Bahadur Narendra Nath have been overlooked has been received with regret and disappointment throughout the Province. Personally the Dewan Sahib is held in high esteem by all classes of his countrymen and there is naturally great sympathy with him in the very awkward predicament in which he finds himself placed by his supersession by his juniors in both service and rank. But apart from his personality, the action of the Local Government is taken exception to on broad grounds of policy. The Dewan Bahadur is a high-caste Brahman of aristocratic birth, he is one of the most distinguished graduates that the Punjab University has produced; his intellectual equipment is of a high order, and his official record is very high. When he was selected last year to officiate as Commissioner the appointment was received with great approbation by all Indians as indicating the desire of Government to carry out the wishes of Queen Victoria as expressed in the Proclamation of 1858 and repeated half a century later by King Edward VII, and again reiterated and reaffirmed only last year by the King Emperor by selecting Indians for high offices of trust and responsibility. The fact that he has now been superseded will go a long way to neutralise the pleasure then felt. The feeling throughout the Province is that the just claims of an Indian officer of recognised ability and admitted integrity have been passed over. It is felt everywhere that there can be no hope of an Indian rising to any of the high posts in the executive line when such an admittedly able officer as Dewan Bahadur Narendra Nath has been passed over. In Bombay, Madras and Bengal Indians have been selected for appointment to the Executive Councils, and in the Executive Council of the Viceroy himself a place has been found for an Indian. In the Council of the Secretary of State for India also room has been found for two Indian members. In the Punjab there is no Executive Council, and there is indeed no likelihood of one being established in the near future. But the people had begun to think that they would have ere long an Indian Commissioner. Their disappointment will be very keen indeed if it turns out that the expectation in question is not likely to be realised. If the claims of Dewan Narendra Nath are passed over now, there will be no occasion for the appointment of another Indian as Commissioner for several years to come. And what guarantee is there that even if such an occasion does arise, the claims of an Indian will fare any better than on the present occasion?"

Decadence of public life.

24. The *Tribune* (Lahore), publishes the following contributed article in its issue of 21st March 1912 :—

"No one who loves his country at all can help rejoicing that at last the consciousness of something wrong with the public life of the country is slowly dawning upon the thinking minds of the nation. Thanks to a note of alarm sounded by the *Indu Prakash*, of Bombay, the matter seems to have roused attention all over the country, and the leading papers have taken it up in a spirit of deep concern. Nothing can be of deeper concern to a people situated as we are, than 'the decadence of public life' which, if true, necessarily involves a falling off in the standard of public morality. A healthy public life is one of the elemental necessities of modern times. No Government, however representative and benevolent, can alone, and fully, satisfy the needs of the body politic, much less a Government which from the very necessity of its situation is only just beginning to introduce the element of representation in its Legislative and Executive Councils. Even fully self-governed countries like England and Germany cannot solely depend upon their Governments alone for the culture and the strengthening of the morality of the nation and the introduction and the maintenance of forces which contribute to national progress. *A fortiori*, a much more vigorous public life is needed in countries like India, where the duties and functions of Government are vested in a body of Crown servants who are foreign in religion, sentiments and modes of life to the vast bulk of the population governed. With the best of intentions they cannot do everything, nor

are they anxious or even competent to do everything. They cannot, for example, without incurring the risk of being misunderstood meddle with the religious and social ideas and practices of the people. In the task of administering laws framed and made in the spirit of the West at every step they meet a volume of prejudices and sentiments which stand as an adamantine wall between the life to which they have been accustomed in their island home and life as it is led and practised in India. At every step in the performance of their executive, administrative, legislative and judicial functions, they need the help of Indians who are not only able and willing to give them advice but who possess a sufficiently strong personality as well as honesty of purpose to give them sound and correct advice. No human institution can be self-sufficient. However strong and efficient in the discharge of its obligations most of the Government strength must eventually depend on the strength of those who are in a position to give it a timely warning against mistakes or who can prevent it from falling into errors or becoming a victim of weaknesses inherent in human nature. * * * Public life outside official circles means one of two things, co-operation for common purposes and the creation and development of a sound independent public opinion which may effectively control the official mind and will, whenever the latter be disposed to go wrong. This neither means hostility to established authority nor subservience to it. What it is needed is that it should not be corrupt and self-seeking; that it should neither indulge in hysterics against the Government, nor be a mere shadow of the latter; that to be effective it should be sufficiently bold and courageous, though respectful and constitutional; that the measure of its strength should be the purity of its moving springs and the thorough disinterestedness of its motives; that it should seek its reward in the consciousness of having done its duty and not in the extent of the benefits which it brings in the shape of honours and privileges."

After discussing at some length the bad points of present-day public men, and the mistakes of Government and the people who elevate them to public prominence, the paper continues :—

"Public life brings with it public honours. They are of two kinds. Honours conferred by Government and honours conferred by the public. The Government confers honours for reasons of its own which may not in all cases commend themselves to the public. What we, however, find is that after obtaining Government honours the recipients try hard, by hook or crook, to have the seal of public approval put upon their career. The public, whether out of fear of official displeasure or for some other reason, forsake their tried servants, throw them into the background and let those bask in the sunshine whose sole claim to their confidence is the possession of official honours and titles. The public services of a non-official public man can be estimated in several ways :—

(1) By the amount of time he has been giving to the study of public questions and the solution of public problems.

(2) By active service such as in the cause of education or in the municipality or in the relief of public distress or otherwise by pen or by tongue.

(3) By the amount of money he has been spending in the public interest.

(4) By the risk he has been running by espousing the public cause, and so on.

"The purity of public life can never be maintained in a country or Province or city where public honours are conferred regardless of the above tests.

* * * * *

"All communities possess a number of people who know how to play their cards skilfully, blow their trumpet or have it blown by others. These persons manage to bring themselves to the front in every phase of public activity. Brass does pay to great extent in human affairs but then the building up of a national life is a very serious thing to be allowed to be trifled with. National life must be guided by people who devote time and labour to the study of national requirements. The fact that a man has won a Rai Bahadurship or has succeeded in his business or profession is not necessarily a qualification for leadership in national affairs. The latter can only be entrusted to tried and faithful captains who have stood fire, who have shown what sacrifice is, and who have not flinched when misrepresented and calumniated. The second defect in our public life which requires immediate looking after, is the inordinate desire of some people of leading every possible department of public life and that of gathering all the strings of public life into their own hands. For example there are certain people who want to lead every movement, whether it is industrial, educational, intellectual, moral, religious, &c., regardless of their fitness for them and regardless of the time at their disposal. There are men who never refuse any office yet never attend to the duties of any. There are others who want the sweets of every office without either the patience or the ability to put up with its bitters too. With some the prevailing notion seems to be that

holding office in different societies and corporations adds to their dignity and influence, specially so if the society or association is in every way official or semi-official and the membership of which affords opportunities of mixing with and pleasing high officials. There are many of people who seek the membership of Associations, Universities, Public Libraries, &c., for these very reasons, to say nothing of Municipal Committees and Legislative Councils. These are all unhealthy signs which demoralise public life and debase public ideas; what we want in public life is a sense of fitness, a sense of proportion, a sense of discipline, a sense of self-control and, last but not least, a fair and honest division of labour."

C. STEAD,

LAHORE: } *Assistant to the Deputy Inspector General of Police,*
*The 23rd March* 1912. } *Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—27·3·12—238—107—H. L. S.

[ Confidential. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
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| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
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| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
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| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
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| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
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| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 30TH MARCH 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Turco-Italian War.

1. The *Zamindar* (Lahore), of the 22nd March 1912, has an article headed "Rumours of peace." After remarking that a handful of ill-armed Arabs have succeeded in bringing the Italians to their senses, it says that Turkey's appeal to the Powers for mediation failed to move the latter's philanthropic feelings. The sole reason for this was that a Christian Government appeared to have the upper-hand of Muhammadans, which led the Powers to believe that the Prophet's followers were being trampled on, and that they (the Powers) should play the part of silent on-lookers. When, however, Italy began to receive a thrashing and a Christian (*lit.* European) kingdom seemed about to be disgraced, they began to devise plans to induce the belligerents to come to terms. Apparently these champions of humanity wish to exert pressure on Turkey to concede some rights to the Italians in her African possession. The Turks can, however, fully see through the idle threats and foxy ways of the Powers, and have rejected Russia's proposals for peace with scorn. The *Tanin* (Constantinople) writes that they have decided to prefer honourable death to a life of disgrace; and will agree to no conditions likely to take away from the dignity of His Majesty the Sultan. Continuing, the paper observes that signs are not wanting that proposals for peace will be made; that the Powers will try to injure Turkey; but that the latter will not yield and there will be a most sanguinary war.

The Turco-Italian War.

2. The following is from the *Observer* (Lahore), of 23rd March 1912:—

"The news will be read with general satisfaction that the Porte has received assurances from the Powers that no pressure will be brought to bear upon it for the purpose of ending the War. The powers expressed their inability to intervene at the commencement of the War, when the Porte requested them in the name of humanity and justice and fair-play to persuade Italy to leave Tripoli alone. Their asking Italy, of their own initiative, as to the terms on which she would accept mediation now, when Italy is going to reap the reward of her brigandage and her atrocities, this apparent *volte face* on the part of the European Powers at the present juncture, naturally created apprehensions that the Powers were coming to the rescue of Italy to the prejudice of Turkey. It is, however, satisfactory to find that there is no fear of such a contingency coming to pass and that the Powers will continue to observe strict neutrality. The present is not the time for mediation and any proposals to that effect will, to say the least, be liable to misconstruction."

### (*b*)—*Home.*

Sikhs and politics.

3. The *Loyal Gazette* (Lahore), of the 17th March 1912, publishes a communication from one B. Hari, of Khushab, headed "Reasons for our aloofness from politics." The writer endorses the views expressed in the articles which have already appeared in the paper on the subject (*vide* paragraphs 9 and 9 of Selections Nos. 9 and 10 respectively). Continuing, he enquires whether Sikhs have ever pondered over the fact that, while only half a century back they were rulers of this Province, to-day they have no place in branches of the public service, excepting only the Military Department, Government, he adds, is on no account to blame for this: it will appear on reflection that the fault rests with Sikhs themselves. After asking why Government should give them posts without a demand for the same, he remarks that the first reason for their non-participation in politics consists in their "misconception of loyalty." It is true that Sikhism enjoins on its followers more strongly than any other religion to be loyal to their rulers, and that it is the duty of Sikhs to remain thoroughly loyal to Government. This does not, however, mean that they should eschew politics if they keep themselves within the bounds of law and remain loyal and obedient to their rulers. Excess is always bad. Extremism (in politics) is as reprehensible as "slavish loyalty;" but their civilised Government does not expect the latter from Sikhs. After remarking that loyalty and not "loyalty to a fault" should be their great virtue, the writer says that the second reason for their eschewing politics is that they are wanting in the spirit

of self-respect and self-confidence. The third cause is their backwardness in education; while the fourth and fifth are that their leaders and papers work away from the (country's) political centre and they have no middle class. Their first duty should now be to establish a strong Political League, consisting of educated Sikhs and having its head office at Lahore. Again their chiefs should start Sikh Colleges at both Delhi and Lahore; while some Sikh papers, one of which must be a daily, should issue from the new capital.

Sedition-hunting and the growth of true public spirit.

4. The *Panjabee* (Lahore), of 26th March 1912, publishes the following under the heading 'Sedition in the superlative':—

"It is a question worthy of deep consideration by thoughtful statesmen at the helm of affairs whether sedition-hunting in India is not over-done to the detriment of the growth of true public spirit. Every Indian thinker, including the Hon'ble Mr. Gokhale, seems to think so. Anglo-Indian rulers, however, seem to think quite the reverse. Evidently in the minds of the latter there is a lurking sense of satisfaction that even the suppression of true public spirit and activity is good on the whole. But we are afraid that the want of true public spirit and the co-operation with Government that springs from it, will be no strength to the Government and the State. Sedition-hunting must be confined to legitimate limits and very good care must be taken to see that it does not harm true public activities. The people of India are naturally timid and gentle, fearing authority more than any other nation. Every repressive measure has in practice magnified itself ten-fold, harming institutions which the central authorities could never have contemplated. When Mr. Gokhale observed that his Society was watched by the C. I. D. in an offensive manner, what was the reply that the Hon'ble Home Member gave? He insinuated that societies existed having some ostensible objects which they use as a cover for political motives! Mr. Gokhale's Society can never be of this description, but it could not win the approval of the Hon'ble Sir Reginald Craddock. The result of the present suspicious policy is that many of the blows armed at the seditionists are actually falling on the loyalists, since sedition is non-existent. It is not for us to point out what the effect of this misapplication of reprisals will be but let the Government contemplate."

## II.—Afghanistan and Trans-Frontier.

Tribal raids into British territory.

5. The *Zamindar* (Lahore), of the 27th March 1912, publishes a leader headed "Prevention of dacoities in the Frontier *ilaka* in the Punjab." The *Hindustan*, it says, has made the suggestion that *Sahukars* and (other) wealthy persons in those places where dacoities have been, or are likely to be, committed, should be freely granted licenses to keep rifles and revolvers. That paper adds that, as Hindu *Sahukars* chiefly fall a prey to dacoits, great liberality should be displayed in allowing Hindus to keep arms. Dacoits, however, make no distinctions of religion, while it is an admitted fact that Muhammadans are generally very poor and that Hindu *Sahukars* roll in wealth. This is why tribal dacoits (usually) loot Hindu money-lenders; but they do not spare even a well-to-do Muhammadan when they can get hold of one. It is, therefore, absurd on the part of the *Hindustan* to advise (Government) to arm only Hindus and to leave Musalmans at the mercy of dacoits. Besides, Hindu *Sahukars* are so weak by nature that even arms cannot give them the courage to fight dacoits. The *Zamindar* then takes exception to the *Hindustan's* further suggestion that Hindus of those places where dacoities are committed should not be burdened with the cost of punitive police. That paper, it adds, argues that the arrangement would prompt Muhammadans to vie with Hindus in putting an end to dacoities. It is, however, more likely that the uneducated Muhammadans (*lit.* party) of the Frontier Province would be still further inflamed by this illegal treatment, and would prove still more dangerous for Hindus. It is, therefore, to be hoped that Government will not commit a legal mistake by acting up to the *Hindustan's* suggestion.

## III.—Native States.

The Kashmir Murder Case.

6. The following is from the *Panjabee* (Lahore), of 28th March 1912:—

"We invite the attention of the Government and of our readers to the Kashmir Murder Case, brief particulars of which are given elsewhere in this issue. The notable fact about this case is that the Government of India have interfered in a strange and mysterious

manner and ordered the release of the accused (Muhammadans) who had been found guilty of the offence of murder by three successive courts of the Kashmir State in their able and learned judgments. The case passed through a most critical scrutiny in the Sessions Court by Mr. Bodhraj Sawhney, Barrister-at-Law, and in the High Court by Rai Bahadur Pandit Radha Kishan, Kaul, Judge, and lastly, in the Court of the Maharaja Bahadur of Jammu and Kashmir, by His Highness himself. There is a certain amount of difficulty in dealing with matters connected with Native States, howsoever important they might be. The State officials and subjects out of fear would not ventilate their grievances and difficulties to the Supreme Government. Men of the British territory have no right to speak or represent Native State affairs directly to Government as the latter have proclaimed the policy of 'non-interference.' Lastly, the members of the Provincial or Imperial Legislative Councils are not allowed to put any questions regarding the Native States. Who, then, will deal with the injustice done to or by Native States? It is a question which one finds oneself confronted with in connection with the Native States matters. In the present case we are concerned more with the constitutional side of the question. And what is the present status of the accused murderers? Are they guilty or innocent? The fact of their release does not establish their innocence and in that case it would seem that the law itself has its limbs broken by this executive mandate."

## V.—Native Societies and Religious Matters.

The Egyptian President of the forthcoming annual session of the Nudwat-ul-Ulema.

7. Writing under the heading "Sayad Rashid Raza's arrival in India," the *Zamindar* (Lahore), of the 21st March 1912, remarks that it will highly please Indian Muhammadans to learn that the Sayad [the learned Editor of the *Manar* (of Cairo)], who has been selected to preside over the ensuing annual session of the Nudwat-ul-Ulema, was to have landed at Bombay on the 22nd instant. The paper then proceeds to say that the arrival of Sayad Rashid Raza from Egypt constitutes a life-giving commentary on the verse "All Muhammadans are brothers." The Sayad has come out at the request of Maulana Shibli, and it is the duty of Indian Muhammadans to treat him with love and affection and to make the coming session of the Nudwa a great success, so as to prove their oneness with Egyptian Musalmans in the matter of upholding the traditions of Islam.

Message of the Moslem world to the Muhammadans of India.

8. The following is from the *Tribune* (Lahore), of 29th March 1912 :—

"At a meeting of Muhammadans at Lucknow, Khwaja Ghulam-us-Saqlain, a Vakil of Meerut, gave an interesting account of his tour in the Muhammadan countries of Persia, Arabia, Turkey and Egypt. In the course of his speech he said :—'Wherever I went, Persia, Syria, Egypt or Hedjaz, everywhere I was told that Indian Muhammadans are following a mistaken policy, they should see that Hindus and Muhammadans live in peace. People in India should live peacefully. Everybody should promote the interests of his religion through peaceful means and not by quarrelling with one another?' The Muhammadans of these countries have rightly understood the situation in India. The welfare of the Muhammadans is bound up with the welfare of the Hindus. They will rise and fall together. This message of their co-religionists to cultivate peace and amity, will, we hope, find an active response among our Muhammadan fellow-countrymen."

## VI.—Legislation.

The Press Act.

9. The *Hindu* (Lahore), of the 21st March 1912, has a paragraph headed "The difficulties of the Press." Since the passing of the Press Act, it says, newspapers and printing presses have been buffeted by a sea of troubles. It has become extremely difficult, not only to start and run a paper, but also to maintain the independence and dignity of the Fourth Estate. The Act has invested District Magistrates with unlimited powers, while some of its provisions are so complex and fine-drawn that special care is required to (correctly) interpret them ; and even the least carelessness on the part of officials can embitter the lives of journalists and owners of printing presses.

The Elementary Education Bill.

10. In the course of a leading article in its issue of 23rd March 1912, the *Observer* (Lahore), remarks :—

"* * * Mr. Gokhale's aim is the aim of the Government also. There is difference of opinion as only to the means ; and though the Government has not yet seen its way to accept the principle of compulsion in the propagation of elementary education, and though

some details of the Bill were admittedly capable of improvement, and though the measure experienced opposition in some non-official circles also—such opposition being due either to honest doubt or groundless misapprehension of its provisions and, perhaps, in some instances to the deliberate motive of perpetuating the ignorance of the masses for the good of the classes—in spite of all this, there is no reason to feel despondent. The time is not far distant when the sagacity of all India will recognize the absolute correctness of the prescription proposed by Mr. Gokhale for removing the malady of Indian ignorance, and when the British Government will concede the necessity of bringing India in a line with the more advanced nations of the day in matters educational, as it has conceded in so many other things."

The Elementary Education Bill.

11. The following is from a leading article of the *Observer* (Lahore), of 27th March 1912 :—

* * * * * * * *

"With regard to the Muhammadan opposition, we are constrained to observe that Nawab Abdul Majid's objections we are unable to endorse. Though an office-bearer of the Muslim League, he yet opposed the Bill. The same remarks, however, apply to Malik Umar Hayat Khan, Tiwana, C.I.E., and Khan Bahadur Mian Muhammad Shafi. Nawab Abdul Majid is of the view that unless adequate safeguards are provided the Bill will make compulsory the study of Hindi to the exclusion of Urdu. But had such an eventuality been feared, the measure would never have received the support of the Muhammadan Educational Conference and the Muslim League. Mr. Gokhale had, moreover, already provided in his opening speech, a safeguard for the protection of Urdu by suggesting that if a certain number of children speaking a particular language attended a school, provision should be made for teaching them in that language, and where the number was less, it should be left to the community to decide whether their children should come under the compulsory clauses of the Bill or not. The study of Hindi, it should be remembered, will advance among the Hindus, whether there is compulsion or no compulsion, especially as Hindu Elementary Education Leagues are pushing it on with the greatest vigour. But as long as the Musalmans read the Quran, they will not abandon Urdu, Arabic and Urdu scripts being so similar. And the fear that the Bill will make religious education impossible for Muslims seems equally groundless. Reading and writing are already taught in our *maktabs*. If only elementary arithmetic were added to their curricula the *Maktabs* would certainly be regarded as elementary schools under Mr. Gokhale's Bill. This will mean that the Bill, so far from realising the fears of the Nawab, would tend to make religious education compulsory for Muslim children, a consummation which all Musalmans should devoutly wish for. Malik Umar Hayat Khan, as Vice-President of the All-India Muslim League, ought to have supported the Bill. As, however, the telegraphic report of his speech gives hardly any intelligible summary of his utterance, we shall pass on to the remarks of Mian Muhammad Shafi. Before leaving Lahore, the Hon'ble Mian voluntarily promised to reflect in the Imperial Council not personal opinion, not even Muhammadan opinion only, but the opinion of the Punjab in general. Surely he cannot have ignored the fact that the Hindus support the Bill to a man and that an overwhelming majority of the Muhammadans of the Punjab are also in its favour. When pledges made 'on a voluntary basis' cannot be kept, that constitutes another argument in favour of compulsion. The only ground on which he opposed 'the enactment' seems to have been that there is no need of compulsion, as "a great deal of the objects" of Mr. Gokhale's Bill has, according to the Khan Bahadur, been already achieved. We wish the telegraphic summary of his speech were more explicit on the point, for Mr. Gokhale wants to do in ten years what the present rate of progress would achieve in century. Some Muslims are, however, hugging the figures of Muhammadan advance in primary education to their breasts and saying that though the Mnsalmans started after the other communities in education, yet they have out-stripped the latter in primary education and concluding therefrom that Mr. Gokhale's Bill will be more useful for non-Muhammadans. * * *"

In another place the paper publishes the following under the heading "Punjab Muhammadans and Mr. Gokhale's Bill" :—

"The opposition on the part of Khan Bahadur Mian Muhammad Shafi and Malik Umar Hayat Khan, Tiwana, C.I.E., M.V.O., to Mr. Gokhale's Bill, might lead the public outside the Punjab to think that most, if not all, of the Muhammadan members of the Imperial Council from the Punjab were against the measure. But it should be remembered that neither of the gentlemen above-mentioned represents, in the strict sense of the term, the Musalmans of the Province. The Hon'ble Malik is a representative of the *Zamindars*, while the Hon'ble Mian represents the Provincial Legislative Council. The Muhammadans of the Province are represented in the Supreme Legislative Council by Nawab Zulfiqar Ali Khan, C.S.I., and had he been present in the Council when Mr. Gokhale moved for the reference of his Bill to Select Committee, there is reason to believe that the Nawab would have supported Mr. Gokhale's motion. When asked by our representative on the occasion of the last session of the All-India Muslim League at Calcutta whether the Nawab was in favour of the Bill being referred to

Select Committee before final decision about it, the representative of the Punjab Muhammadans in the Imperial Council stated that he would support the reference of the Bill to the Select Committee on the 18th instant. But circumstances seem to have compelled the Hon'ble Nawab to return earlier to the Punjab.

The Punjab Panchayat Bill.

12. The following is from the *Panjabee* (Lahore), of 20th March 1912 :—

"* * * * It is clear that the Civil Panchayat Bill from its very nature should be enabled to steer clear of all technicalities and legal difficulties. A court of law, however, even if it be a Panchayat, cannot altogether ignore questions of *Res Judicata* and the like. Now '*Res Judicata*' is thus defined in the Civil Procedure Code. 'No Court shall try any suit or issue in which the matter directly and substantially has been directly and substantially in issue in a former suit between the same parties or between parties under whom they or any of them claim, litigating under the same title, in a Court competent to try such subsequent suit or the suit in which such issue has been subsequently raised and has been heard and finally decided by such Court.' There are no less than six explanations to this definition and the result is a highly complex and technical piece of juristic definition. The Civil Panchayat Bill has substituted in its place a much simpler definition. Section 6 says: 'No Bench shall try any suit or issue in which the matter substantially in issue is pending for decision or has been decided by a Court or Bench of competent jurisdiction in a former suit between the same parties or those under whom they claim.' The definition is both simple and free from objection. We shall suggest only one amendment to the above. We suggest the addition of the word 'heard' before the word 'decided.' In order to be *Res Judicata*, the matter substantially in issue should be heard and decided. We make this suggestion in order to avoid *Res Judicata* in cases, where the matter in issue has been decided incidentally or by mere implication. We trust that our suggestion will commend itself to the Legislative Council, when the Bill comes up for final consideration. It is important to eliminate from the definition all issues decided incidentally without being heard. The amendment we propose will be in strict accordance with the spirit of the Select Committee in omitting the original section 7, which enabled a Panchayat to take incidental decision of non-cognizable matters.

"The other amendments we propose are of a simple character. Section 19 says that a suit shall be deemed to be instituted when the parties have nominated a Bench under section 10, or section 18. Section 10 says that parties wishing to institute a suit before a Panchayat are to appear before a Munsif and to intimate their consent to the suit being tried by a Bench to be nominated by the parties. Section 18 relates to the periodical meeting of Panchayat and says that when parties to any dispute cognizable by a Panchayat attend before the Panchayat so assembled and state in writing the particulars of the dispute and nominate members therefrom by whom they wish to be tried, such members can take cognisance of the suit. We propose that in addition to the above methods, parties should be able to have suits instituted before the regular law courts taken by their mutual consent to the jurisdiction of a Panchayat. In other words, we wish that there should be some provision to enable pending suits to be taken to Panchayat courts, if the parties so desire. Such a provision will, we are sure, add to the usefulness and scope of these courts and will be appreciated by the public. The other suggestion we make is that in case of non-agreement between parties, and of consequent failure to have the dispute tried by Panchayat courts, the time spent in appearing before the Munsif and in nominating the Bench should be excluded from computation of the period of limitation for the trial of the suit by regular courts. Unless this is done, there is a danger of some suits being time-barred in case of failure of the parties to agree to the constitution of a Panchayat Bench. We think that these simple suggestions will serve to remove some of the objections that may be taken against the Bill and to increase its usefulness. The measure is, of course, in the nature of an experiment, but judging from the past history of Panchayats in this country, we are hopeful of its success."

13. The *Panjabee* (Lahore), of 26th March 1912, has the following under the heading "Travesties of Reform" :—

Defects in the present Council Regulations.

"The constitution and composition of the Punjab Legislative Council have been criticised by several men as being illiberal and hardly conducive to the popularising of the Government. At the annual dinner of the Cambridge Indian Majlis, held on March 2nd, Mr. H. E. A. Cotton made a lengthy speech, in the course of which he criticised the Indian politics and pointed out what should be done in the future. With some emphasis, he said that 'an end must be put to such travesties of reform as the Legislative Council in the Punjab where there were exactly seven elected members out of a total of 25.' The regulations must be drastically remodelled so as to include every man of education and position. There must be Legislative Councils in every Province and Executive Councils with Indian members, in whose nomination Indian public opinion should have a real voice. Within three years the new enlarged Councils have shown more of their imperfections than their utility and people all over India are already asking for amending the Council Regulations suitably."

## VII.—General Administration.

### *(b)—Police.*

Dacoities and murders.

14. The following is from the *Panjabee* (Lahore), of 26th March 1912 :—

"Elsewhere in this issue we publish the gruesome accounts of horrible, pre-meditated murders, dacoities and utter failure of the Police in detection, reported by correspondents. 'Where is the Kaffir so-and-so?' is the question put by the 'true believing murderer' and he fires a couple of shots and kills the Kaffir Hindu. The Police come long after and busy themselves in arresting certain men who enjoy the fun knowing that they will be acquitted either in the first instance or in the Sessions. So the game of murders goes on unchecked and in nine cases out of ten Kaffir Hindus are the victims. This discloses a very serious state of affairs and the efforts of the Police are either wanting or unavailing. It would have been easy to put an end to all this crime had the victims been any others than the mild Hindus. No one is satisfied that Government have done all they could to prevent this state of lawlessness in the border districts. The drama of horrors and bloodshed is played to the delectation of those who enjoy at the sight of injustice and horror. Unless the people themselves are allowed to keep arms in every exposed village, we fail to see how the situation can be prevented. It is necessary that some honourable member in the Council should move a resolution."

The military riot at Ambala.

15. The following is from the *Panjabee* (Lahore), of 28th March 1912 :—

"The military riot at Ambala, the particulars of which appeared in our issue of the 21st instant, has, we are glad to learn, engaged the serious attention of the District authorities. The Cantonment Magistrate, Ambala, after completing the preliminary enquiries, has submitted the case to the Deputy Commissioner, Ambala, who is to try it judicially. This is quite a proper and just step. Otherwise it is difficult to imagine what the two hundred or more soldiers of the 23rd Pioneers, all stalwart men, would have done when they entered the Cantonment to wreak their vengeance against the shop-keepers and the police. They took the law into their own hands, beat the people and the police, tried to break open the lock-up, and began looting several shops. We do not yet know in what way the sufferers are to be recompensed, but we hope that the ends of justice will be fully met by holding a judicial enquiry of the kind contemplated, and that no pains will be spared to bring the offenders to book and to restore public confidence by an exemplary punishment to the offenders concerned."

### *(e)—Agriculture and questions affecting the land.*

Pasturage for cattle in villages.

16. The following is from the *Tribune* (Lahore), of 30th March 1912 :—

"The first sign of scarcity is the scarcity of fodder and agricultural cattle suffer before the pinch of want is felt by the people. The reason is the shrinkage of grazing grounds in villages. The price of bullocks has risen enormously and it is difficult to find pasturage for them. Milch cows and she buffaloes can only be kept by the well-to-do classes. This disappearance of grazing grounds is comparatively a recent feature in village economy. Formerly a portion of every village was set apart for pasturage and was called the Shamlat land. Cattle were more numerous in those days and domestic and milch cattle were also kept by village folk who cannot afford to do so now. These Shamlat lands have disappeared as land has changed hands. Every owner of land in a village had a share in the Shamlat land. When land was mortgaged this share was also mortgaged and generally for a consideration much lower than that of culturable land. In point of fact, however, the Shamlat land having remained fallow so long was much more valuable than land under cultivation, but the shrewd mortgagee would not admit this. After the foreclosure of the mortgage a claim for partition of the share of the Shamlat land was brought forward and the land so partitioned was placed under cultivation. Slices were thus cut off from the Shamlat land till the whole of it disappeared and now there is no common pasturage ground left in any village. The Shamlat land was of great benefit to the rich and poor alike. There being free pasturage people kept more animals and milk and ghee were available for the villagers. The leaves of plants and the cattle dung on the Shamlat land helped the manuring of culturable land while the shrubs were utilised for fences for standing crops and the dry wood served for fuel. The alienation of land is responsible for the vanishing of this excellent feature of the village organisation. In order that the constant danger of a fodder famine may be averted and also that the dairy produce in villages may increase it is essential that the old system should be revived and Shamlat land should be set apart in every village, and such land or part of such land should be declared absolutely inalienable. This land should contain grass, trees, shrubs and hedges. No land shou'd be permanently Shamlat, but the whole village should be divided for this purpose by rotation.

If a piece of land is selected it may be declared Shamlat for, say, 20 years, after which it should be brought under cultivation and another piece of land declared Shamlat. To compensate for the loss of revenue the Tirni system which is in vogue in the Montgomery, Multan and Muzaffarnagar districts may be introduced. The proposal is of the utmost importance and should be seriously considered by the Punjab Government."

### (*h*)—*Miscellaneous.*

Security from the *Zamindar*.

17. The *Zamindar* (Lahore), of the 20th March 1912, publishes three communications under the heading "(The demand of) security from the *Zamindar* and its effect on the paper's readers." One of the writers—Khawaja Hasan Nizami, of Delhi—says that it is being noised abroad that security is about to be demanded from the *Zamindar*. The result, he adds, is that every Muhammadan of Delhi is foaming at the mouth and is ready to sacrifice his all for the paper. This has led him to the conclusion that security should assuredly be demanded from the *Zamindar* and that it should be for double the maximum amount prescribed by law, so that Government may be able to judge of the love which Musalmans have for the paper. He has no doubt that "a sum of Rs. 10,000 will be collected before the hand of the clock has made ten rounds." Continuing, he reports that it was (recently) remarked by a wild spirit (at Delhi) that, unless the plough was used, the seed could not be sown; that nothing could be produced without the use of manure; and that the pens of the *Zamindar's* enemies were like the plough, while the security demanded from the paper would serve the purpose of manure. After telling the Editor not to give way to despair, he says that Sir Louis Dane is a wide-awake ruler, cognisant of the feelings which everywhere actuate the awakened Muhammadans.

Security from the *Zamindar*.

18. The *Zamindar* (Lahore), of the 24th March 1912, publishes several letters under the heading "Security from the *Zamindar* and its effect on the paper's readers." One of the writers—Abdul Karim, a timber merchant, at Wazirabad—states that if the paper had been required to furnish a security even of Rs. 10,000, he would have supplied the entire amount out of his own pocket.

Another correspondent, Abdul Aziz, Assistant Medical Officer, Malerkotla State, promises to secure one subscriber for the paper, and tells the Editor that he has rendered matchless services to the (Muhammadan) community.

There is also a letter from the daughter of Khwaja Ahmad Hasan, of Delhi, who advises remittance of one year's subscription by postal money order.

One Fakir Muhammad Abdul Latif, of Kharor, Multan District, is of opinion that the *Zamindar* has so far published nothing contravening the law. He wishes that Government would believe it to be a loyal paper and would withdraw its demand for security.

One Sarwar Khan, of Jangar (?), Kohat District, remarks that the (Muhammadan) community cannot bear to see the *Zamindar* die, for the reason that the paper's death would throw an obstacle in the way of the communal advancement of Musalmans. The *Zamindar* is a well-wisher of both Government and Muhammadans, and the writer is of opinion that, in all probability, the authorities will soon realise their mistake (in having demanded security from it).

There are also three other letters in this issue couched in similar language.

Commenting on the above the Editor says that if, at a time when M. Muhammad Insha Ullah is determined to prove him and other Muhammadans to be rebels, there is anything, in addition to God's kindness and the approbation of his own conscience, which can console him, it is the knowledge that lovers of Islam consider the *Zamindar's* policy beneficial both for Government and the (Muslim) community. He also tenders his heartfelt thanks to those of his (Musalman) brothers and sisters who have extended their "sincere Islamic sympathy" to him at the present juncture.

Security from the *Zamindar*.

19. Writing under the heading "A very great danger to the country and the (Muslim) community," the *Watan* (Lahore), of the 23rd March 1912, says that the fatal consequences of the new movement (started by the *Zamindar*) have, for some time past, been painfully realised by far-sighted and truthful lovers of the Prophet's followers. This should be evident from the letter addressed to the paper by a highly-placed man like Qari Muhammad Shah Suleman, Chishti, of Phalwari in the Patna district, on the 11th February last. Had the *Watan* been jealous of the *Zamindar* (*lit.* of any one), it would have forthwith given publicity to the communication. It, however, followed a different course, influenced by the thought that "some friends" might, perhaps, even at that time come into the right path. But now when matters have become extremely serious and the demand of security (from the *Zamindar*) has still further added to the temerity (of that journal), it considers it a duty to tell Government and Muhammadans that a considerable section of the (Muslim) community is still hostile to the inauspicious movement referred to. Next it publishes the aforesaid letter, in which the writer says, among other things, that the extremist fervour of the *Zamindar* fascinates common Muhammadans; that some leading members of the (Muslim) community also approve of the same; that "people given to running paper horses" have a good opportunity to profit by the excitement and make themselves notorious; and that they have been supporting and will continue to support everything—whether good or bad—done by the *Zamindar*. He also told Maulvi Zafar Ali at the (Muhammadan Educational) Conference (held at Delhi in December last) that he was so much exercised over the latter's extremism that he daily offered prayers to the effect that it might not injure either him (the Maulvi) or his community. His words could not have been forgotten by the Maulvi; but the praises bestowed on the latter from all side have prevented him from changing his policy even in the slightest degree.

The *Zamindar* newspaper.

20. The *Zamindar* (Lahore), of the 22nd March 1912, publishes "An open letter to His Honour the Lieutenant-Governor of the Punjab," in which the writer—Maulvi Muhammad Gami Basir, Lahore—says that while the wounds inflicted by the heartless, cruel, and aggressive attack of Italy on Tripoli are still fresh in the minds of Muhammadans, they have also been deeply pained by the conduct of wily Russia in dealing with Persia in a false and fraudulent manner. They are, moreover, still in great perplexity on account of the revocation of the Partition of Bengal; and, to cap all, they are now face to face with another trouble. They now hear that a certain high officer of Government has, owing to some misapprehension, become prejudiced against the *Zamindar*, and that Government is about to deal with it according to the law. After remarking that Muhammadans are in great need of newspapers of the stamp of the *Zamindar* in their present condition, the writer expresses regret that a paper like the *Zamindar*, which ought be regarded as the strong arm of Government, should be put to trouble. It is a pity, he adds, that there are some Muhammadans who are determined to create misunderstanding in the minds of Government without rhyme or reason. The *Zamindar* is a true well-wisher of the Muhammadan community and is sincerely loyal to Government. No newspaper can be compared with it in the matter of evoking loyalty in the minds of the people.

The *Zamindar* newspaper.

21. The *Watan* (Lahore), of the 22nd March 1912, has an article headed "A very great danger to the (Muslim) community and the country. Further silence is highly injurious and it is incumbent on every true lover of the community and the country to remedy the evil." No thoughtful person, it says, is now unaware of the secret and open efforts which have, in imitation of the example of a particular section of the population, been made for some months past to lead even Indian Muhammadans astray. Far-sighted and truthful servants of the community were suspicious of these efforts from the very outset; but they ascribed the same to simple-minded foolishness and decided to keep silent. The mischief-makers took advantage of this silence to quicken the pace of their intrigues and to spread their net to their satisfaction. This led the well-wishers of the Muhammadan community to raise their voices a

little to prevent their co-religionists from leaving the right path. They, however, did so in a gentlemanly way; but were not long in discovering that this was another mistake on their part. Those who wished to undermine the foundations of the community under the pretext of reforming it have thoroughly completed their arrangements for neutralising the effect of good advice. (Even) a highly-placed and selfless servant of the Prophet's followers like the Agha Khan has been soundly abused for the sole offence of having advised them not to be prejudiced against Government on the score of unfounded complaints. If the abuse had been based on the standpoint—however mistaken—of (real) service to the community it would have been welcomed by unselfish servants of the Muslim community. But when facts and circumstances left no room for doubt, some of the above gentlemen considered it their duty to warn their co-religionists. Every description of abuse, craftiness, and cunning was, however, resorted to in reply; while no hesitation was shown even in inciting (Muhammadans) to murder. Those (Musalmans) who do not wish their community to swerve from the right path even by a hair's breadth were called fulsome flatterers of Government. Regret was also expressed that Government's laws should protect the lives and property of those men, and that they could not be executed like Babak, Ibu Muque and Mansur. On the other hand, side by side with the grossest insults to the Quran and the Prophet, now and again some poem in praise of the King Emperor was represented as being defamatory of Muhammad, and at other times nothing was left undone to cause mad excitement among Musalmans. The result was that a few days ago Government expressed its displeasure (with the *Zamindar's* tone); but it is to be regretted that the remedy should have only led to the aggravation of the disease. It is for Government and the (Muslim) community to unravel the secret as to how it is that those Hindu papers, which only three months back used to speak of the movement (started by the *Zamindar*) as highly injurious, now defend (that journal) in their columns; while Lala Dina Nath (of the *Hindustan*) goes and addresses entreaties (? to the editor) for hours (? to desist from exposing Zafar Ali). They should also find out why, in place of the demand for security from the *Zamindar* (*lit.* the warning) having been profited by, temerity is being displayed in assailing the authorities and their action is being used as a pretext to still further excite the (Muhammadan) masses. Surprising boldness is being shown, and stories are being invented to throw dust in the eyes of both Government and the (Muslim) community; while those Musalman journalists, etc., who are given to tendering good advice to their co-religionists have epithets like "traitors to the community," "bogus (leaders)" and "flatterers" applied to them in each and every issue (of the *Zamindar*). It is high time that those followers of Islam who claim to be unselfish servants of their community put forth manly efforts to end the mischief. Their silence did not matter much so long as "this inauspicious movement" was confined to a few persons; but now that its circle has been widening at a rapid pace further indifference to it would prove suicidal. At all events, it should be definitely decided who are traitors to the community—those who advise moderation, or those who uselessly cause excitement and loudly and repeatedly sing of the revival of Islamic feelings.

The paper has also an article headed "A very great danger to the country and the (Muslim) community. Is this what Islam teaches?" in its issue of 23rd March 1912. The fact, it says, that the *Zamindar* has had to meet its deserts has led that paper, not to examine its own conduct or to feel thankful to the (Local) Government for its lenient treatment, but to spit poison against those who have been tendering good (*lit.* true) advice to the Muhammadan community. It has also been led to openly disseminate exceedingly harsh sentiments about the powers that be. If thoughtful people, it adds, have any objection to make against the executive actions of the authorities, it is that, not infrequently, the latter display a spirit of extreme patience and forbearance. The *Zamindar*, however, is telling the followers of Islam that the authorities in India are the most hasty and credulous persons in existence. Thoughtful Musalmans cannot swallow this; but their more simple-minded co-religionists should

enquire (from the *Zamindar*) whether it was at the instance of "traitorous journalists and bogus leaders" that Government demanded security even from the *Haq*, the *Mujaddad*, the *Punch Bahadur*, the *Jhang Sial*, the *Sh'ana-i-Hind* and the *Edward Gazette*. Again, had any of these persons any hand in the special warning or warnings addressed to the *Zamindar* previous to the demand of security from it? Why did they not, moreover, add fuel to the fire when the *Hindustan*, the *Tribune* and the *Panjabee*, whose sympathy with the *Zamindar* now knows no bounds, repeatedly urged Government during the last quarter of 1911 to put down inflammatory writings in the last namedpaper? Nor is this all. What was Qari Shah Sulaiman (the writer of the letter referred to in paragraph 19 *ante*) jealous of that he began to pray for Mr. Zafar Ali so far back as November last and also personally spoke plainly to the latter in the opening days of December? It would please the paper to see Zafar Ali prove his innocence to Government; but does he consider the British nation, which rules over ⅓rd of the globe, to be so simple-minded that he hopes to be able, by reprinting brief extracts from the back numbers of the *Zamindar*, to hoodwink it as to the nature of the rest of his writings? The Government that could unravel the minutest threads of the Manicktolla conspiracy cannot be incapable of understanding, without extraneous help, writings published in newspapers. As to the letters which have so far appeared (in the *Zamindar*) to enlighten Government (about that paper's character), it may be said without exaggeration that most of the (alleged) correspondents must be unable to understand the contents of the writings which have been published over their signatures. One of them, Khawaja Hasan Nizami, is not of course a stranger to the world of literature. It was hoped that his recent visit to the Hedjaz, &c., would fire him with a special desire for the real improvement of his community. The deplorable ideas, however, with which he returned home, have been expressed by him in his pamphlet called the *Senonssi*. Islam teaches (its followers) to obey even a tyrannical order by their ruler, but the Khawaja has preached a strange sermon to his community over a merciful (official) reproof (to the *Zamindar*). After reprinting his recent letter in the *Zamindar* (on the subject of security from that paper) (*vide* paragraph 17 *ante*) the *Watan* observes that he represents Musalmans as foaming at the mouth at the mere fact of security having been demanded from the *Zamindar*, and suggests (*lit.* advises) that the security should be for double the maximum amount prescribed by law. Has the suggestion been made from the thought that, if a security of Rs. 2,000 can throw Muhammadans into a passion, the raising of the amount to Rs. 20,000 would make them ready to sell their lives? If Government had, adds the paper, to treat any one among the Prophet's followers as Tilak and Amba Parshad have been treated, what advice would Khawaja Hasan Nizami tender to his co-religionists? Again, while the Khawaja has given Rs. 15 (to the *Zamindar*) he gave a much smaller amount in aid of the Muhammadan sufferers in Tabrez and Tripoli; although he depicted (in the papers) the wretched plight to which their ruin had reduced them. The paper then goes on to say that the Salonica Committee of Union and Progress—the deceptive doings of which at first fascinated even learned men like Maulana Jamal-ud-din, Shaikh-ul-Islam, and Sayad Amir Ali—does not hold the opinion that the object of Islamic teachings is the same as is suggested to one by a perusal of the Quran and the Prophet's life. On the contrary, it regards the teachings of the Qramatis, Batinis and European socialists as the best means of achieving progress; while its views have been shared even by the Chinese who think with it. If some Indian Muhammadans also should decide to follow this example, it would be the duty of the leading members of the (Muslim) community to express their opinion on the matter.

The *Zamindar* and the Editor of the *Watan*.

22. The *Watan* (Lahore), of the 26th March 1912, publishes an article headed "Save the country and the (Muslim) community from a very great danger." The Editor says that the *Zamindar* is wrong in alleging that he has charged all his co-religionists with being rebels and seditionaries. Continuing, he remarks that the paper named is engaged in causing and fanning, by means of letters and editorial notes, feelings of deep anger and

indignation against him. Next he enquires whether this continuous provocation is not likely to inflame one or more simpletons or monomaniacs. After observing that this is more than probable, he says that every accusation preferred against him (by the *Zamindar*) has been accepted as gospel truth by some friends (of that paper). For instance, he adds, in its issue, dated the 23rd March, the *Zamindar* accused him of having set down all Muhammadans as rebels. What effect the allegation must have produced on Musalmans living at a distance (from Lahore) should be evident from a letter which appeared in that journal the following day and in which the charge was repeated by a number of Muslim shopkeepers in the Kashmiri Bazar, Lahore. The communication shows that it would not be surprising if some adviser of the said paper were even to act up to certain other pieces of advice. The Editor would, therefore, most humbly request Government and the local authorities to order instant enquiries into the above charge, and, in the event of its proving unfounded, to take necessary steps for the good, not only of himself, but of all the ruled, as also for the preservation of the public peace.

Maulvi Inshaullah and the *Zamindar*.

23. The *Zamindar* (Lahore), of the 26th March 1912, reports that 100 students of the local Islamia College have sent it an article entitled "A dangerous accusation against Muhammadans." The writing, which bears their signatures, expresses deep regret and contempt at the conduct of Babu Inshaullah in having published an offensive article in the *Watan*, dated the 23rd idem, under the heading "A very great danger to the country and the (Muslim) community." (*Vide* paragraph 20 *ante*). The self-respecting students named have (also) requested Government to take notice of the above dangerous deed of the Babu; while they have asked their Principal to exclude the *Watan* from the library of the Islamia College. Such incidents, adds the paper, show that the lying articles penned by Babu Inshaullah have had the effect of inflaming the general Muhammadan public which cannot tolerate any journalists or "recognised leader" charging them with disloyalty.

In another place the paper publishes an article headed "The cat is out of the bag." The Editor of the *Watan*, it says, has preferred the sensational charge that Zafar Ali in particular and Indian Muhammadans in general have been hatching a dangerous and deep-laid plot against the British Government. This has filled the Prophet's followers with feelings of sorrow, anger, contempt, and disgust; while the dreadful accusation has caused quite a sensation among the Musalmans of Lahore. The latter are wondering what phantasy has led Babu Inshaulla to level a terrible and revolting charge against his co-religionists in support of which he had, and can have, no proof whatever. The articles published by him under the heading "A very great danger to the country and the (Muslim) community" not only constitute a daring and insolent breach of Section 49 (*sic.*) of the Press Act and all Divine ordinances, but have also "murdered" the feelings of loyalty and devotion which the King Emperor's seven crores of Muhammadan subjects entertain for His Majesty. The result is that the Muhammadans of Lahore have come to regard the *Watan* with such feelings of contempt and disgust as cannot be very gratifying to the Babu. Proceeding, the paper says that, thanks to some Muhammadans "who are past masters in the art of cutting the throat of their community," the mischief had been brewing for some time past, and that "the poison had been dropped into the ears of some officers" that the Muhammadans of Lahore had been conspiring to take the lives of their European officers. When some enlightened and leading members of the Muslim community came to know of these invidious attempts they were seized with extreme anxiety and uneasiness. It was decided in the end that the terrible charge in question should be publicly refuted, so as to reassure Muhammadans and remove all doubt from the minds of the authorities. Accordingly, Khwaja Kamal-ud-din (a pleader at Lahore), attempted the refutation in the third lecture on "What should Muhammadans do now?" delivered by him on the 24th March at the Ahmedia Buildings. His remarks have exposed the dangerous fact that there exist some Muhammadans who sacrifice their communal

interests at the altar of self, betray their community, and are in the habit of inventing dangers. As usually persons of this type alone have access to the authorities they are not infrequently successful in working on the feelings of the latter. The real object of these sycophants is to impress on the authorities that they are both very loyal and influential; and after the storms thus raised have subsided they hasten to ask for some honour on the ground of having prevented their co-religionists from raising the standard of rebellion. Next the paper quotes an extract in which Khwaja Kamal-ud-din says that, although the Quran sets it down as a great virtue to refrain from speaking of one's own good services, "we" are always on the look out for an opportunity to make "our" services known to Government, that "we" brand as rebels only those persons who are "our" enemies or rivals; and that nothing can be more villainous or mischievous than to represent an innocent community as being composed of traitors.

Hasan Nizami and the *Zamindar*.

24. The *Zamindar* (Lahore), of the 27th March 1912, publishes "A letter from a Dervesh" to Maulvi Insha Ullah, Editor of the *Watan*. The writer—Hasan Nizami, of Delhi—complains that the Maulvi has begun to prefer (diverse) charges against him. Apparently Insha Ullah wishes to leave the rest of India—the whole of which is in favour of the *Zamindar*—alone; and has singled out the correspondent, a recluse who might be expected to keep his peace. If the Editor of the *Zamindar* also had been desirous of injuring the Insha Ullah he would have published in his paper an account of the interview which he had with the latter at Lahore in February last in the presence of Hakim Ghulam Nabi and Munshi Nawab-ud-din, a hide merchant of Amritsar; and in which his assailant preferred a most disgusting charge against Hafiz Haji Sayad Jama'at Ali Shah, Naqshbandi. (The Editor interposes here and states that, recently, Maulvi Insha Ullah caused one of his henchmen to give out that the Hafiz had made away with some money collected by him in aid of the proposed Muhammadan University; while he soundly abused such leading members of the Muslim community as Shibli and the Nawab Vicar-ul-Mulk). Continuing, the writer reports that the Maulvi (also) remarked (in course of this interview) that he did not look upon (present day) Muhammadans as (true) Musalmans, but that Europeans were the true followers of the Prophet. After stating that he also found some copies of the Quran lying amongst shoes at the house of the Editor of the *Watan*, he says that, when it was cabled to India as the result of his enquiries on the spot, that the English antiquarians concerned had carried away no relics from Omar's mosque, the Editor named was the first man to express disbelief and thereby furnished an opportunity for Muhammadans to feel prejudiced against the British Government. He not only wrote in the *Watan*, but also verbally expressed the opinion that the writer was an emissary of the British Government. Again, when Mulla Muhammad-ul-Wahidi, Editor of the *Nizam-ul-Mashaikh* (Delhi), forwarded to Maulvi Insha Ullah the writer's letter containing a true statement of facts, the Maulvi did not publish the same owing simply to (his) enmity to Government. Why did he not publish the contradiction and why did he let Musalmans continue prejudiced against Government? The result is that, owing to the *Watan's* remarks, they are still under the impression that the correspondent was really an emissary of the English, and that the English (antiquarians) did steal (the relics kept in the mosque). The writer threw a veil over Maulvi Insha Ullah's dire offence as he was a brother Muhammadan. His assailant has, however, unrighteously branded both him and the Editor of the *Zamindar* as rebels. As to the charge that he shares the views of a certain revolutionary society of the Turks, the British Consuls at Jerusalem, Beirout, and Damascus possess documentary evidence to show that he always proved himself a well-wisher of the British Government and mixed with no suspicious society at those places. Government is also aware that his pamphlet called the *Senousi*, which contains a prophecy about "the English Emperor" embracing Islam, has had a good effect on (Indian) Muhammadans. In conclusion, he asks Maulvi Insha Ullah to discontinue attacking the innocent *Zamindar*, adding that otherwise (all) truth-loving Muhammadans will become thoroughly disgusted with the *Watan*, which even now they consider it an Islamic duty to boycott.

25. The *Tribune* (Lahore), of 23rd March 1912, publishes the following correction to its note *re* "The supersession of Dewan Narendra Nath," published in its issue of 20th March 1912 (Selection No. 12, paragraph 23).

The supersession of Dewan Narendra Nath.

"With regard to the supersession of Dewan Narendra Nath we must rectify an error into which we were led by the *Punjab Civil List* of the 1st January, 1912. Under the heading of date of present rank it is shown that Dewan Narendra Nath attained the rank of Deputy Commissioner, first grade, on September 28th, 1906, while Lieutenant-Colonel Young is shown to have attained that rank on May 25th, 1891.* As a matter of fact Colonel Young was deputed to Patiala as Settlement Commissioner and the period of deputation has not been mentioned. In the list Colonel Young's name is above those of Messrs. Renouf, Thompson and Connolly who were all appointed first grade Deputy Commissioners in 1910. As regards length of service Colonel Young joined the Punjab Commission on December 24th, 1888, and Dewan Narendra Nath on February 3rd, 1888, so that Colonel Young is only some months junior to Dewan Narendra Nath. It may be that the work Colonel Young did in Patiala was very much appreciated, but Dewan Narendra Nath was never given an opportunity of doing settlement work."

The same paper also makes the following remarks in its issue of 27th March 1912 :—

"The contention referred to the other day in these columns that no officer who has not worked as a Settlement Collector should be appointed a Commissioner is as untenable as it is unreasonable. In the Punjab it has never been upheld and acted upon in the past, and to put it forward now as the main reason for passing over an officer who is in all other respects thoroughly well qualified is, to say the least, to go against the dictates of common justice and fair play. Among the officers who at present hold the office of Commissioner there are not a few who have not worked as Settlement Collector. Before we go into the details of this point we should like to make it clear that whilst every officer has to undergo settlement training, only those who are selected for that purpose work as Settlement Collectors. Dewan Narendra Nath had his Settlement training under Sir (then Mr.) Louis Dane, in Gurdaspur when His Honour was in charge of Settlement operations, but it is quite true that Dewan Narendra Nath has not worked as Settlement Collector. The Hon'ble Mr. M. W. Fenton, who is now 2nd Financial Commissioner, has never worked as a Settlement Collector. That fact has not stood in the way of his selection as permanent Financial Commissioner. Mr. H. J. Maynard, who is one of the ablest and most popular of our Commissioners, never had charge of a Settlement and never worked as Settlement Collector. Mr. C. J. Hallifax, who is Commissioner of Multan and holds a Commissionership sub. *pro tem.*, was never a Settlement Collector. Both Colonel C. G. Parsons and Colonel C. M. Dallas, who were appointed permanent Commissioners only last year and who have been acting in these offices now for some time, were never Settlement Collectors at any stage of their official careers. Mr. Meredith, who has been a permanent Commissioner for several years and who had acted as Financial Commissioner on more than one occasion, was never a Settlement Collector. Among the present Commissioners, Mr. P. J. Fagan is the only officer who has worked as a Settlement Collector. The point on which we wish to lay stress is that what has not been considered as a disqualification in the case of Colonels Dallas and Parsons, and Messrs. Meredith, Maynard, Fenton, and Hallifax, cannot be put forward as a just reason for passing over Dewan Narendra Nath. To do so would be to lay Government open to the charge that any stick is good enough to beat an Indian with. In fact, it will, if anything, make the injustice and invidiousness of the action of Government still more glaring. What is sauce for the goose should be sauce for the gander, and to pass over Dewan Narendra Nath in the selection for Commissionerships for a reason which was ignored in the case of several European officers will be, we respectfully submit, unjust in the highest degree. It is, in our opinion, absurd to contend that no officer who has not worked as a Settlement Collector cannot make a successful Commissioner. In the Punjab Commission Messrs. Maynard and Fenton are living examples of the absurdity of this contention."

26. The following is from the *Panjabee* (Lahore), of 23rd March 1912 :—

Question in the Bombay Legislative Council *re* instructions in 'Salaaming.'

"The doubts and difficulties of the Indian people are daily increasing. The administrative burdens of the rulers, too, are growing heavy, though they have doubtless proved equal to any occasion. The Government have introduced order where there was chaos. They have settled the country and introduced method and uniformity in many things. Yet there are a few difficult problems of hopeless diversity, inconsistent variety and ugliness which require attention and effort. Not the least perplexing question of the day is the manner and matter of salaaming the various men of power. There is the actually ruling race, there is the aristocracy of wealth and intellect, there are the politically important communities—and all

* It should be 1911 *vide Tribune*, dated 24th March 1912.

these are to some extent affected by the manner and degree of respect shown to them by those who are the inferior hewers of wood and drawers of water. Nothing is more shocking and even subversive of law and order than an omission to salaam or even a profusion of salaaming. There are instances of men who have suffered by receiving abuses, blows, kicks and even prosecutions for failing to salaam in the proper way, or for over-salaaming. The Madras High Court has now on its hand an intricate problem of over-salaaming which at one time seemed to baffle solution. In Bombay a clerk failing to salaam in a proper way brought a bad name to all his community. Hundreds of others have suffered similarly. We are not, therefore, surprised that the Hon'ble Mr. Karandikar asked the following question in the Bombay Legislative Council:

'In the interests of consistency and regard for etiquette, will Government be pleased to issue definite instructions in the matter of 'salaaming' such as may avoid the recurrence of circumstances ending in orders like the one issued by Mr. A. F. Maconochie, Collector of Ahmednagar, when dismissing a Registration clerk?'

"The reply of the Government was that they 'do not propose to issue instructions of the nature referred to.' This will certainly leave the people afflicted in dire distress. In the Punjab we salaam so profusely, and sometimes with both the hands, that we are fortunately free from troubles. But in other provinces there is a legitimate complaint that for want of proper regulations and instructions, innocent and well meaning people are suffering from calamities. We sincerely hope that the Government of India will issue the instructions prayed for and prevent once for all the ugly cases that crop up in the provinces due to ignorance and want of authorised procedure."

Lord Crewe and English journalists of Calcutta.

27. The following is from the *Tribune* (Lahore), of 28th March 1912 :—

"The English journalists of Calcutta have protested against the observation of Lord Crewe in the House of Lords that if the opinion of the public had been invited on the Delhi changes before they were announced then some of the English journals in Calcutta might have placed themselves under the more stringent measures of the Press Act. The theory put forward is that the Anglo-Indian Press, under all circumstances, must be considered loyal, and the Press Act of 1909 was principally intended for some seditious vernacular newspapers. We do not admit the accuracy of this contention at all. The way in which the *Statesman* began attacking Lord Hardinge, if persisted in, would have created a dangerous excitement among the Anglo-Indian community of Calcutta and might have even endangered the personal safety of the Viceroy. The law is bound to prevent a contingency of that kind, and but for the sudden and pacific change in its attitude the *Statesman* would have brought itself under the Press Act. Unless the English journalists of Calcutta have very short memories they must remember what happened in Calcutta and Bengal when the Ilbert Bill was introduced. Lord Ripon was insulted and menaced in public by Anglo-Indians and he was hooted when he was leaving Darjeeling. There was a plot to seize his person and to carry him on board a ship and send him back to England. Was that a seditious conspiracy or not? There is no monopoly of loyalty anywhere and Lord Crewe referred to a contingency which was well within the range of practical politics."

## ERRATUM.

*Selection No.* 12, *paragraph* 6, *page* 203.

In second line for the ward "October "*read*" March."

LAHORE:

*The 30th March* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

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[ Confidential. ]

[ Vol. XXV. ] SELECTIONS [ No. 14. ]

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Examined up to 6th April 1912.**

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## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH APRIL 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 300 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH APRIL 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette* ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH APRIL 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (a)—Foreign.

The Islamic world.

1. The *Zamindar* (Lahore), of the 28th March 1912, publishes some verses by one Munshi Muhammad Abdulla, *Faiz*, of Hyderabad, now residing at Karachi. The writer says that Islam is involved in difficulties in these days; that the Kaiser has been casting avaricious eyes on Baghdad; and that the day of judgment must now be near at hand, seeing that the King of Italy is thinking of blockading Medina and Yembu. Next he praises the awakening of Islam which, he observes, is talked of everywhere and is ascribable to the tyranny of Europe.

Ill-treatment of Indians in Africa.

2. The *Vakil* (Amritsar), of the 27th March 1912, has a note entitled "Distinctions of colour and creed in the British Colonies." With their arrival in any of these colonies, says the paper, Indians forfeit all the rights enjoyed by them in their motherland as British subjects. Next it complains of the ill-treatment of Indians in West and East Africa, and goes on to remark that it is incumbent on both Hindu and Muhammadan publicists to invite Government's attention to the wretched plight of their fellow-countymen in the Dark Continent. They should also strain every nerve to secure for Indian immigrants the same rights as are enjoyed by other British subjects in the colonies named.

Indians in South Africa.

3. The *Tribune* (Lahore), of 31st March 1912, publishes the following under the heading "The White Book on the rights of Indians in South Africa":—

"Reuter has generously devoted a few lines to the White Book promised and issued on the rights of Indians and the working of the Townships Amendment Act in South Africa. The main interest in the book seems to centre in a minute passed on the 2nd December by the Union Ministers. This minute repeats the assurances 'that it is not proposed to interfere with certain vested rights of Indians. But, it is added, it is impossible to allow attempts to acquire new rights. Asiatic leaders appear to be making an organised attempt to invade towns where Asiatics had no rights before. . . . .' The attitude of the Union Ministers in limiting the assurances to the mystifying expression 'certain rights' is certainly incomprehensible. They are evidently trying to draw a strong cordon round the Indians and isolate them in the most rigorous fashion so that their choice to remain in their adopted country might appear worse in comparison with the alternative allowed to them. When British Indians agreed to the compromise suggested by the Ministers it was stated that the decision had been arrived at in no grudging spirit. This led to the belief that Indians who had adopted South Africa as their home would not be deprived of their ordinary rights of British citizenship. But the Minister's minute referred to by Reuter endeavours to limit those rights to 'certain vested rights.' In other words, Indians who have elected to stay under all circumstances should agree to become social and political outcasts. That is a position to which no self-respecting Indian can reconcile himself and the duty that lies before us is obviously to renew the fight here and carry it on vigorously."

Indians in foreign countries.

4. The following is from a contribution by "A Hindu" published in the *Panjabee* (Lahore), of 30th March 1912, under the heading "Hindus in foreign countries":—

"* * * There is plenty of work in Canada of clearing land, and if one has a little capital of his own, he can get free land from the Canadian Government, about 160 acres, very cheap, and thus he can cultavate it for himself and become the real farmer here. I admit the duty of the Indian labourer is to help the Motherland in her uplift, but I am convinced that this sense of duty and responsibility could be better developed here than in India, as the circumstances are far better here, and the circumstances have a good deal to do with the moulding of personal achievements. Then there is not only field in Canada for the Hindus but further there is a vast field for them in the southern part of America, I mean Argentine Republic, there is plenty of work for them there, provided that they have some means to go there and get the land for cultivation purposes. What is required is that the leaders in India should take the lead in the way of finding fields or work for the labourers and markets for business in the Western World, and thus organise the mass here in such a shape that they may be most useful in the cause of uplift of Motherland. I know fully well that there are some defects in our labouring mass, as they are illiterate ones; yet what they need is a strong

personality of leader, not the kind who are here, self-imposed leaders, but real ones. I see the situation so well here on the Pacific Coast, and there a great field of work in the line of business, and establishing farms, but one man cannot do so unless he has the power and capacity of organising the mass here. If these fifty young men who are already here, could be organised and put into such a position, they can devote a part of their time in teaching the mass and looking after their interests, and training them into such organisation that the mass may be raised and become the backbone in the cause of the uplift of the Motherland. I am glad to know that Lala Lajpat Rai and Lala Harkishan Lal are trying their best to uplift the masses in the Punjab, and they have started free schools for them, and Chaudhri Ram Bhaj Dutt is taking the lead in Shudhi affairs and thus the spirit of revival is working in the land of five rivers to uplift the masses, whereas the Christian Missionary propaganda is also working among the low class people, to raise them by making them Christians by faith, and thus uplift their social position. So this work would be really for the good of the people in India if it is carried earnestly and honestly, but I am fully convinced that this sort of work could be better done here among the masses, and when the masses here realise the seriousness and advantages of the work done here, they would gladly offer their material help, and would gladly do the service required of them.

"But before I request anything else to my countrymen, especially the leaders, I would draw their attention to the situation here. In Vancouver, B C., the Sikh, especially the Tat Khalsa element, is strong, and Professor Teja Singh, M.A., late of the Khalsa College, is the leading personality in one section, but the other section is against him, as among them are also a section of Doaba, Manjha and Malwa, who are working separately. The Doaba element is now in favour of one Bhai Kartar Singh, of Mahalpore, and he has got at his back Raja Singh, Piara Singh, Karam Singh, Ram Singh and many others of Doaba, Jullundur and Hoshiarpur districts. So there is always conflict between them, and moreover it is very costly for them to maintain Professor Teja Singh, as he is with his wife and two children, and further on, he travels a good deal, as he does not like the idea of staying in one place, and do the work permanently. Though his party has bought a home for him and his family, and they are paying him about one hundred dollars, *i.e.*, Rs. 300 in India, for his maintenance allowance, which is the handsome pay of a Deputy Magistrate in Punjab, yet the other party does not see any good results of his labour, and hence the conflicts. The Tat Khalsa element is also not on good terms with those of their own brethren who have not got their long hair, or those who have cut their hair, not caring for the sentiment of the other party, and hence the trouble is serious. The Hindu element is weak as they also are not united like the Sikh element on account of many reasons. Though they started one Canada India Supply and Trust Co., under the guidance of one white man, he has cheated them, and the other leaders have lost their interest in it, and now the Company is in the hands of Muhammadans. Mr. H. Rahim is the Manager of the same. Dr. Sunder Singh is the other prominent person, who is now taking a great deal of interest and struggling hard for the amendment of the Immigration Laws in Canada. But I am sorry to say that he has no following. The Sikhs do not want him, as he does not keep long hair, and beard and moustaches. Though he once got the *pahul*, under the ceremony of Professor Teja Singh, but he again joined with the Hindu element in the Company affairs. Now he is again trying his best to advocate the loyalty of the Sikh people in the eyes of the Government, and trying to induce the Sikh to become enlisted in the Canadian Regiment as recruits. He is also seeking the sympathy of the Christian people to help the Sikhs to get the permission from the Dominion Government to allow them to bring their families in British Columbia, and settle here permanently. Though I do not concur with him in all his ways of work and policies, yet I am in favour of his pleading for the amendment of the Immigration Laws so that not only a few Sikhs—Khalsa Sikhs, but all the Hindus and Muhammadans should be allowed to bring their families here where they have settled themselves.

"I advocate strongly the principle of unity among all sections of the Indian people, keeping aside their religious beliefs, and so I started some philanthrophic work among the people there, but I being in minority, could not succeed. I may mention that the powers of the Immigration Department are just like the powers of the Police Department in India. The Judges have no jurisdiction to try a case against the decision of the Immigration Official whom he wants to deport or hurt. All that rests with the Immigration Department. And some of these officials are so corrupt that last year there was some investigation about the Chinese, and now I am fully aware that the Hindus living in United States of America while going to Canada are not allowed under the Immigration Laws, they not arriving direct from India. But they are entering in dozens and scores, after paying the nominal fee to the Immigration officials, and thus getting their purpose served with a little cost, and enriching the officials of the Department. When I asked my countrymen why they pay they say plainly that as they want to go to Vancouver, and want to see their friends and attend to some other business, they cannot go without paying, so either they should suffer or they should pay a little and get the purpose done. It is the easiest way to do it. If you ask them to come forward to stand as a witness they are afraid and moreover they would not be able to get their purpose served in future while they need. Now as regards the relation of the Hindus and Muhammadans, they are indifferent.

"So what we need is that leaders should take genuine interest in the welfare of the Motherland as a whole. Not as Sikhs, because they are in majority, not as Hindus because they are not strong, and not as Muhammadans because they are very few. We need a personality capable of organising them here, independent of his means. If one has to depend upon the earnings of the countrymen here he would be a failure, as I am, or others are; if he is a sectarian he would not be successful. The work which I suggest is the work of constructive nature, educating the masses here, giving them the idea of cleanliness, hygiene, and helping them at the time of sickness, rather train them in such a way so that they may become the backbone of the Motherland in the long run. Students here, who are about two hundred in number, from the different parts of India, Punjab, Bengal, Bombay, Madras, United Provinces, could be organised in such a way that they may mix together and form a nucleus for the United India. Hindus, Sikhs and Muhammadan elements should be handled in such a way that they may become the component parts of the machinery which would be going to work for the uplift of the Motherland. In a word the work could be carried on the lines and principles of Young Men's Christian Association here on the Pacific Coast, and not as such in India. I am sorry I cannot give details of the whole work of Young Men's Christian Association here as the work itself requires a great deal of illustration, and this article has already become lengthy. Therefore I stop here and would be glad to request any of the leaders in India to come forward and take the lead in the work. I wish there would be some one like the Hon'ble Mr. Gokhale who would take the lead here for India."

Relations with Persia.

5. The following is from the *Tribune* (Lahore), dated 5th April 1912 :—

"The Persian Government has been much exercised over the announcement of Lord Hardinge that the Government of India may be forced to deal directly with the unruly tribes in South Persia through the Consul-General at Bushire. This action on the part of the Government of India would be an infringement of the sovereign rights of Persia. In the troublous times of Persia the foreign Powers who have commercial relations with the country have exceeded the limits of international law. They have taken powers in their hands which in ordinary times would have been strongly resented. They have contracted treaties without consulting the country concerned. And now a foreign Power wants to deal with the subjects of Persia direct without reference to the Persian Government. Especially is this deplorable when it is alleged that attempts are being made by the Persian Government to restore peace and order in the country. Foreign intervention in subjugating the turbulent tribes would be most prejudicial to the authority of the Persian Government. It is true that British commerce has suffered a little by the turbulence of these unruly tribes, and attempts so far made to restore order have not been very successful. But the Persian Government has not exhausted all its resources. Swedish officers have been appointed to make the troops efficient. It is therefore highly desirable that the Government of India should wait for some time more and let Persia manage its own internal affairs. It is significant that both Hindus and Muhammadans are united in desiring that Persia should be left to work out its destiny without interference."

## (*b*)—*Home.*

Government and Muhammadan grievances.

6. The *Vakil* (Amritsar), of the 27th March 1912, publishes a leader headed "We can neither speak nor keep silent (*lit.* conceal)." It says that the Prophet's followers in all parts of the world (excepting only India) have, of late, been showing some signs of life. After referring with approval to what the Musalmans concerned have been doing to maintain the dignity of Islam and its followers in connection with the Turco-Italian War, it remarks that in India, which has the largest Muslim population, Muhammadans are so inert that they remain unaffected even by incidents which occur in their midst. (Their) newspapers devote themselves to personalities; the rich spend all their time in flattering Government; while their leaders are engrossed in pursuing fame. They are not even moved by the sacrifice of life on the part of their brethren (in Tripoli), and refuse to learn a lesson from the latter's religious and national sense of self-respect. After remarking that all of them are sincerely loyal to Government, the paper says that the latter wishes its subjects well; but that, unfortunately for Indians, the authorities do not have matters laid before them in their true colours. It then makes the following observations to illustrate its views :—

(1) In the preliminary stages of criminal cases no distinction is made as a rule between the guilty and innocent; and the *izzat* of respectable people is placed in danger. Dr. Basharat Ahmad

and Hakim Amin-ud-din were found innocent by the courts concerned; but what reparation can be made to these poor men for the humiliation they had to suffer during their trials?

(2) The Elementary Education Bill was rejected at a recent meeting of the Imperial Legislative Council with the help, chiefly, of official members. While, however, free and compulsory education has been denied to Indians, Sir George Clarke strongly urged in a speech on the 21st March that education should be made compulsory for the children of the domiciled community; and that, in the event of their parents being unable to pay tuition fees, it should also be free. His Excellency added that the prevalence of ignorance among Christians would have the effect of making Indians hold Christ's faith in contempt. The question now arises as to why education should be made free and compulsory for the domiciled community and not for the children of the soil. Again, when Government looks on all religions with the same eye, why should the ignorance of Christians be regarded as humiliating for Christianity, and why should it be considered necessary to remove the same, while the ignorance and faiths of Indians are treated differently?

(3) Cows were always killed in India under both Hindus and Muhammadans; but the spread of the (counter) movement has now rendered the situation dangerous. The Musalmans of Ajudhia were not allowed to sacrifice kine on the occasion of the last 'Id, while beef has now been prohibited in the *bazar* of Islamabad (Badaun District, United Provinces). Pandit Krishen Chandar Joshi, Extra Assistant Commissioner, who issued the latter order, did so without making any enquiries as to how long the practice had been prevalent in the town. Should any officer of Government have the power to promulgate an order without first ascertaining facts?

(4) The Hon'ble Maulvi Rafi-ud-Din asked, at a recent meeting of the Bombay Legislative Council, whether Muhammadan prisoners had had suitable arrangements made to enable them to perform their religious duties. The official reply was that the prisoners named had general permission to pray three times a day, and that there was (consequently) no necessity to accede to the Hon'ble Maulvi's request about Friday prayers. It is a matter for surprise that Government should not even know that Muhammadans are required to pray five times a day, and that special importance attaches to Friday prayers. To stand in the way of saying all these prayers clearly amounts to interference in religious matters, which has been set down as unlawful by Government itself.

(5) Polygamy has been declared illegal in the Transvaal, and a certain Muhammadan immigrant was recently refused permission to bring his second wife into that colony. It need not be pointed out that the latter act goes wholly against the ordinances of Islam.

Continuing, the paper remarks that England is the greatest Muhammadan power in the world, and has conferred legitimate religious liberty on all sections of her subjects. Is it not, then, surprising, it asks, that some haughty and egotistical British officers should place their personal views above law, and should thereby leave nothing undone to lower Government in the estimation of the people? Does it not (moreover) behove Government to make searching enquiries into such cases, subsequently calling those officers to account who may have misused the law, or, if necessary, taking steps to amend the law itself? The paper further remarks that there are also several

other instances similar to those mentioned above in which the law has been misused. This being so, should it, out of loyalty to Government, disclose facts or hold its peace? The former course leads to no particular results; while, if the latter procedure is adopted, hardships are multiplied in a manner injurious both to the country and Government.

Continuing its remarks in its issue, dated the 30th March 1912, the paper says that the truest loyalty to Government consists in plainly acquainting the authorities with those things which are likely to give the public cause for complaint. There can be no doubt, it adds, that this has not, so far, led to any useful results, nor is there much prospect of future improvement in this respect. Next it makes the following observations :—

(1) Muhammadans are in a minority (in Government service) everywhere. The disregard shown for their claims has been brought to the notice of Government for years past, but things continue moving in their old groove—witness the paucity of Musalmans in the office of the Military and Public Works Department, Ambala.

(2) They fare still worse in Native States. For instance they constitute 90 per cent. of the population of Kashmir; but, thanks to the State authorities, the Muslims of the Happy Valley occupy, in point of education and wealth, that grade of humanity which Darwin characterised as intermediate between men and animals. Their helplessness has reached such a point that, in all probability, the condition even of animals in the Sahara is not more pitiable.

(3) The *Siraj-ul-Akhbar*, of Jhelum, reports that the local Divisional Forest Officer, Pandit Sheo Nath, has taken possession of a garden belonging to Muhammadans as also of the attached mosque, which is being used as a stable. Musalmans cannot, however, tolerate—even in their present degraded condition—insults to their places of worship.

In conclusion, the paper remarks that it must be definitely decided by Government and the public as to what should be done regarding "the deplorable circumstances which are coming to pass."

The Viceroy's speech at the last meeting of the Imperial Legislative Council.

7. The following is from the *Observer* (Lahore), of 30th March 1912 :—

"The Viceroy's speech at the last meeting of the Imperial Legislative Council, briefly referred to in a previous issue, is reproduced in full on another page, and we invite to it the reader's prominent attention. It is a strikingly significant utterance and possesses special interest for the elucidation of the policy of Government in more respects than one, which the head of the British Government in India and a statesman of the position of Lord Hardinge has set forth in his deliverance of Monday last. The speech, we have not the slightest hesitation in declaring, will have a very re-assuring effect, and the evidence which it affords of the sympathy and foresight of the Viceroy will further enhance the great esteem in which His Excellency is held by all sections of the Indian community. Important as the speech on the whole is and worthy of a careful perusal as every part of it is, that portion of it which deals with the foreign policy of the British Government and the solicitude of the latter for the sentiments of its Muslim subjects will deepen the gratitude of the Musalmans of India towards their rulers."

Hindus and politics.

8. The following is from the letter of a Bombay correspondent of the *Arya Patrika* and published in that paper's issue of 30th March 1912 :—

"From the advent of the Aryans into India up to a few years ago, Hinduism had quietly absorbed millions of aborigines, but now Christianity is very active in bringing within its fold these classes of people. During the last decade the Christians in India have increased by one million souls, and certainly no Hindu has any reason to blame Christian

missionaries for this magnificent result. The most discreditable feature of this affair is that some of the Hindu States, which are the strongholds of Hindu orthodoxy, contribute a very large proportion of converts. Now, why should not the Hindus of the present generation follow in the footsteps of their ancestors in this direction and make efforts to propogate their religion among the various aboriginal races in India and Burma who number more than ten millions. To my mind the conversion of these people to Hinduism is more important and far-reaching in its effects than a Vedantic mission to Europe and America or the acquisition of a few higher posts in the Government service. Hindus must now devote more of their time and energy to social, educational and religious matters, and leave politics severely alone for some time to come, or better still, leave it to our loyal Muhammadan fellow-subjects. For, the net result of the political agitation for the last 20 years has been more to the advantage of the Muhammadans than the Hindus, whose deep but silent loyalty was so long suspected by the Government. Hence I appeal to Hindus of every shade of religious opinion to pay closer attention to the problem of the general advancement of the Hindus, including the depressed classes and the aborigines, and to find out ways and means to achieve that end. No nation can rise in the scale of civilization unless it shakes off its lethargy and keeps abreast of the times. Therefore, ye Aryans of India, wake up! Do not fritter away your whole time and energy in politics in demanding a few higher posts from the Government. Elevate all your depressed classes including the aborigines, renounce all harmful social customs, learn to sympathise with each other, and consolidate your scattered forces. For therein lies your true salvation, and not in reviling and criticising Government in season and out of season. Do not take shelter behind inactivity. Learn to understand the true meaning of *Karma* and put your faith in work—in silent, solid, strenuous work for your unfortunate countrymen. Take advantage of the Pax Britannica to set your house in order and share your happy, peaceful life with others less fortunate than yourselves. Help your depressed classes, ye Aryans, with your money: help them with your brains, if you have no money to spare; help them with your active sympathy if you have neither money nor brains, and God will help and bless your cause. Amen! Yours faithfully, Sympathy."

The coming of Imam Mehdi.

9. The following is from the *Arya Patrika* (Lahore), of 30th March 1912 :—

"The *Paisa Akhbar* refers to a prophesy of the late Maulana Hakim Muhammad Hussan made in his book *Kakahuddrya*, published 13 years back, regarding the Turko-Italian War to the effect that Rome (Italy) with the help of three or four other Christian Powers shall engage in a war with the Turks and this war will continue for two and a half years. The prophecy justly fits in the case of the Tripoli subjugation. Now Sheikh Abdul Ali claims to prove on the authority of the Quran and Hadis that after the wars of Italy and Russia with the Mussalmans the time has come for the appearance of Imam Mehdi.

"The Ahmadias used to tell us that the late Mirza Ghulam Ahmad, of Qadian, was the promised Messiah and he is come and gone. However this is a question which we leave to our Muhammadan brethren to decide among themselves, believing that the present prophet will have nothing to do with Indian affairs."

Tampering with soldiers.

10. The *Panjabee* (Lahore), of 30th March 1912, has the following :—

"Few people in India can read without surprise a curious case started by Government in England, that somebody was tampering with the British soldiers. A charge like that in India would be easily believed by Englishmen, even though not a particle of evidence is forthcoming. But how could British people themselves tamper with the duties of soldiers? Reuter the other day wired that on a question asked by one of the Socialist members, Sir Rufus Isaacs 'denounced the wicked and dishonest statements of those saying that soldiers were required to fire on persons doing no wrong *in the event of rioting with which police were unable to deal.* The only alternative to *the use of the military* was anarchy.' Look at the dexterous use of ideas like the possibility of rioting with the use of the military and the fear of anarchy. With what marvellous quickness one leads to the other and cultimates in anarchy! We do not know to what case Sir Rufus referred, but the London *Standard*, in its issue of the 27th February, published the proceedings at the Aldershot Police Court in which Fred. Crowley was charged with inciting 'divers persons, to wit, two soldiers, to commit treasonable practices in South Camp.' The accused, it would appear, circulated certain handbills in the barracks entitled : 'An open letter to British soldiers.' The pamphlet opened with sentences similar to this : 'When we go on strike to better our lot, which is the lot also of your fathers, mothers, sisters, and brothers, you are called upon by your officers to murder us. Don't do it. . . Boys, don't do it.' If this appeal is rioting, failure of the police, employment of the military, and anarchy, Sir Rufus Isaacs must have marvellously unhealthy imagination. Anyway, we see he is climbing down and is prepared to recommend reduction of sentences. The case reminds us of the exaggerated conditions pictured by panicstricken officials in India sitting in their easy chairs and knowing little of the innocent mob outside groaning under

some heavy burden and praying for redress. They must be answered by sympathetic statesmen and not with gunshots. But the misuse of the military is apparently as common in India as in England."

Change of capital from Calcutta and its future.

11. In the course of a leading article in its issue of 3rd April 1912, the *Tribune* (Lahore), remarks :—

"* * * Calcutta with its modern surroundings, its industrial and intellectual activities, its extensive harbour crowded with shipping and the great railway systems converging upon it, is the symbol and sign manual of British sovereignty in India. It bears no signs of a past civilisation, no wreckages of previous empires, nothing to remind of the teaching of the Preacher, vanity of vanities, all is vanity. Calcutta stands for the living present and the very near past which is tied to the present in a living bond of union and presents no gap or hiatus. There is no succession in empire as there is in a family or a dynasty. There is no natural heirship, no law of heredity by which an empire passes from one nation to another. The transfer of the capital to Delhi will not prove that the British are the natural heirs of the Moghuls any more than the Moghuls inherited the kingdom and the capital from the Pathans or the Pathans from the Hindus. The succession of empires is a see-saw movement: one goes up and another goes down and then the former goes down and some other goes up. Calcutta was the capital of the British Empire in India; Delhi, even if rebuilt, will never be known as owing its existence to the British Government. Varying slightly the words of the book Delhi may well say—

> Empires may come and Empires may go,
> But I stay on for ever.

"We have observed that the final departure of the Viceroy from Calcutta was more impressive than the last sitting of the Imperial Legislative Council. This was not due to any great function of State or any imposing ceremonial, but to nature which seemed to emphasise the change that was coming over Calcutta. On the day the Viceroy left severe thunderstorms passed over Calcutta and nature was in a state of convulsion. There was a report that the flagstaff on the top of Government House was struck by lightning: This is denied but it is admitted that the flag was torn by the violence of the wind. Astrologers and superstitious people will not fail to regard this as a bad omen. Even Europeans were greatly perturbed when the steamer *Delhi* was wrecked just about the time the transfer of the capital to Delhi was announced. The King Emperor's sister, brother-in-law and nieces had a narrow escape, though the Duke of Fife soon afterwards succumbed to disease brought on by shock and exposure. Superstitious people will now attach an exaggerated importance to the tearing of the flag in Calcutta. We are not, however, superstitious and we share the robust optimism that associates the change of capital with a fresh period of prosperity and progress. * * *

"And now Calcutta has ceased to be the seat of the Government of India. The people directly affected by this change have, on the whole, taken it in good part. One or two hysterical outbursts were soon subdued. It is recognised that although deprived of its official position Calcutta has not ceased to be the great city it is. The glamour of four months of Viceregal state will pass but nothing else has been taken away. Calcutta has taken heart of grace and views the future without dismay and with hope and confidence. Whether it will be to the advantage of the Government of India to avoid the fierce light of a vigilant public opinion is a question that need not be discussed here, but the future of Calcutta is cloudless and clear and full of promise as its past has been full of achievement. The men who have made Calcutta what it is have not lost heart and their successors will ensure the unbroken advance of that great city."

## II.—Afghanistan and Trans-Frontier.

An open letter to the Amir.

12. The *Musalman* (Amritsar), of the 26th March 1912, publishes an open letter from its Editor (Maulvi Sana-Ullah) to His Majesty the Amir of Afghanistan. The Maulvi refers to the great achievements of early Muhammadans and asserts that the same were ascribable to the said Musalmans making the Quran their guide in every respect. Next he urges Habibulla Khan to devote his best attention to the dissemination of the teachings of the Quran, enacting a law to forbid the marriage of Afghan boys and girls till they can translate (passages from) the said scripture into their mother tongue. The Editor can also offer his services for the attainment of the desired object and would ask the *Siraj-ul-Akhbar* (Kabul) to lay his request before His Majesty.

Tribal raids into British territory.

13. The *Zamindar* (Lahore), of the 28th March 1912, publishes an article headed "Suppression of dacoity in the frontier *ilaka* of the Punjab." In continuation

of its previous remarks on the subject (*vide* paragraph 5 of Selections No. 13), the Editor says that the *Hindustan* further suggests that the Kabulis in India should be declared a criminal tribe, for the reason that, although they work as labourers during the day, they commit armed dacoities at night in the houses of Hindu *Sahukars*. He cannot, however, endorse the suggestion, as he knows that the said Pathans neither act as dacoits nor do they wantonly harass British subjects. He is, therefore, of opinion that it would be a piece of unjustifiable oppression to declare peaceful Kabulis in British territory a criminal tribe. The *Hindustan's* last suggestion, he adds, is that (only) Hindu Inspectors of Police should be deputed to enquire into dacoities committed in the houses of Hindu *Sahukars*. This, however, is an undoubtedly unfair suggestion, conveying as it does the idea that Muhammadan investigating officers do not extend to the above *Sahukars* the sympathy due to all injured persons.

The Frontier Raids.

14. The following is from the *Panjabee* (Lahore), of 30th March 1912:—

"Every day there is some news from the border districts of raid or raids having been committed by the frontier outlaws. These have been remarkable for the extraordinary daring and absolute fearlessness of law they show. A case showing similar daring has recently taken place in Paris where, according to Reuter, six desperadoes stopped a motor-car, killed the driver, then went to a bank and there shot dead the cashier and ran away with 40,000 francs, in the motor-car. After driving away to a far distant place they left the car and walked to their homes. Who can be sure that our frontier raiders will not some day develop their methods of looting in the same way. We are thankful to the Government for adopting special measures. It has already quartered punitive police on several of the frontier villages known to be harbouring dacoits. It has also appointed a special officer. But much more is required to create fear in the minds of the desparate outlaws. The Amir recently had some dacoits blown from the guns as he thought this to be a more effective way of dealing with them than the humane way in the British territory. The police, the lambardars and other village officials should be held responsible for what takes place. Arms should be supplied to the exposed subjects and Hindu investigating officers appointed to make searching enquiries of the whereabouts of these outlaws. It is only by persistent efforts that the Punjab and the North-West Frontier Governments can succeed in doing something effective in putting an end to frontier raids and dacoities before they develop into yet more frightful forms."

## III.—Native States.

The Kashmir murder case.

15. The following is from the *Panjabee* (Lahore), of 30th March 1912:—

"In addition to the constitutional question as to how far the Governor-General in Council was justified in interfering in the internal administration of Native States of the status of Kashmir, there are a number of other questions equally important to deal with. The first of these is as to how the Government of India was led to interfere in this case. Could it be the Maharaja himself or any of the State officials, who, with a view to seek the opinions of the Government of India, referred the case to it? This seems improbable because who would like to hint or suggest that a decision given by three successive Courts of the State did not stand on a firm judicious ground? Besides, when compelled to reverse his own orders, the Maharaja wrote to say that 'in obedience to the orders passed by the Governor-General in Council, the prisoners be released at once.' This shows that His Highness the Maharaja did not voluntarily move in the matter and bring about a reversal of his own orders. Could it then be the subjects or the prisoners themselves or their guardians who moved the Government of India? Certainly it cannot be they, because under the constitution of Native States, and the non-intervention policy proclaimed by the Government in relation to them, the subjects have no right of appeal to Suzerain Power, even if they desire to do so. Then was it the British Resident at the Court of the Kashmir State who referred the matter to the Government of India? The Resident also as the most constitutional officer of the Government would have liked to refer the question to the Maharaja himself on the spot rather than to the Government at Calcutta or Simla. Was it the Government of India itself, then that was moved in the interests of the 'politically important community' to secure the release of the unfortunate prisoners? That could not be so. Lord Hardinge's Government, known for its impartiality cannot take sides on individual grounds and disturb the happy relations established between the Government of India and the Native States. Was it then, the position and influence of the men in trouble that was possible for the Government of India's direct interference? In our opinion such a presumption is unjustifiable as the interests of no individual are above those

of law and equity. It, therefore, remains a perfect mystery how the matter was reported to the Supreme Government, who did it, and by what recognised process the reversal of the punishment was effected without disturbing the verdict of the judicial trial. Further light should be thrown on the case to make it intelligible to the public."

Viceroy's speech at the Patiala State dinner.

16. The following is from the *Panjabee* (Lahore), of 2nd April 1912 :—

"His Excellency the Viceroy while replying to the toast of his health at the Patiala State Dinner on Saturday, made a lengthy speech alluding to the loyal and brave qualities of the ruling family. Incidentally His Excellency referred to the tremendous noise once made in that (*sic*) about sedition that did not exist. In doing so the Viceroy said :—

'Times are changing in these days. I think I may say that they are changing rapidly. Education is spreading, a new spirit is among the peoples of India and bringing in its train, I hope, loftier ideals and higher aspirations ; but there is no doubt that here and there, and from time to time, this development has given unhappy birth to a certain restlessness and discontent, which on occasion may take a form hostile to the paramount power and I might almost say, to all Governments, and may require to be dealt with a firm hand.'

"What necessity there was for this unhappy allusion, we do not know. The sentiments are not pleasing at a time when the past is being forgotten and a sound basis for the future is being laid. As regards the effects of spreading education, Lord Hardinge stated two facts. The first about which His Excellency *was not certain*, is the 'loftier ideals and higher aspirations.' The second about which '*there is no doubt*,' is the 'restlessness and discontent, which may take a form hostile to the Paramount Power.' This frame of mind of the Viceroy was never suspected before and we are ignorant of the circumstances which called forth sentiments like these in the peaceful State of Patiala. This speech is calculated to damp the spirits of those who are enthusiastic about educational progress and it would be disastrous if that could be the aim of the Viceroy."

The *Tribune* (Lahore), of 3rd April 1912, also has the following on the same subject :—

"* * * There are thus, according to the great authority that must attach to a deliberate pronouncement by the Viceroy of India, three contingencies which the future holds, peaceful progress, agitation and war. The last must be a danger from outside for there is scarcely any apprehension of war in India itself. As regards the other two, peaceful progress is inalienable from constitutional agitation while the other kind of agitation which becomes hostile to the Paramount Power is more or less determined by the policy of that Power itself. A persistent policy of irritation, a perpetual disregard of popular feeling and sentiment must have undesirable consequences. A Viceroy like Lord Curzon, or a Lieutenant-Governor who is not afraid to drive agitation underground may leave their successors to face bitter agitation, while it is inconceivable that a Viceroy like Lord Ripon or Lord Hardinge need have any apprehension of the limits of peaceful progress being exceeded."

## IV.—KINE-KILLING.

Muhammadans and cow-killing.

17. Writing under the heading "The question of cow-protection," the *Jhang Sial* (Jhang), of the 23rd March 1912, says that Muhammadans seem determined to extirpate kine on the ground that beef is a lawful article of food. This is not, however, wise, seeing that their conduct is likely to result even in their own disappearance from the world. It, moreover, argues extreme weakness on their part not to abstain from killing the cow in spite of their being aware of the usefulness of that animal. They look at the question from (only) a religious standpoint, whereas it deserves to be considered from political and economic points of view also. After referring to the great usefulness of the cow to Indian agriculturists, the paper observes that kine-killing is injuring Muhammadans far more than Hindus, for the reason that the former own more agricultural land than the latter. Feelings of bigotry, it adds, have so far prevented Musalmans from realising the situation, but their eyes are beginning to open at last. It was recently asked by Khan Bahadur Sayad Mehdi Shah in the Punjab Legislative Council what steps the (Local) Government had taken to help zamindars in procuring a sufficient number of oxen. What has, however, Government to do with the matter ? How is it to blame if "we" cannot distinguish good from evil ? The remedy for the evil complained of by the Khan Bahadur is in the hands of his own co-religionists. Muhammadans also should, like Hindus, make it their highest religious duty to protect cows, and thereby promote the welfare of India.

## V.—Native Societies and Religious Matters.

Complaint against the *Afghan*.

18. The *Hindustan* (Lahore), of the 22nd March 1912, publishes a note headed "Mischievous writing by the *Afghan*." It quotes an extract from the paper named, which states that the Holi passed off peaceably at Peshawar, but that the patience displayed by Muhammadans proved of great help in preserving the peace; that Hindus hit on new plans to provoke their Muslim neighbours; that they were guilty of the gross foolishness of throwing coloured water on (all) passers-by, whether Hindu or Muhammadan; that they accorded this treatment even to Khan Sahib Muhammad Akbar Khan, City Inspector of Police; that this shows that they have become so emboldened that they reck nothing of (Government) officers; that bands were loudly played in front of mosques from motives of *zid* and with the sole object of making mischief; and that unworthy and foolish efforts were made to seize any opportunity to have a fight (with Muhammadans). Commenting on the quotation, the paper remarks that every word in the same breathes mischief; and that the object of the insolent Peshawar journal seems to be that, if the local Hindus and Muhammadans ever come to blows on the occasion of the Holi, it may be able to say that the provocation was afforded by the former. Such writings cannot but injuriously affect the pleasant relations (*lit.* conditions) that have been gradually brought about (between the two communities) through the statesmanlike efforts of the Chief Commissioner. It behoves the Government of the Frontier Province to nip the evil in the bud by taking prompt notice of the aforesaid writing.

Neo-Sikhs and Aryas.

19. The *Panjabi Surma* (Lahore), of the 15th March (received on the 1st April) 1912, publishes a communication headed "Religious discussion between the Arya Samaj and Neo-Sikhs." The writer—Guranditta Mal, of Shamnagar, Amritsar district—says that the local Singh Sabha held its annual celebrations on the 23rd, 24th and 25th February last. On the evening of the 23rd, he adds, one Bhai Budh Singh challenged the Arya Samaj to a discussion and used grossly obscene and unbecoming expressions in doing so. As to the discussion itself (the representative of) the Sikhs had to admit that their duties were not merely to bathe in the tanks at Tarn Taran, the Golden Temple or in the Baoli Sahib (at Lahore). Nor were they confined to prostrating themselves before, and making offerings to, the Panja Sahib, the Beri Sahib, the Bara Sahib, &c. The educated Sikhs present (*they should be called uneducated) made unsuccessful attempts to create a disturbance; while, on the conclusion of the discussion, Bhai Budh Singh and several other mischievous Sikhs acted in a provocatory manner at the Samaj *Mandir*. The Aryas, however, displayed great patience, with the result that there was no breach of the peace.

Commenting on the above the editor remarks that it is fully evident from the letter that the Neo-Sikhs do not consider it good for them to worship the Beri Sahib, &c. This, he adds, is as it should be, seeing that such ignorant things cannot flourish in these days of enlightenment. He would also strongly urge Sikhs to cease—and that at an early date—waving *chowris* over the Granth, offering flowers and *Karah Parshad* to that scripture, and bowing their heads to it; because the days of this sort of idol worship also are numbered, and educated people cannot tolerate such ignorance.

Mixed marriages.

20. The *Indar* (Lahore), of the 22nd March 1912, publishes a note headed "A dreadful blow to the Arya Samaj: wanted a new law." The Samaj, it says, does not believe in caste, and has had marriages performed in disregard of caste restrictions. After stating how a marriage between a Brahman woman and a man of another caste has recently been declared illegal by the High Court of Bombay, the paper says that marriages of the above description—solemnised

*The brackets are the writer's own.

under the auspices of the Samaj—must also be regarded as illegal; seeing that Aryas have no Marriage Act of their own and are governed by the Hindu Law. This, it adds, constitutes a dreadful blow to the Arya Samaj; and the only remedy is that Aryas should either have a special law passed to legalise mixed marriages or should discontinue forming such unions. As to those Aryas who have been married in disregard of caste-restrictions, they should get their marriages legalised by having the same registered under the 1872 Act, or should marry again under the *Anand* Marriage Act.

Muhammad and Dayanand.

21. The *Indar* (Lahore), of the 22nd March 1912, has a note entitled "Appearance of the light of Muhammad." The Mission of Swami Dayanand's life, it says, was the same as that of Muhammad's, *viz.*, to unite men, to make them worship only one God, and to breathe feelings of a universal brotherhood into them. The only difference, it adds, is that, while unitarianism and the above brotherhood are still to be found in Islam, in the Arya Samaj they ceased to exist with the death of Swami Dayanand. Continuing, it remarks that Dayanand was an incarnation of Muhammad, and that if the former was a *rishi* of his times the latter was a *Maharishi* of his age. Although, however, the founder of Islam was superior to the founder of the Arya Samaj in some respects, still he was inferior to the latter in point of knowledge. Nevertheless, his work in the field of monotheism and (human) brotherhood is to that of Swami Dayanand as a river is to a rainpond. This is due to the fact that, while Muhammad's mantle fell on men like Abu Bakr, Omar Usman and Ali, the Swami's work passed into the hands of lawyers, who have (only) brought ruin on the Arya Samaj.

Communal organisations in India.

22. The following is from the *Tribune* (Lahore), of 31st March 1912 :—

"To observers of recent events some of the acts of the leaders must have seemed inexplicable. His Highness the Agha Khan resigned his Presidentship of the All-India Muslim League and hedged round his permission for re-nomination with certain significant conditions. The Hon'ble Khan Bahadur Mian Muhammad Shafi resigned his Secretaryship of the Punjab Branch of the Muslim League, and quite recently Sir Currimbhoy Ibrahim also resigned his Presidentship of the Bombay Branch of the League. Then as regards the Hindu Sabha, the proposed central organization which Mr. Sarada Charan Mitra was to have inaugurated never crystallised into action. While the Punjab Hindu Sabha has remained a name with the doors of its head office permanently closed, that across the Jumna, organised on the Punjab model, seems to derive its inspiration from the leaders of its prototype. This then is the fate of communal organisations which at one time threatened to paralyse the united labours of tried leaders who were working for national unity and who were endeavouring to reconcile the differences of communities by concentrating efforts on the common purpose of national uplift. No one need regret if these sectional organizations make their final exit from the Indian stage."

## VI.—Legislation.

The Press Act.

23. Writing under the heading "The Press Act should be repealed," the *Jhang Sial* (Jhang), of the 23rd March 1912, says that peace now reigns in all parts of India, that no vestige of sedition has been left in the country, and that (the once misguided) journalists have come into the right path and are engaged in removing every misunderstanding between the rulers and the ruled. There can be no denying the fact, it adds, that at one time they ascribed all the troubles of their motherland to the British Government and tried to prejudice Indians against their present rulers. It is, however, equally true that they were misled by the writings of certain Englishmen, while they have now realised their mistake and are making amends for their past conduct. It is, therefore, neither wise nor brave on the part of Government to withhold pardon from them. Next the paper complains of the manner in which the Press Act is being enforced and says that this prevents respectable people from adopting the profession of journalism. In conclusion, he requests Government to repeal the Act.

24. The following review of the work done by the first Imperial Legislative Council formed under the Reform Scheme has been published in the *Observer* (Lahore), of 30th March 1912 :—

The Imperial Legislative Council.

"Monday last witnessed the concluding meeting of the Viceregal Legislative Council at Calcutta and probably the last important meeting of the first Imperial Legislative Council, organised under the Minto-Morley scheme. The Simla session of the Council has not so far been conspicuous for the discussion of any weighty matters and the same may be expected during the next summer session. It would, therefore, be well to take stock of the work done by the Council during the last three years.

"Before doing so, however, we may summarise briefly the work attempted by the Council in the course of the one month's session that has just come to a close. Though unusually short for a winter session, this year's session was one of the most important, no less than fourteen meetings being crowded together in the short span of four weeks and a half."

After detailing the various measures and resolutions dealt with by the Council, the paper proceeds :—

"Passing on to its activities since its formation towards the end of 1909, we may observe that there is reason for general satisfaction, not unmixed, however, with a sense of disappointment from the Muslim point of view. That a wider introduction of the popular element in the Supreme Council has been justified by its results hardly any one will deny. It has afforded both the Government and the people a means of more intimately learning each other's views, and extended the mutual sympathy that comes from true knowledge. The grants for education and sanitation have been raised during the last three years by more than 60 per cent. and, as the Finance Member admitted in one of his speeches, a part of the credit for the increases belongs undoubtedly to the non-official members. Moreover, the Council has brought into prominence the unanimity of Indian opinion on several matters of far-reaching moment—the treatment of Indians in the British Colonies, the indentured labour, the countervailing duty on cotton goods and the fiscal policy of the Indian Government. The Government has not yet been able to concede Indian demands on a majority of these questions and some of them will perhaps take a very long time to grant. But there can be no doubt that the discussions on these subjects have already been productive of much good. They have focussed opinion on the subjects, and with the lapse of time and a maintenance of the sobriety and moderation which a preponderant majority of members, both official and non-official, have brought to bear upon the discussions, there is every hope that Indian views will appeal more and more effectively to the Government in India and England. Thus if the Council has, on the one hand, served as a means for the political education of hundreds of thousands of the newspaper reading public, it has, on the other hand, had the effect of producing mutual sympathy and respect for one another's views among officials and non-officials, and tended to bind Europeans and Indians together in the silken cords of loyalty to the British Raj.

"It would be absolutely unfair to deny that the one non-official member who has done the greatest service to the country, whose remarks in the Council have been listened to with the greatest attention and respect, is Mr. Gokhale. We do not pretend to see eye to eye with him on all questions. With regard to some matters of importance, our policy is diametrically opposed to his views. But justice demands a warm acknowledgment of Mr. Gokhale's profound study of Indian problems, his persuasive eloquence and his disinterested patriotism. The representatives of the Bombay Presidency have indeed been head and shoulders above other Provinces in this respect and have deservedly won encomiums from all. Other Provinces have also done very well. But to the shame of this Province, be it said, the Punjab has been the last to distinguish itself. Not one resolution has been proposed, not one Bill has been introduced, in the Council by any representative of the Punjab; not more than one question, and even that relating to another Province, has been asked by a Punjab member, and hardly any weighty speech has been delivered by any of them. Turning to the Muhammadan members of the Council, we find that, with the exception of Maulvi Shams-ul-Huda, all who have distinguished themselves have Congress leanings. The first Indian member of the Executive Council of the Bengal Presidency is an asset of great value to the Muhammadan community and has advanced his views in the Council with much skill, consummate tact and great eloquence. Mr. Jinnah, though a Congressman, is the one Musalman member who has introduced, and is best fitted to pilot, a Bill whose passing into Act will be fruitful of lasting benefit to the community. With Mr. Mashar-ul-Haq's views on some questions we do not find ourselves in complete agreement. In some respects, they are at variance with general Muhammadan opinion in the country. But these differences notwithstanding, Indian Musalmans may justly be proud of him. He has maintained Muhammadan reputation for manliness, and made his mark for the courage of his convictions. We had great hopes from

that cultured nobleman and learned representative of the Punjab, Nawab Zulfiqar Ali Khan, C.S.I. Circumstances have, however, prevented him from regularly attending the meetings of the Council and realising the hopes of his admirers. Mr. Bhurgri promises to represent the enlightened section of the Zamindars of Sind, and our only regret is that he has joined the Council during the last year of the present Council. Nawab Syed Muhammad is a well-known Congressman and prepares his speeches with great labour and discharges his duties faithfully. On the whole, however, the Muslim element comes out only second best. But we hope the next Council will bring about an improvement."

The Sind Musalman Education Bill.

25. The following is from the *Observer* (Lahore), of 3rd April 1912 :—

"A peculiar interest attaches to the Bill recently introduced in the Bombay Legislative Council by the Hon'ble Mr. G. M. Bhurgri for the purpose of promoting the education of Muhammadans in Sind. The measure seeks for this object to levy on all Musalman landholders of that province a cess of quarter anna on every rupee assessable as ordinary land revenue and to create the Educational Cess Committee, to be presided over by the Commissioner in Sind, which will dispose of the funds for the stimulation of secondary, higher and primary education. The Bill has received the unqualified support of the leading zamindars of the province, has been welcomed by the All-India Muhammadan Educational Conference, by the various Associations in Sind and by the press, and will not be opposed by the Government. * * *

"* * * The Sind Musalman Landholders' Education Bill is a measure of self-help and is therefore deserving of the approbation of Indians in general and of the Muhammadans in particular. The Muhammadans of that province now seek the aid of the Legislature and of the existing State machinery to collect the cess for them, and we hope their efforts will meet with success. For this will be hardly a novelty in this country, as Government does the same thing for the Tea Cess Committee. The estimated revenue from this cess is Rs. 1,25,000 per annum. This sum may not appear very large, but it will be recurring, and it will enable them to do a great deal. The scheme is, first of all, to create a sufficient number of scholarships for secondary and higher education ; to open new primary and secondary schools wherever they are urgently required, and to improve the Mulla Schools and bring them to the standard of efficiency which the Government schools maintain. It is also intended to introduce elementary instruction in agricultural subjects ; and to provide hostels wherever there are efficient Government and private schools and to make arrangements for imparting religious instruction in them. The scheme is thus a most commendable one, and we trust the Bombay Government will give it a fair trial by accepting a measure introduced by that enlightened zamindar, the Hon'ble Mr. Ghulam Muhammad Bhurgri, Barrister-at-Law.

Social Legislation and Private Bills.

26. The following is from the *Panjabee* (Lahore), dated 6th April 1912 :—

"It is announced that several non-official Bills relating to social reform will be laid before the Imperial Legislative Council at Simla. Messrs. Madge and Dadabhoy have two Bills on hand and Mr. Mudholkar will introduce a third to prevent the employment of dancing women in temples. Private Bills affecting political and legal matters have had no chance of success and the Hon'ble Members have now been diverting their legislative energy to reform the old society. If the Government does not bear correction, cannot society submit meekly to it ? But we are afraid Government is too jealous of its own Legislative authority to permit reforms either way. Social Legislation has its own difficulties and, on the whole, we fear the zeal of the Hon'ble Members has no outlet. Social orthodoxy on the one side and administrative bureaucracy on the other offer perpetual opposition."

## VII.—General Administration.

### (*a*)—*Judicial.*

The case against the Khan of Hoti.

27. The *Akhbar-i-'Am* (Lahore), of the 23rd March 1912, publishes a leader headed "Deplorable oppression on the Khan (*lit.* Nawab) of Hoti." In continuation of previous remarks on the subject (*vide* paragraph 14 of Selections No. 12), the paper complains of the irregularities committed by the Frontier Police in connection with the case against the Khan. The troubles, it adds, which he has had to suffer were not accidental but the result of premeditation ; while they are traceable, not to the aforesaid irregularities, but directly to high-handedness on the part of the Frontier authorities and to the enmity (they evidently bear the Khan). Continuing, it remarks that the details disclosed throw the responsibility—and it is a very serious one—

on the head of the local administration, *viz.*, Sir George Roos-Keppel. The paper then proceeds to remark that it was owing to the Chief Commissioner's enmity with him that the Frontier Police arrested the Khan on a trumped-up and serious charge. The Khan bears a good name; and it is, therefore, difficult to understand why Sir George Roos-Keppel should thirst after his life and should openly heap abuse on him in print. The Frontier Province may be non-regulation, but does this mean that the officer in question can defy law and bring ruin on whomsoever he chooses? The Viceroy is about to visit Peshawar, and it is to be hoped that His Excellency will look into the matter.

The case against the Khan of Hoti.

28. The *Vakil* (Amritsar), of the 23rd March 1912, has an article headed "Conflict between law and despotism: surprising revelations about the case against the Khan of Hoti." After publishing remarks similar to those recently made by the *Tribune* (*vide* paragraph 13 of Selections No. 12), the paper observes that it is not a little surprising that such a case should have cropped up in a part of the dominions of the just British Government. What, it adds, still more surprises one is the fact that Government should so far be ignorant of the astonishing things connected with the case, as was stated at a recent meeting of the Viceroy's Legislative Council. This is why the public feels extremely uneasy in the matter and is eager to know what action Government intends taking and when. The Hon'ble Mr. Justice Davar's words "Thank God I was not born in the Frontier Province!" do not reflect credit on the British Government. One of the main causes of the strength of British rule in India and its popularity in this country consists in its evenhanded justice. Those who go against this characteristic of Government are its worst enemies, and it would be a serious mistake not to make adequate enquiries into their conduct.

Ludhiana rape case.

29. The following is from the *Panjabee* (Lahore), of 2nd April 1912 :—

"Elsewhere we publish the full text of the judgment of Mr. H. A. Rose, Sessions Judge of Ludhiana, acquitting all the accused in the horrible outrage case. The decision has, as we pointed out before, created the most profound disappointment and horror in the Hindu community. The perusal of the judgment shows that the learned Magistrate has taken quite a singular view of the relevancy and value of identification. And according to the strictures he adopts, no identification of any kind can be of any judicial value. He has altogether neglected to take into consideration the frightful and pitiable position of the outraged girl, and does not extend to her the usual considerations which impartial judges do. Her previous character and social position have been taken into consideration to prejudice her against her getting justice. Even supposing that she was of immoral character, how does that mitigate the offence? The learned judge doubts every piece of evidence, and is not convinced of this or that matter. It is a purely personal opinion of his and how far a case of this importance can be left at this stage for want of appreciation of evidence, is for the Government to decide. His verdict is not at all based on sound logic. He dismisses medical opinion on the ground that 2 or 3 and not 6 men outraged the girl. He relies on probabilities, and from the beginning shows a disinclination to believe the evidence placed and calls for evidence not recorded. It is undoubtedly a case for appeal to the Chief Court, and considering the tardy manner in which the police have conducted the case, and the indignation caused to the public, we hope that the Government will issue instructions to appeal against the decision.

"If the Ludhiana outragers were left unpunished and the accused persons let off, then what is the moral of it all? It shows that a horrible outrage has been committed upon an unprotected girl in the railway station and in the busiest part of the busy station amidst the guardians of law, and after 6 months of tardy trial nobody is punished. Not only this, but the decision of the Judge gives a clear impression that the law will not recognise modern methods of identification. Any woman, gagged and outraged by ruffians, who may come disguised or who may afterwards change their appearance, will not stand very severe tests of identification. Her identication immediately after the crime, must be more valuable than others. What is the good of maintaining the police and the judicial machinery if in a horrible case like this the culprits are not punished? What is the difference between taking into cognisance a case like this and refusing to make any enquiry at all? In the dark days of India people never complained of such outrages to the police or went to the judiciary. They employed their rude ways of retaliation which had some deterrent effect. In the modern days

of police protection and judicial efficiency criminals after criminals are caught and let off, and judges seem to get more doubts, the more learned they become in law. If a case like this had happened in England, would the results have been as at present. And yet here is a case of the most fiendish cruelty perpetrated on a girl, about which every one seems helpless to do justice. It will take many years to efface the sad impression that the failure of justice in this case has created and to restore anything like confidence in the public mind in the power and impartiality of our judicial and police machinery."

*(d)—Education.*

The *Gurukula.*

30. The *Indar* (Lahore), of the 22nd March 1912, publishes an article headed "Preaching of the Vedas and Sober reflection—XII." After reiterating what it has already said about the *Gurukula*, the paper says that the fact of the said institution having a large income and an increasingly large number of applications for admission does not necessarily mean that it is a successful seminary. Next it suggests that the only way to ensure the success of the *Gurukula* is to have it affiliated to a University, to appoint an Englishman as its Principal, and to teach comparative theology to its students. To this end the services of Maulvis and others well acquainted with their respective religions should be engaged.

*(h)—Miscellaneous.*

Security from the *Khalsa Sewak.*

31. The *Khalsa Sewak* (Amritsar), of the 13th (received on the 29th) March 1912, publishes a note headed "Thank God that Aryas also have come out of 'widowhood.'" The Editor states that, writing about the security recently demanded from his paper, the *Hindustan* remarks that "certain people have been labouring under the unfounded impression that Government does not extend its protection to Arya Samajists." That journal also expresses the hope that the *Khalsa Sewak* will bear in mind in future that Aryas also are subjects of Government and as much entitled to official protection as Sikhs and other communities (*vide* paragraph 24 of Selections No. 10). The *Hindustan* does not, however, even know whether it is the *Khalsa Sewak* or the press (at which it is printed) that has been called upon to furnish security, and whether the writing objected to was from the Editor's pen or a communication. It only knows that, thanks to Government, Aryas have come out of "widowhood" and are now in the happy state of "wifehood" (in the good graces of the authorities). It is certainly due to Government's kindness to them that Arya papers like the *Parkash* and the *Panjabi Surma*, which heap the grossest abuse on Sikhs and wound their feelings by insulting the Gurus, are not interfered with; while security has been demanded from the *Khalsa Sewak*, which is a loyal journal and writes only in self-defence.

Security from the *Zamindar.*

32. The *Jhang Sial* (Jhang), of the 23rd March 1912, says that it has been deeply pained at the news of the *Zamindar* having been called upon to furnish security. The sole reason for this, it adds, is that the demand is likely to stop the pen of a Muslim journalist whose inflammatory writings have been making his Hindu *confreres* conduct themselves with care. After remarking that, apparently, the District Magistrate's orders are illegal, the paper goes on to say that the *Zamindar* is the subject of much talk in Lahore, and that there are highly-placed men among the intimate friends of its Editor. This is why he came to know of the District Magistrate's confidential orders before the same had been issued, and (thereupon) published an open letter to the Punjab Government. Proceeding, the *Jhang Sial* remarks that, if the above orders are not reversed, all journalists should consider their (papers') existence in danger; for the reason that, otherwise, whenever any District Magistrate might be displeased with an Editor he could demand security on one pretext or another.

Security from the *Zamindar.*

33. The *Zamindar* (Lahore), of the 28th March 1912, publishes a number of communications headed "(The demand of) security from the *Zamindar* and its effect on

the paper's readers." One of the writers—a Sayad Farzand Hussain, of Narowal, Raya *tahsil* (in the Sialkot district)—reports that it has deeply pained Musalmans to read about the above demand. If, he adds, this is how the well-wishers of Government fare, then loyalty is at an end. After contending that the *Zamindar* teaches better loyalty than servile papers, he asks the Editor not to give way to despair, saying that the latter will be helped by God and that true Muhammadans are ready to sacrifice even their lives for him and Government.

One Muhammad Khan, Girdawar, Wadhi Circle (Mauza) Hussain Shah, in the Shahpur district, reports that he feels extremely indignant at the demand of security from the paper, and that the news drew tears from the eyes of every Muhammadan who heard of the same. He is confident, however, that the just Government will cause no injury to the *Zamindar* at the instance of (certain) selfish and servile persons. Next he swears by God and the Prophet, and declares that he is ready to do everything for a lover of his community like Zafar Ali, who has taught "us" what is due to God and Muhammad, and what loyalty to Government means.

The Secretary of the Anjuman-i-Zia-ul-Islam, Bombay, reports the proceedings of a weekly meeting of his society at which sympathy was expressed with the *Zamindar*.

The *Zamindar* newspaper.

34. The *Zamindar* (Lahore), of the 28th March 1912, publishes a note headed as follows:—"We have grown to youth under the shadow of swords, the dagger of the crescent is our national emblem." The above couplet, by Dr. Muhammad Iqbal, says the Editor, used to be published at the top of the first page of his paper. After remarking that it is a commentary on the verse "Heaven is under the shadow of the sword," he states that recently, while reading the Quran, he came across the following:—"The moon when it shone." "Do not fear, for verily thou art above all." The result was that he at once discarded the said couplet and replaced it by the words quoted, "which fully represented (*lit.* were fully in consonance with) not only the (ideas associated with the) crescent but also the state of the heart of Muhammadans." Next he says that Babu Inshaullah is wrong in remarking that he has discarded the couplet owing to its being calculated to cause seditious excitement and thereby likely to attract the attention of Government.

LAHORE:
*The 6th March* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—15-4-12—2—107—C. D.

[ Confidential. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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| | URDU—CONTINUED. | | | |
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| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News .. | Ludhiana ... | Saiyid Muhammad ... | 1,225 copies. |
| 33 | Curzon Gazette ... | Delhi .. | Mirza Hairat .. | 111 „ |
| 34 | Delhi Gazette* .. | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette* ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali .. | 900 „ |
| 37 | Haq .. | Delhi ... | Kasim Ali .. | 200 „ |
| 38 | Haq Pasand ... | Amritsar .. | Ram Nath .. | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt .. | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Azix ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH APRIL 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I—Politics.

### (*a*)—*Foreign.*

The Turco-Italian War.

1. The *Vakil* (Amritsar) of the 30th March 1912, has a paragraph headed "A strange circular from the Department of Public Instruction, Bengal." The paper has been extremely surprised to learn that the head of the above Department has issued a confidential circular directing all his subordinates to abstain from expressing sympathy with either of the combatants in the Turco-Italian War, as also from collecting money in aid of the wounded and (other) sufferers. After stating that the circular clashes with the wishes of Government and that it would not even be unlawful to quietly go to the Front as a volunteer (witness the case of Lieutenant Montague), the paper suggests that the Government should be asked to compel the Director of Public Instruction, Bengal, to withdraw his order, which is calculated to cause pain and annoyance to a section of its most loyal subjects (Muhammadans).

Another menace for Turkey.

2. The following is from the *Observer* (Lahore) of 10th April 1912 :—

"While the European Powers have raised the bogey of the Yellow Peril without any cause, Italy had been casting longing eyes on Tripoli since the days of Mazinni, the time of its deliverance from the Austrian yoke and of its independence. The unpreparedness of the Turks for an Italian raid on Tripoli can, therefore, be only ascribed to the purblindness of Hakki Bey and his colleagues. Long before the perpetration of the brigandage, the Italian papers had been discussing the invasion and not one person conversant with foreign politics could have been ignorant of Italian designs. What the result of the criminal negligence of the fortifications and forces of Tripoli on the part of the Ottoman Government will be is hidden in the womb of the future. We, however, hope that the present lesson will not be lost upon them and that they will take time by the forelock in connection with Austrian intentions regarding Macedonia. Austrian military men have so often spoken of an advance on Salonica in their professional organs that the Porte should be prepared for anticipating any sudden descent on Macedonia. Moreover, the new Russian Ambassador for Constantinople is reported to be a personal friend of the Austrian Ambassador, and it is stated that as soon as the Turco-Italian war comes to an end, Austria, backed by Russia, will press for a permission to extend its railway to Salonica. Neither France not England, according to a *Near East* correspondent, may be expected to lend Turkey anything beyond moral support. The Ottomans will therefore have to rely on their own right arm. Germany may possibly help them. Kaiser William, however, has already proved a broken reed to lean upon and it would hardly be statesmanlike to count on his assistance. But forewarned is forearmed and we hope the brave Turk will manage to extricate themselves from the difficulties with which they are on all sides assailed."

Persian affairs.

3. The *Paisa Akhbar* (Lahore), of the 5th April 1912, publishes a communication headed "The wretched condition of Persia." On the one hand, says the writer, England has been assuring "us" that the independence of the Persians will be kept intact and that she has asked Russia to withdraw the Muscovite forces from the Shah's dominions. On the other hand, however, Reuter has cabled the disquieting news that Russia still maintains 2,000 soldiers in Meshed and has proclaimed martial law in that town. "We" are, therefore, at a loss to decide whether "we" should believe in England's promise or should credit the news supplied by Reuter. After remarking that a continuance of the existing state of affairs would end the days of Persia and pave the way for the advance of Russia on India, the writer asks England to reassure Muhammadans by fulfilling her aforesaid promise.

Indians in America.

4. The following is from the *Tribune* (Lahore) of 13th April 1912 :—

"It was Swami Vivekananda who really brought India in close contact with America. Since he stood on the platform of the Parliament of Religions, held at Chicago in 1893, and addressed his audience as 'Sisters and Brothers of America,' a relationship was established between India and America which has been growing steadily ever since. Of all western countries America is the country which takes the greatest interest in the cause of India and this is the reason why India feels so much drawn towards America. A new zeal of inquisitiveness has seized the Indian youth to look forward to see what is beyond the seas, and attention is drawn towards the 'almighty dollar' land, the land of hard toil and the land of freedom and optimism. Time was when Indian boys were sent only to England to try their chance in

the Civil Service, the Medical Service, or the Educational Service. The Bar in England had the greatest attraction for the well-to-do young men of your country who, for lack of anything better, became barristers and took their chance of success or failure in after-life. The new ruling that only graduates will henceforth be admitted to the Bar is sure to do some good to our young men and we hope that others who are now debarred from joining the Inns of Court and are not permitted to become barristers, will turn to business or try to do something which will do good to the country. The prospects of the English and American universities are quite different. Indian students go to England mainly with an object of getting into service. They do not go there with the object of learning only but to try either to secure an appointment or to get a degree or diploma, as in the case of medicine, which would help them to make their livelihood in India. But the young Indians who go over to America have no such thing in view. Official favour or a distant vision of Government service does not attract them to that distant country. Indian students go there to get higher education, an education which has usefulness and self-help as its sole aim. Those who go to England generally go with a mercenary object, if we may use the expression without offence, and their chief objective is a living, and they have no higher object. They may get some culture, but not much strength of character. But those who go to America go there for altogether a better and higher object, namely, education for its own sake and self-reliance and strength of character.

"There is a strange contrast between Indian life in England and in America. Our young men who go to England are generally well to do, or scholarship-holders of the Indian Universities. But those who go to America generally belong to the middle class and are neither rich nor scholarship-holders. They depend more upon their energy than upon their purse. They are engaged in technical study and in the study of useful sciences and industries, and generally work for their living. This practice is not possible in England. No University freshman in England can earn his own living while he is a student. Indian students in England think it beneath their dignity to work for a living. They get plenty of money from their own people and have a very easy time while in England. But in America most of the Indian students support themselves. Poverty drives them to work and work begets self-confidence and self-reliance. They work for their bread and develop their mental faculties by education. By dint of manual labour Indian students earn their board and lodging and they do not depend upon their own people for their maintenance. They learn to support themselves and come to know the value of self-reliance and resourcefulness. This experience is quite unknown to Indian students in England. Indian life in England is nothing but an academic career with many dangers and temptations. But Indian life in America is strenuous and gives an insight into the reality and aim of a useful life. We know of a young man who once quarrelled with one of the professors of a college. The unpleasantness between the student and the professor was due to a difference of opinion regarding some Hindu religious rites. Matters went so far that the student was about to be rusticated but he did not wait for it and suddenly disappeared and was heard of in Japan and later on in America, where he joined a University. He was poor but he took this daring step as he had no prospects in India. He was not a brilliant student in his school days but he was strong-minded. When he landed in the United States in 1906 he had only Rs. 15 in his pocket. He expected no help from home for he was a runaway and his people were too poor to afford to send him any money. But he worked his way through college, graduated from the college of Liberal Arts of the University of Washington, standing second in the University, and won a Fellowship of nearly Rs. 1,250 to study for the M.A. degree. He wrote on one occasion :—'I have been supporting myself all through. I remember how I was discouraged by all in Japan, but I dared and came here. I have found it very easy to win the Fellowship, and am confident that intelligent students of Indian Universities could do a hundred times better with less effort. I have done every kind of work, both easy and hard, but nothing seemed hard to me. . . . . America is the land which makes men dynamic.' This is the experience of one of the many Indian students who are now in America. Manual labour is their recreation and they earn their meals by doing every kind of work. They do not despise any kind of work if it is honest work. They work as waiters, dish-washers, 'bus-boys ; they work as house-cleaners, and gardeners. They gladly do any work for there they learn that to work is honourable. This wage-earning does not interfere with their studies ; on the contrary, they come back to the college refreshed. Here in Indian people would despise young men who do work that is generally done by menials. No honest work is looked down upon in America. A false pride and a false sense of dignity have done incalculable mischief to India. But when Indians go to America and see American, European and Asiatic students supporting themselves by honest labour they lay aside the false notions imbibed in India and work for their bread with cheerful willingness.

The teaching of self-reliance is the greatest boon that America can confer upon us. Self-reliance will lead us to self-consciousness which will make us realise better ideals of nationalism. England may pity us, may commiserate us, but America regards us with quite other feelings. America is no longer known to India by mere reputation as the country of Washington and Emerson, but a hospitable country which is willing to teach young Indians the secret and success of honest labour and useful education. The dependence on favour and service under Government are about to make room for honest labour and energy, self-reliance, knowledge and hope. This is a happy augury of better things to come, the first peep of an approaching dawn of brightness and prosperity."

(*b*)—*Home.*

Government and popular grievances.

5. The *Jhang Sial* (Jhang), of the 30th March 1912, publishes a leader headed "Knock and it shall be opened unto you." It begins by stating that the British Government does not turn a deaf ear to the cries of its subjects, and that it is always ready to rectify its mistakes. Some selfish people, adds the paper, aver that Government has lost all prestige by annulling the Partition of Bengal, and that it was frightened at the agitation of the Bengalis (against the division of their province). Facts, however, tell quite a different tale : the reversal of the Partition constitutes proof of Government's sense of justice and its solicitude for the welfare of the ruled. It took the step in question out of regard for the feelings of its (Bengali) subjects, and this has had the effect, not of lessening, but of greatly enhancing its prestige. It has immensely risen in the estimation of the people, who have been convinced that Government is theirs and that they should repose confidence in it. Continuing, the paper remarks that the annulment of the Partition has added to the force of the saying that forms the heading of this article. The people have, because of it, begun to realise their rights; and blessed is the King whose subjects know their rights and keep him acquainted with their grievances. The event under reference has also shown the people that if Government is ever inattentive to a popular complaint, the reason lies, not in its unwillingness to listen to the grievance, but in the same not being laid before it with one voice. After remarking that Government has recently redressed several of their complaints, the Editor praises it for having acceded to the request of the public to grant licenses to respectable persons in the Frontier Province to keep guns and revolvers to defend themselves against tribal dacoits. He then goes on to say that every popular grievance ought to be laid before Government, and that those who abstain from acquainting it with legitimate complaints do not deserve to be called loyal subjects. Government follows the principle "Knock and it shall be opened unto you," and it is to be regretted that the people should not so far have profited by this golden maxim. But for this, the Press Act, the (Punjab) Alienation of Land Act, etc., would have been repealed long ago. The British Government is just and never turns a deaf ear to well-founded complaints laid before it in the right words.

Indians in higher military appointments.

6. The *Vakil* (Amritsar), of the 30th March 1912, publishes a note under the heading "Distinctions of race and colour in the Indian Army." It says that Indians were assured in the Royal Proclamation of 1858 that they would be treated as the equals (of their British fellow-subjects). Again, it was announced by Lord Morley four years back that race and colour would not be taken into account in conferring rights on the (Indian) people. As a matter of fact, however, Indians are not appointed to higher military posts, while, not infrequently, English youths are placed above experienced and much older Indian officers. Next the paper quotes an extract from the *Contemporary Review* in which Major-General H. S. Jeffreys, C. B., remarks that Asiatics are not wanting in ability and bravery. The Major-General is of opinion, it adds, that their appointment to these posts would add to the apprehension of another mutiny. In other words, a legitimate right is being withheld from Indians through the imaginary fear of a second military rising. The apprehension is, however, wholly unfounded. Government has reversed Lord Dalhousie's extremely cruel policy of annexing Native States, which had the effect of prejudicing the people (against their British rulers) and of ultimately causing excitement and unrest among a section of the Indian Army. The ideas of the people have also now been greatly changed, and there is no longer any possibility of a repetition of the incidents of 1857. This being so, Government ought to purge its mind of the above fear, which constitutes a foul blot on the loyalty of its Indian forces. It should remove all distinctions of race and colour, as also every obstacle in the way of Indian military

officers standing on a footing of equality with their British comrades; thereby affording proof of its (really) being a champion of peace, justice, and equality.

Modification of the Partition.

7. The *Paisa Akhbar* (Lahore), of the 5th April 1912, has a paragraph headed "Effect of the modification of the Partition of Bengal." Writing about the meeting recently held in the Calcutta Town Hall to consider the situation in Bengal, the paper remarks that the proceedings were strictly in consonance with the policy which Bengalis have always been following. In one breath, it adds, Government was thanked for having modified the Partition; while, in the next, fault was found with it for the proclamation fixing the boundaries of Bengal. Continuing, it says that, since the Bengalis themselves have also set up an agitation in regard to the modification of the Partition, they cannot justly condemn the Nawab of Dacca for his presidential address at the recent annual session of the All-India Muslim League.

Indians and higher military appointments.

8. The *Tribune* (Lahore) of 9th April 1912 has the following:—

"The resolution of which the Hon'ble Mr. Madge had given notice for raising an Anglo-Indian and Eurasian regiment but which could not be brought forward on account of Mr. Madge's absence, and a similar proposal in Madras have had the effect we anticipated of eliciting a similar demand from the Indian community. * * * The time has undoubtedly come when the situation should be squarely faced. Association with the Government does not mean merely seats on Legislative Councils and district and municipal boards but the fullest participation in every branch of the public service, civil and military. An Indian has been appointed a member of the Governor-General's Executive Council but there is not a single Indian Lieutenant in the army in active service. Honorary Military rank deludes no one. Several years ago an Indian, bearing an English Christian name and born of a Bengali father and English mother appeared at the Woolwich examination. His name and complexion misled the authorities and he passed the cadet's examination topping the list. Then his parentage became known and he was politely told that he could not be admitted to the army. The young man then appeared at the Indian Civil Service examination and again took a high place on the list. We believe he is still in the Indian Civil Service. This policy of exclusion cannot be maintained for ever and an organised effort should be made for the admission of Indian cadets to the army."

Provincial Autonomy.

9. The following is from the *Tribune* (Lahore) of 13th April 1912:—

"The most important resolution of the Conference was that relating to the prospects of Provincial Autonomy. Bengal has been reconciled to the removal of the seat of the Imperial Government from Calcutta in the hope of getting a more effective voice in the Government of the Presidency. The Government of India cannot be divested of its paramount power, but it can delegate some of its powers to deal with purely provincial matters. This has been foreshadowed in the despatch of the Government of India. Provincial Governments as at present constituted require the supervision of the Imperial Government. But the Provincial Governments must grow and likewise the people under those Governments. That is the ideal of Provincial Autonomy. The utterances of Lord Crewe in the House of Lords gave rise to misgivings as to the intention of the Government, but the Under-Secretary of State for India emphasised this aspect of the administrative changes. He admitted that this was an answer to the demands of the nationalist party in India. Mr. Surendra Nath Bannerji in moving the resolution said its authors deliberately used the expression and used it in its natural interpretation. It cannot be explained away as meaning decentralisation of powers. The time has come to take a stand on the despatch. There is no likelihood of receding from the position that has been taken, and slow but steady progress must be the order of the day."

## V.—Native Societies and Religious Matters.

Sayad Rashid Raza, President-elect of the forthcoming session of the Nadwat-ul-Ulema.

10. The *Paisa Akhbar* (Lahore), of the 6th April 1912, publishes an article headed "The learned Sayad Rashid Raza at Lahore." It reports that the Sayad, who has come out to India to preside over the ensuing session of the Nadwat-ul-Ulema and to study the educational condition of the Muhammadans of this country, stayed at Lahore

for a couple of days on his way to Lucknow. He could not attend any public meeting (of Musalmans), but his private talks left no room for doubt that he holds independent views and is a highly enlightened and religious man. He expressed the opinion that the poverty and adversity in which his co-religionists were involved at present were due to their not being true followers of the Prophet. He also made the request that some (Muslim) societies and rich Muhammadans in India should each send one or two students to the school maintained by him in Egypt for turning out Islamic Missionaries. Next the paper reports that he effected a reconciliation between Maulvis Inshaulla and Zafar Ali Khan at the "Nawab Palace" (residence of Nawab Fateh Ali Khan), and made these journalists embrace each other. On this occasion he also spoke most eloquently on the past greatness and the present (unsatisfactory) condition of Islam; laid stress on (the desirability of) a revival of the said faith; and asked the Muhammadans of Lahore to confine themselves solely to the devising of means for promoting unity and progress among their co-religionists.

The Muhammadan community.

11. The daily *Zamindar* (Lahore), of the 3rd April 1912, publishes a letter headed "The voice of Muhammadans." The correspondent — Mr. Muhammad Abdullah, Secretary, Muslim Club, Delhi, — writes: "Traitors to the (Muslim) community, keep silent..... the spell is broken. 'Pray for the safety of (your own) cup.' There is joy (here)..... It is reported that the community will soon have those chairs vacated which were provided by it, Sir Sayad, and the Mohsin-ul-Mulk (and) which have been forcibly occupied owing to your being well-to-do or having access to the authorities. 'Islam' exists and will continue to exist among the poor alone... Wait patiently (to see) what is to be accomplished by Nathu and Gujar (*i.e.*, the poorer Musalmans)..... You neither speak the truth yourselves nor let us speak it..... Now that we have been ruined and have opened our lips you tell Government (*lit.* teach Government the lesson) that we are going to rebel contrary to the teachings of Islam..... See, Government is now inviting us (to it) and the words (*lit.* the sound) loudly echo in our ears 'He who asks will obtain.'.... We shall take and it (Government) will give.....our conduct will serve as a guide to coming generations." Next the writer prays that the tongue which does not interpret "our" hearts may perish; that God may destroy those who retard the progress of Muhammadans from personal considerations; that Musalmans may wake and distinguish between good and evil; and that they may be led by men who are true servants of God and model followers of the Prophet.

The Arya Samaj.

12. The *Sanatan Dharm Parcharak* (Amritsar), of the 1st April 1912, has an article headed "The African speaker." The paper reports the proceedings of an imaginary meeting held on All Fools' Day to hear an address from a learned and big-paunched Arya speaker from Africa. The first part of the report is intended to condemn the *shuddhi* movement and to convey the idea that Dharmpal is to be driven out of the Arya Samaj on the unfounded allegation that he has been corresponding with Christians (with a view to embracing their religion); that the statements published by Dharmpal about the Gurukula are well founded; that the *Satyarth Parkash* contains words calculated to breed feelings of (racial) hatred; and that Swami Dayanand was not such a good man as the Samaj thinks him to have been. As to the speaker from Africa, he is made to say that the men (Aryas) whom he addresses are "women, who do not make use of their brains, who murder justice and are even weaker than the gentler sex." The words are also put into his mouth that a long time back he was told by a certain Arya that Swami Dayanand had been re-incarnated, but that his (the speaker's) subsequent search after the Swami had shown him that the above news was false. He has since come to the conclusion that everything told by an Arya Samajist should, from the very outset, be regarded as a lie.

Mutual relations of Hindus and Muhammadans and Sir John Hewett's speech.

13. The *Tribune* (Lahore), of April 9th, has the following remarks on Sir John Hewett's speech at the last meeting of the Legislative Council of the United Provinces:—

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"We have not the least desire to underrate either the importance of the question referred to by Sir John Hewett or the significance of the obvious duty which both Hindus and Muhammadans owe to their country in this connection. There can be no possible excuse for a Hindu or Muhammadan who does anything to widen the gulf that already separates the two communities, and his conduct is worthy of wholesale and unreserved condemnation. But we cannot help observing that the responsibility for the present admittedly undesirable and unsatisfactory condition of affairs lies partly with a class of European officers who have not been for several years past holding the balance even between Hindus and Muhammadans. The Hindus complain and there is much truth in their complaint that Muhammadans are being favoured at their expense. Sir John Hewett referred to the duty that lay on the British rulers of India to protect the weak against the strong. This is enunciating an unexceptionable doctrine but we cannot help observing that in not a few districts in Upper India generally British officials have interpreted it so as to substitute Hindus and Muhammadans for the words strong and weak respectively. This is what lies at the root of the trouble. Sir John gave the leaders of the two communities very excellent and much needed advice, but it would have been only fair if he had also given a warning to his own officials against their open favouritism of Muhammadans. The question of special and racial electorates in Councils and in Municipal and District Boards, has much to answer for the present exceedingly unsatisfactory state of the relations of Hindus and Muhammadans. So far as the Legislative Councils are concerned Lord Minto is to blame for this great evil. But so far as Municipal and District Boards are concerned, the responsibility in the United Provinces lies on the Government of Sir John Hewett. That highly objectionable document which was subjected to great adverse criticism in the Press and which in popular parance is styled as the Burn circular, is responsible for much of the unsatisfactory character of the relations between Hindus and Muhammadans. So long as no notice is taken of the open partiality shown to Muhammadans by a certain class of officials there can be no hope of improvement in the present state of things. Mischievous men who find it paying to accentuate the difference at present existing between Hindus and Muhammadans not unoften take their cue from these official partisans. The *Advocate*, of Lucknow, brings to public notice a most disgraceful condition of affairs in the United Provinces as regards the mutual relations of Hindus and Muhammadans. In connection with a vacancy in the Legislative Council which had to be filled by election last month there were two candidates, one of them was Sheikh Shahid Husain, a Muhammadan gentlemen of education, culture and a taluqdar. The other candidate was Mr. Syed Nabiullah, a Barrister and a prominent member of the Muslim League. The Sheikh Sahib is one of those Muhammadans who regret the differences between the two communities and who wish to conciliate them. A letter was circulated on behalf of Syed Nabiullah, among the electors in the course of which it was mentioned that 'Sheikh Shahid Husain is Joint Secretary of the British Indian Association, hence to expect that he will be able to raise his voice in the Council against the Hindus is a sad mistake. The following facts will bear witness to this:—(1) In his opinion separate electorate is not beneficial to the country and nation; (2) he holds that cow-killing is responsible for the ruin of the country; (3) he cannot sympathise with Turks or Persians because he is under apprehension that his estates might be confiscated.' The Shaikh Sahib is condemned simply because he has friendly feelings for the Hindus. The letter goes on to say, 'brother, what right has he who feels in this way got to be your representative in the Council? In my opinion it is a matter of shame that he should seek the help of separate electorates to which he is opposed for his honour and it is a greater matter of shame and humiliation for you electors that you should vote for a person who declares your electorate as one which clogs the progress of the country. In this election there is a great mystery which should no more be allowed to remain shrouded. It is this, that from the time that the Hon'ble Mr. Jenkins made a declaration to the effect that separate electorates will continue to exist till such time that the Muhammadans do not themselves come to demand them, our fellow-countrymen (*biradran-i-watan*) are on the look-out for securing a majority of such Muhammadans in the Councils who might tell Government that they do not need separate electorates. Do not forget the fact that Mr. Shahid Husain will be a member of this party and that is the reason why the old friend of Muhammadans, Babu Ganga Prasad Varma and his senior, Khalifa, Sheikh Muhammad Yusuf Husain Khan, are strong canvassers of Mr. Shahid Husain. There was no reason why Mr. Shahid Husain should have stood for this electorate.' We need scarcely add that the letter was written in Urdu and that the *Advocate* has translated it into English. We do not think we need make any apology for reproducing the letter at such length, for we think the best interests of both Hindus and Muhammadans require that the tactics disclosed in this letter should be exposed to the right of day. The *Advocate* is quite right in regarding this letter as 'a specimen of the disgraceful tactics used by the friends of separate electorates in order to discredit rival candidates. The letter further lays bare the objectionable methods adopted by a certain disreputable class of men to fan the feelings of religious animosity against the Hindus by means of unfounded statements

in order to establish the claim of sectarian electorates. We are glad to note that in this particular case the tactic in question failed to carry the day, and Mr. Shahid Husain was elected in spite of them. But this does not in the least counteract their highly mischievous character. Among an ignorant and gullible public writings of this kind do incalculable mischief. We should like to know what Sir John Hewett has to say about the matter."

## VII.—General Administration.

### (*b*)—*Police.*

Crime in the Punjab.

14. At the conclusion of a long communicated article on 'Crime in the Punjab' in the issue of the *Panjabee* (Lahore), of April 9th, 1912, the following remedy is suggested :—

"The root of the evil can be removed better when the provisions of the Criminal Tribes Act, 1871, be applied to individuals with certain modifications. Let the provisions of this Act be applied to all those who are required to execute a bond for good behaviour under section 110 of the Criminal Procedure Code, 1898. The Criminal Tribes Act should no longer be applied to people simply because they happen to belong to a particular tribe, gang or class. In this way the innocent people of the present criminal tribes will be saved from unnecessary trouble and harassment. On the other hand, persons of bad reputation for whom execution of a bond for good behaviour is not sufficiently preventive from committing crime, will be better checked when the provisions of the Criminal Tribes Act are applied to them. Under the provisions of the Act no registered person can leave his or her ordinary place of residence without first taking permission of the nearest Police Inspector or Magistrate. Even if he gets a leave of absence he is very carefully watched by the police. His route of journey and the probable date of his arrival at different stations is put down in his pass. A duplicate pass is sent to the place of his destination through all the police posts in his route. Under such circumstances it would become very difficult for these people to go on their nightly excursions and thus be able to rob other people without any hitch or hindrance. If the Criminal Tribes Act be modified in this way, hardened criminals can be brought under thorough control of the police. By this modification the unnecessarily harsh aspects of this Act will also be removed. Then there will be less need of imposing punitive police and there will be less necessity for magistrates to be unduly harsh and strict to the accused. The relaxation of the provisions of the Arms Act and the extension of the Criminal Tribes Act, 1871, to individuals instead of tribes would be quite sufficient to render the increase of crime in the Province a thing of the past. Let the leaders in the legal profession bestow their best consideration on this suggestion, and let the people's representatives in the Punjab Council take up this question in right earnest."

### (*d*)—*Education.*

Secondary Education for Girls.

15. The following is from the *Panjabee* (Lahore) of 9th April 1912 :—

"One of the resolutions passed at the Hindu Educational Conference held at Lahore on Saturday was to request the Government to start Model Secondary Schools for girls in each district of the Punjab. On this question there was much discussion and a sharp difference of opinion prevailed. Lala Lajpat Rai moved the resolution and his main point seemed to be that people as yet know little of the advantages of secondary education for girls and that the lead of Government agencies is necessary. While admitting the advantages of Government lead in the matter, many Hindus apprehend the consequences of what is called a 'Godless education for Hindu girls.' Their point is that in the case of the boys the purely secular education was rendered necessary by force of circumstances which, however, do not obtain in the case of girls. It is apparent that Hindu nationality and home life are preserved in their purer form now, the credit being due to the women who are the mainstay of ancient culture and civilisation. If they, too, should acquire the same kind of education that boys do, there is apparently danger to Hindu culture and civilisation. It was considered that private schools teaching religion and home life were more suited than Government Model Schools which were, as a rule, secular.

"Nevertheless the resolution was passed and the public express considerable surprise that a man like Lala Lajpat Rai should support a form of education which is, according to their ideas, unnational. So far as Hindu opinion goes, there is no doubt that secular education is greatly disliked. The question is whether Government Schools can teach what Hindus want. The position of the Hindus in the Punjab is moreover somewhat different from that of Hindus in Bengal, Madras and Bombay and, considering their environment, they cannot help holding rigidly to their traditional virtues of domestic life and civilisation of which women are the best guardians and custodians. Everything should be done not to allow denationalizing influences to currupt Hindu women. That Government will start separate schools for Hindu girls alone is out of the question, nor is it feasible that a form of religious and national curricula in girls' schools will be adopted which will suit girls of all nationalities

and promote their individual traditions and virtues. Social ideals, moral laws and ethical considerations are changing as men and women come under the influence of education, and what girls should learn is a point which is for the parents to decide. While admitting the necessity for secondary education of girls and teaching them arts and sciences, their end and aim of life cannot be ignored Secondary and collegiate institutions for girls under official auspices have nowhere in India been successful and it would be a marvel if they do in the Punjab.

"The unseemly effects of Western intellectualism grafted on oriental culture have often been condemned by critics in both the countries. Recently Professor Sundar Ram Iyer, of Madras, attributed the physical degeneracy of Hindus to un-Shastric conduct and to the neglect of restrictions in marriage. 'The greatest sinners, in this respect,' he declared, 'are those who have received a Western education.' What would be the effect if the mistakes of education committed in the case of men were repeated also in the case of girls? It will give a set back to the cause of female education itself and the present enthusiasm created in favour of female education will be damped by the life of the denationalized products. Recently the Indian residents of London organised an oriental drama in London for the dilectation of the English public. Episodes from the life of Buddha were re-acted, commenting on which Dr. Kumarasamy writes :—

"'The palace scenery and costumes were more suggestive of Bombay Parsi drawing room than of ancient India. Several costumes were absolutely ludicrous, and the same was true of the dancing. Worst of all was the 'behaviour' of the principal actors. The most simple elements of Oriental etiquette were ignored throughout. Not one (of the ladies) was shy or quiet-voiced, and their easygoing English manners made one hot with shame. The men were little better; even Prince Siddhartha's attitude towards Yasodhara when they first met seemed coarse, and when she permitted him to kiss her in public, the limit of outrage to Indian convention was reached.'

"And yet educated Indians, both gentlemen and ladies, were responsible for this exhibition. And they are all products of the system extant. Surely Lala Lajpat Rai does not aim at reproducing such scenes in the Hindu Home life in the Punjab. The recent enthusiasm for the Hindu University would be meaningless were we to accept the ideals of education for girls accepted at the Conference last week."

16. The following is from the *Tribune* (Lahore) of 10th April 1912 :—

The Bahawalpur College.

"We have been hearing for some time that the maintenance of the Bahawalpur College was in doubt, but it is very difficult to get any reliable information from that State and we were disinclined to attach much credence to such a rumour. We are now informed that a meeting of the State officials was held to discuss the affairs of the College. The meeting was confidential and the staff of the college were not present. Our information is that the efficiency of the staff was questioned. Whether this will be followed by the change of the staff or the abolition of the college is still unknown, but the Council of Regency has a very grave responsibility in the matter. The college has been in existence for over twenty years and its abolition would bring serious discredit on the Council of Regency. If the college has suffered it is because it has not been properly maintained and very little is spent on its upkeep. The State stables cost several times as much as the college. Bahawalpur ranks as the second State in the Punjab and it would be a great shame if the Council of Regency decide to abolish the college."

### (*h*)—*Miscellaneous.*

17. The *Tribune* (Lahore), of 11th April 1912, publishes the following under headings 'Layman and why not?' and 'Indian Architects' :—

Personnel of the Town-Planning Committee for Delhi.

"Of the three men who are to preside over the destiny of the new capital, one is a layman. This is the qualification which makes him not only a member of the Committee of Experts but its President. We are told the Secretary of State has taken full responsibility for the appointment, but no light has yet been thrown on the nature of that responsibility. How does it sound that the 'experts' as they are called, would be working under the presidentship of a declared layman? Are we to suppose that there is a very thin line of demarcation between an expert and a layman in this case, or a layman associated with the experts to show the relative difference between a layman and an expert? In the words of Mr. Montagu, Captain Swinton is a man 'with experience of the administrative problems of a great city.' But do administrative faculties and town-planning and designing come under the same category? And if some one was required having administrative abilities, the Secretary of State might have nominated somebody who was not a layman. Captain Swinton, we are told, has served the London County Council for 11 years and was A.-D.-C. to Lord Lansdowne in India. But does the London County Council or ornamental service for a few years in India make a man thoroughly experienced in the administrative affairs of Indian cities? There are many Indian Civilians who have a better experience of both the country and the administration. We do not object to a layman coming here to get some experience, but we would like to know how many such laymen are to be taken on on the Committee of Experts.

" * * * It is presumed that Indians cannot hold the responsible post of an architect and all Indian engineers are sent either to the Irrigation or the Public Works Department. Indian Colleges of Engineering have prescribed tests and as soon as Indians pass through them they are allowed to practise the profession of an architect, engineer and a designer. But what architectural training do they get in these colleges and what practical knowledge do they gain in the Public Works Department? No Indian ever gets any chance of getting any architectural training while in service. European architects are consulted and the secret of architecture remains with them; and when Indians are taken in they as a rule have a subordinate position where they have to do what the so-called European master-architects want them to do. The Government of India will sooner or later entertain the idea of having an Indian architect. But we are sure official records will not show any Indian architect, for Indians have never been entrusted with architectural construction. Naturally it follows that the choice of the Government of India will fall upon an Anglo-Indian who is supposed to be an architect, whereas in reality he has little or no knowledge of the architecture which is best adaptable in India. Architecture and sculpture are living arts in India. The life of Indian architecture and sculpture is in evidence everywhere in India. Hundreds of beautiful monuments are constructed even to this day when European architecture has found such a hospitable home in India. But under the British administration Indian architecture does not get its legitimate place. The time has come when this evil may be rectified. There are hundreds of the descendants of the Indian master-builders who made the Taj, but what recognition do they get now? They practise the profession of their forefathers and have chiefly to depend upon private builders, and the only reward that they get from the Government is a bronze medal at an exhibition! This Philistinism on the part of the Government is quite unpardonable and it is highly desirable that proper attention should be paid to the cause of Indian architecture which the Public Works Department has so long ignored. Let the Government appoint a committee of Indian engineers and let the question of architecture rest solely with them. Let a few non-official members be added to give ideas of useful Indian architecture to these engineers and let the whole work be done by the descendants of the master-builders of India, who are quite numerous and follow their hereditary profession with little less ability. The Committee of European experts may supervise the whole construction with advantage, but it should leave the style of Indian architecture alone and look only to the requirements of the new capital."

C. STEAD,

*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

LAHORE:

*The* 13*th March* 1912.

Punjab Government Press, Lahore—18-4-12—6—107—T. W. L.

[ Confidential. ]

[Vol. XXV. ] [ No. 16. ]

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
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| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
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| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
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| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
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| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
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| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
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## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 20TH APRIL 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
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| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
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| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
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| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies |

* Not received during the week.

## I.—Politics.

### *(a)—Foreign.*

The Turco-Italian War.

1. The *Observer* (Lahore), of the 13th April 1912, has the following on "The War and mediation":—

"A telegram from Reuter's Constantinople correspondent, dated the 10th instant, states that the Powers 'are agreed as to the terms of the request to the Porte with regard to the termination of the Turco-Italian War. They will point out the desirability of peace in the interests of Europe generally, and request the Porte to signify the conditions on which it is prepared to terminate hostilities in view of the offer of the Powers to mediate.' This awakening of the Powers to the necessity of peace is really wonderful. At the outset of the War when the Porte repeatedly requested the Powers to dissuade Italy from her mad and criminal adventure, the Powers turned a deaf ear to the Ottoman proposals. As long as there was a hope of Italy's success, mediation seemed to be undreamt of. But now when it has become impossible for Italy to retreat with honour, when summer is approaching and Italy going to reap the fruits of her crime in the scorching heat of Tripoli and through the patriotic valour of the Arabs, the Powers have 'realised the desirability of peace in the interests of Europe.' The only condition on which the Porte should be prepared to terminate hostilities is the evacuation of the Ottoman dominions in Africa by the Italian forces. If the Powers are not prepared to mediate on this condition, the Powres should keep their mediation to themselves. Surely the interests of international morality, the interests of the Sultan as the spiritual head of Islam, the interests of the preservation of the weaker Powers in the world joined together, ought to over-ride the supposed interests of Europe."

Tha Islamic world.

2. The *Vakil* (Amritsar), of the 6th (received on the 16th) April 1912, has an article headed "Islam—I." After referring to the past greatness of Musalmans, as also to the recent happenings in Morocco, Tripoli, and Persia, the paper dwells on the present unsatisfactory condition of Muhammadan kingdoms. After having expelled the Prophet's followers, it adds, from its south-western part (? Spain) and weakened their hold on the south-east corner ( ? Turkey), (Christian) Europe is now determined to drive them out of Persia and North Africa also, and to bring all the four quarters (of the globe) under its own sway. The time for the West to realise its wishes is near at hand, while the revengeful zeal it has been displaying in destroying the greatness of Islam should teach a lesson to those (Muhammadans) who have eyes to see. No one can read the future, but the existing circumstances give no hope of a revival of Islam. Next the paper urges Muhammadans to be up and doing.

Continuing its remarks in its issue, dated the 10th April 1912, the paper observes that Japan's successes against Russia have had no effect on the Islamic world, and that the West is as ready to profit by the weakness of Muslim (*lit.* Oriental) nations as ever. The British Government is undoubtedly engaged in mending matters out of regard for the feelings of crores of its Muhammadan subjects, (but) the future is, however, on the knees of the gods. The recent happenings in Tripoli, Persia and Turkey have led an eminent statesman to predict that the world is about to witness a stupendous change. It is evident that this change can never be beneficial for Muhammadans. Its result will be that Muslim countries will, generally speaking, pass into the hands of non-Muhammadans. Should Musalmans sacrifice themselves at the altar of European diplomacy and (passively) await their end, or should they devise means to save themselves? They can, if they will, regain their lost greatness even now with the aid of the Quran. This, however, requires unbounded courage, perseverance, true zeal, and honesty of purpose. A nation of traitors and loquacious flatterers has never as yet achieved progress.

Indian Muhammadans and Imperial policy.

3. The following is from the *Tribune* (Lahore) of 19th April 1912:—

"The comments that have appeared in the Muhammadan newspapers throughout India with reference to the state of affairs in Turkey, Tripoli and Persia and the numerous

public meetings that have been held in all parts of India by Muhammadans in order to give expression to their views regarding the Turco-Italian hostilities and the intervention of Russia in Persia, have raised a question of some importance as to how far Indian Muhammadans can expect to influence the policy of Great Britain as regards her relations with foreign powers. In the British Press and in influential European circles in this country the view taken is that in regulating her foreign relations with great Powers Great Britain cannot 'possibly pay much regard to the feelings of her Indian subjects.' It is held that considerations which ought to regulate and control the foreign policy of Great Britain have nothing whatever to do with and are quite apart from the interests of His Imperial Majesty's Indian subjects. It may be mentioned whilst on this point that the largest section of the population of India, *viz.*, the Hindus, have no particular or personal interest in the foreign policy of Great Britain. With the Muhammadans of India, however, the case is quite different. They have a great and a personal interest in Turkey, Persia and Afghanistan. The ruler of the former country they regard as the protector and the guardian of the sacred places of Islam in Arabia, and in the affairs of Persia their interest is dictated by the fact that the Persians are of the same religion as themselves. Twenty years ago the Muhammadans of India did not take any active personal interest in the affairs of the Muhammadan countries outside India. But a vast change has occurred since then. The Pan-Islamic propaganda, which seeks to unite all followers of Islam in one common brotherhood, is responsible for the existing condition of affairs. The propaganda in question has very rapidly spread all over India during the past ten years. It is quite true that so far its adherents are confined to what are known as the educated and the articulate classes among Muhammadans. So far as the best interests of India are concerned the spread of the Pan-Islamic propaganda cannot but be viewed with alarm and anxiety. There is no link more binding than that of community of religion, and history shows that religious fanaticism is always strong enough to override all bonds of prudence, wisdom and policy. It is well-known that once religious passions are roused, there is no knowing the length to which things may proceed. Once men's minds are swayed by religious sentiment, it is very difficult for them to discriminate between what is wise and desirable and what is not. The conduct of a section of the Muhammadan population of India with reference to the Turco-Italian hostilities and the Russo-British intervention in the affairs of Persia is an instance in point. Ethnologically, politically and socially the Muhammadans of India have nothing whatever to do with the Turks, Afghans, Arabs and the Persians. There is no affinity of race, language and literature among them. In the very large majority of cases the Muhammadans of India are the descendants of the Hindu converts of Islam. With the Hindus they have everything in common. They belong to the same race, and speak the same language. They have common disabilities and suffer from common grievances. Their best interests require that they should live like brothers and good neighbours. For many years they did so, and their conduct never gave ground for complaint. But since the initiation of the Pan-Islamic propaganda things have undergone a complete change. Some Muhammadans have begun to think that their best interests are centred in Arabia, Turkey, Persia and Afghanistan and that with the Hindus their relations should be marked by nothing but antagonism, conflict and irritation. This is a very deplorable state of affairs, and Muhammadans have for a number of years been encouraged by a section of Europeans and Anglo-Indians to persist in their antagonism against the Hindus. They have been told that their interests are not common with the interests of the Hindus and that they have their own needs and requirements which are different from and even conflicting against those of the Hindus. This mischievous policy has done its work. The Pan-Islamic propaganda, which owes its force to religious fanaticism, has greatly helped and furthered it. The Muhammadans have had their heads filled with an idea that they are an Imperial race, and that their historic importance demands that they should receive specially favoured treatment from the British Government. So long as this policy only resulted in widening the gulf that separates the Hindus and the Muhammadans in India from each other, it was not of much consequence to the Anglo-Indian Press in India. Indeed they were glad that it was succeeding and thereby preventing that coalition between Hindus and Muhammadans which is so essential to the political advancement of the country. But it has had unfortunately other and more serious consequences. It has in a way recoiled upon its promoters. The Europeans and Anglo-Indians who encouraged the Muhammadans in their antipathy to the Hindus now find that they are in danger of being hoisted with their own petard. They have begun to find that their chickens have now come home to roost. Men whose minds have been filled with vague and false notions of 'historic importance,' who find it difficult to give up their agreeable dreams of empire and dominion, have begun actually to dictate to Great Britain as to how she should regulate her foreign policy. This demand or dictation has by no means been confined to the ignorant or the fanatical among the Muhammadans. It has been put forward in responsible quarters and embodied in representations sent up by responsible organisations representing Muhammadans. These representations opened the eyes of the writers in Anglo-Indian newspapers and they gave the Muhammadans a rather stiff lecture as regards their duties and loyalty to the Government of India. The *Pioneer* of Allahabad, which had taken an active part in encouraging Muhammadans to adopt a separatist propaganda and which had even winked at the spread of the Pan-Islamic propaganda, was the first soundly to rate the Muhammadans for their pretensions which that paper had no hesitation in characterising as preposterous and impossible. The Muhammadans had a rather rude awakening. Not a few of them had their eyes opened and saw the fools' paradise they had been living in for so many years.

"The *Pioneer* was angry that the Muhammadans of India had ventured at all to criticise the foreign policy of Great Britain. The Right Hon'ble Syed Ameer Ali, C.I.E., who had for years been patted on the back by the *Pioneer* as the most sensible and representative Muhammadan in India, was quickly denounced by the same newspaper as an irresponsible and even mischievous critic of Government. The Muhammadan newspapers in India wrote a series of articles and notes demanding that Great Britain should undertake to guarantee the independence and integrity of Persia and that she should compel Italy to give up Tripoli. Public meetings of Muhammadans held all over the country put forward the same demands. Similar requests were made in the representations sent on the subject by the Moslem League and other Muhammadan societies of a representative character. With reference to these demands the *Times* of London made the statement that the demands put forward were absurd and preposterous, and that in its estimation the independence of Persia and Turkey was not worth the bones of a Grenadier Guardsman.

"Now that the crisis has passed, the *Times* has turned round and is again endeavouring to palaver the Muhammadans of India. It says, 'for while the permanence of Muhammadan rule cannot be guaranteed either in the Turkish Empire or in Persia by Britain or any other alien power, Britain's strength alone maintains the conditions in which Muhammadan rule may yet survive, while Britain's weakness would involve its inevitable collapse.' Completely forgetting what the *Times* wrote only a few months ago, it asks: 'Have Indian Muhammadans any real reason for believing that the recent course of our policy shows less than our usual strong respect for the interests they have at heart.' The writer seeks to justify its previous remarks by pointing out that 'British policy may not always have chosen the best immediate methods to secure this end, but the sincerity of its purpose at least should never have been in doubt. Only inadequate information, coupled with an incomplete grasp of the difficulties which the Persian situation presents, can indeed explain the suspicious of British action which many Indian Muhammadans have felt.' The writer goes on to explain: 'but though the opportunities presented to our diplomacy must vary from time to time, its general purpose is plain enough; for while the internal regeneration of the Ottoman Empire must depend on its own efforts alone, the history of the revolution of 1908 is there to show how deeply and sincerely British sympathies are engaged in the success of the new *régime*.' The *Times* goes on to clinch its argument by saying 'we have not only a special interest in the Muhammadan system, wherever it extends, but we alone of all the Western Powers have something resembling, and indeed surpassing, the Turkish Empire's wide diversity of creeds and races to control. Indian Muhammadans may feel at times that British policy with its manifold interests is liable to overlook their sentiments and claims, but a deeper insight would assure them that British interests and theirs are inseparably intertwined.' It is breathing hot and cold of this kind, which in reality does not signify anything, which is responsible for the 'swollen heads' to which we owe the irresponsible Muhammadan criticism of British foreign policy, more especially when it touches Turkey, Persia and Afghanistan."

With reference to the above-mentioned quotations from the *London Times* the *Observer* (Lahore), of 13th April 1912 publishes the following under the heading "The *Times* on the Indian Muslims":—

"The London *Times* is nothing if not authoritative, and its views on the topics of the day have ever commanded respect. An issue of it to hand by the last mail publishes a very important article on 'Indian Muhammadans and Imperial policy,' which we reproduce in another column, as it deserves the closest attention of every educated Indian Muslim who takes any interest in the advancement of his people and their policy in matters political. This article, which we take as an index of the feeling of the ruling race and their attitude towards the feelings and sentiments of our co-religionists in this country, will be enthusiastically welcomed in Muslim circles as evidencing the great regard of the British race for 'Muslim sentiments and claims' and constituting an explicit declaration of the 'inseparable' identity of Muslim and British interests. The significance of the sentiments to which the *Times* has given emphatic utterance is enhanced all the more by the fact that their publication almost coincided with the great speech of the Viceroy at the last meeting of the Imperial Legislative Council, wherein His Excellency showed that in formulating Imperial policy, British statesmen did not overlook Muslim feeling, and that in shaping England's attitude towards the Muslim world in general due weight was given to the wishes of the King-Emperor's Muhammadan subjects. Nor are we the less grateful for the *Times'* declaration that 'there is much in this new (Muslim) activity' which is by no means regretted by the *Times* and therefore by the spokesmen and representatives of Great Britain. It is, moreover, a matter of real satisfaction to us to find this powerful exponent of English opinion seising the salient points of the Indian Muslim situation, and sketching, especially in the opening paragraph, the reasons for the disturbance of the Muhammadan equilibrium with such unerring insight. We highly appreciate the encouraging words and the sympathetic tone of the whole article; while the definite declaration of English policy is even more welcome."

The Khedive as Khalifa of Islam.

4. The *Observer* (Lahore), of the 17th April 1912, has the following :—

"The *Fortnightly Review*, in the course of a mischievous article suggesting the collusion of the British Ministry in the Italian raid on Tripoli, has indulged in day-dreams about the dismemberment of the Ottoman Empire. It is the earnest wish and heartfelt prayer of the Musalmans that the Turks as a nation may again become the true sons of Islam, and the Osmanli Sultans continue to be the spiritual heads of Islam. But if God wills otherwise, even then the dreams of the journal about the Khedive being recognised as a Khalifa will not be realised. There can be no forcing of the will in spiritual affairs, and no one can compel the Musalmans to recognise the nominal ruler of Egypt as the Khalifa."

The Persian situation.

5. The following is from the *Observer* (Lahore), of 17th April 1912 :—

"The blue-book on Persian affairs, referred to by Reuter, shows that while Sir Edward Grey was at least a party to the dismissal of Mr. Shuster he tried to curb the impetuosity of Muscovite chauvinists who were clamouring for a Russian occupation of Teheran. The British Foreign Secretary animadverted in diplomatic language on the despatch of the Russian ultimatum to Persia and on the non-withdrawal of Muscovite troops when Persia had complied with the demands of Russia. Moreover, though suggesting that Persia should be asked not to appoint foreign advisers without the consultation of the two Legations, Sir Edward Grey explicitly told the Russian Ambassador in London that if further far-reaching demands were made without consultation with Great Britain, the Convention might come to an end. Thus the fear of the effect that Russian aggression might have on the Muhammadan world and in India led Sir Edward Grey to urge the moderation of the Russian demands. But these and similar considerations, we think, must have weighed with the British Government had there been no Anglo-Russian Agreement. It is indeed not impossible that if Russia had in that eventuality followed the policy that she has pursued for the last two years, Great Britain might, in her own interests, have called upon Russia to leave Persia alone. Let us, however, hope that Persia will no more be subjected to indignities at the hands of Russia and that the Muscovite troops will clear out at an early date."

The Royal Commercial Commission.

6. The *Paisa Akhbar* (Lahore), of the 10th April 1912, has a note headed "The British Empire Commercial Commission." Adverting to the appointment of a Royal Commission to enquire into the commercial resources of the British Empire, the paper regrets that there should not be a single Indian among the members of the Commission. The high position, it adds, which India occupies in the British Empire on the score of the vastness of its industrial and commercial resources, imperatively demands that its trading community should also be represented on the Commission.

(*b*)—*Home.*

Lord Hardinge's policy.

7. The *Jhang Sial* (Jhang), of the 6th April 1912, publishes an article headed "Lord Hardinge's desire has been realised." His Lordship, it says, plainly told the Bombay Muslim League on his arrival in India that favours to one community meant corresponding disabilities to another. His words made it clear, adds the paper, that he wished Hindus and Muhammadans to regard themselves as equals and to claim no superiority over each other. After remarking that his desire was highly auspicious for India, it observes that the result has been that Musalmans have left off asking for separate representation and the like. Continuing, it says that Lord Curzon and Lord Minto created an impassible gulf between Hindus and Muhammadans by respectively partitioning Bengal and conferring political importance and the right of separate representation on the latter community. This conduct on the part of these Viceroys laid the British Government open to the charge of following a policy of "Divide and rule," and of consequently promoting strife between the followers of Islam and Hinduism. Lord Hardinge has, however, removed this mistaken impression; and has convinced the Indian public that Government wishes Hindus and Muhammadans to live in peace and is solicitous for the welfare of India. If His Excellency also had followed the policy of his two immediate predecessors a misunderstanding extremely dangerous for both India and her present masters would have arisen. Lord Curzon and Lord Minto undermined the foundations of British rule in India, but Lord Hardinge has placed them

on a firm rock. (Like the latter) the former also wished to keep India under England for ever, but they sought to gain that object with the aid of despotism. History, however, plainly and loudly says that no Government which practises oppression on its subjects can maintain itself for any length of time. If Lord Hardinge had followed in the footsteps of his predecessors, the British Government also would have been unable to exist (in India) much longer. Lords Curzon and Minto wished to benefit England by involving Indians in ruin and sufferings; but the present Viceroy desires to strengthen British rule by making her children prosperous. Next the paper approves of His Excellency's policy, which, it says, has proved successful in composing racial differences and re-establishing peace in the country.

Muhammadans and Government.

8. The *Millat* (Lahore), of the 5th (received on the 15th) April 1912, has an article headed "Great Britain and Muhammadans." The paper begins by referring to the great help which the British Government rendered to Turkey against Russia in 1877. Next it praises England for her work in Egypt, as also for her conduct in having prevented Italy from blockading Jedda and Yembu. Continuing, it reports that a few months back a highly-placed British officer in the Foreign Office assured an influential Muhammadan *rais* that England would never allow Russia to take Persia, and that if the Turks continued gaining victories in Tripoli, she would not let the Powers force Turkey (to cede Tripoli to Italy). Again, every Muhammadan in India knows, or ought to know, how bravely the British Government has been safeguarding the rights of his co-religionists against the (Hindu) majority. Where is, then, the Musalman who would not call Government a true friend of Islam?

Muslim politics.

9. The *Zamindar* (Lahore), of the 9th April 1912, publishes an article headed "The Liberal party: Is it a dangerous thing?" It begins by quoting a remark by Shams-ul-Ulema Maulana Shibli, who says that the time has come when the Liberal section of the (Muslim) community should separate itself from the Conservative party. Next the paper contends that liberalism does not mean extremism, and that its followers are not given to hatching secret plots against Government. Continuing, it says that Indian Musalmans form two parties, one of which consists of Conservatives. These men are averse to moving with the times, refrain from laying the real feelings of (their) community before Government, consider it seditious to criticise the mistakes made by the authorities or to take exception to improper official doings, regard it as a serious mistake to carry on even constitutional agitation, and implicitly follow (*lit.* worship) leaders who are connected with Government and, having access to the authorities, can speak nothing betokening courage and boldness. The other party favours the opposite course, and does not follow the lead of title-holders or of men closely associated with Government, whose position prevents them from plain-speaking. Both parties are, however, thoroughly loyal to Government. Indeed the existence of extremists among the Prophet's followers in India is impossible. The Muslim League voices the sentiments of Conservative Muhammadans, but their Liberal brethren desire that it should work on liberal lines, and that those of its members whom their present position prevents from acting with courage should sever their connection with it, seeing that they stand in the way of its rendering satisfactory political services to the entire Muhammadan community. In the other event, adds the paper, Liberal Muhammadans should separate themselves from the Conservatives and should establish a society of their own, which should have a high ideal, display zeal in rendering political services to the community, create a "political taste" among Muhammadans, and teach them to resort to constitutional agitation in demanding (their) rights. "Our friends and elders may, however, rest satisfied in every way" that the society will not be a secret or seditious organisation; that it will follow a policy of liberalism and moderation; and that it will never transgress the bounds of law.

The *Paisa Akhbar* (Lahore), of the 9th April 1912, publishes a leaderette headed: "What does 'Liberal Party' mean?" Some Muhammadan

enthusiasts, it remarks, have started a discussion on the formation of a Liberal Party (among Musalmans) and evince unusual interests in politics. They are welcome, it adds, to launch a radical and extremist party into existence; but they should, for God's sake, discontinue speaking ill of their opponents, who value the boons conferred by Government (on the country) and employ respectful language in demanding further rights. It is not gentlemanly on their part to taunt these men with being sycophants and with hankering after honorific titles. They should, moreover, state what new politics has been discovered by them and how it is so antagonistic to the present (Muslim) politics that a new (political) party must be brought into existence. Enthusiasm and harsh language alone cannot constitute Liberalism, while Radicalism can confer no benefit on Indian Muhammadans in their present condition.

Muslim interests in Bengal.

10. The following is from a leading article of the *Observer* (Lahore), of the 17th April 1912:—

"A very important letter has been addressed by the Honorary Secretary of the London Branch of the All-India Muslim League to the India Office, wherein the attention of the Secretary of State has been prominently invited to certain aspects of the re-organisation of Bengal, to Muslim anxiety in connection therewith, and to the necessity of safeguarding Muslim interests in the United Provinces and of taking steps so that Musalman development in Eastern Bengal may not be retarded by the administrative changes. The representation in question is so well argued and it so correctly sets forth the Muhammadan stand-point, that we have not the slightest hesitation in according support to its contents and joining our voice to that of the League, in the hope that now that Muslim apprehensions have been specifically detailed, the Secretary of State will consider them in a spirit of sympathetic earnestness. The interests involved are so vital and the issues at stake so momentous that the greatest possible care is essential in dealing with the whole problem and in avoiding the upsetting of the racial balance in favour of one party or the other."

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## V.—Native Societies and Religious Matters.

The last anniversary of the Anjuman-i-Himayat-i-Islam, Lahore.

11. The following is from the *Observer* (Lahore), of 13th April 1912:—

"The last anniversary of the Anjuman-i-Himayat-i-Islam, Lahore, has been remarkable, as we stated in our last, not only for the excellence of the mental, moral and religious *pabulum* provided for by the different speeches, sermons and poems, but also for the unprecedented number of people that attended its sittings and the enthusiasm that prevailed throughout the duration of the 'national festival.' No one whose views are not jaundiced by personal or party prejudice could have left the anniversary without feeling proud of the educational awakening that is gradually coming over Muslim Punjab. A few individuals, it is true, did not afford the Anjuman the assistance that could have well been expected from them. The fact is very much to be regretted. As the *Paisa Akhbar* says, it is most unfortunate that the desire for personal aggrandisement and selfish motives should lead some people to try to damage highly useful and much needed institutions like the Anjuman-i-Himayat-i-Islam. But some gentlemen, we are deeply grieved to find, are now glorying in the fanciful idea that the subscriptions realised at the last anniversary were less than those collected a year before. Nothing is farther from facts; but then any stick is good enough with which to beat the Anjuman" * *

A lecture by the Principal of the Islamia College.

12. The *Zamindar* (Lahore), of the 10th April 1912, has a leader headed "Mr. Henry Martin and Mr. Muhammad Shafi." It publishes a *resumé* of a lecture delivered by Mr. Henry Martin, Principal of the Local Islamia College, on the evening of the 6th instant, under the presidency of the Hon'ble Mian Muhammad Shafi. The speaker remarked, among other things, that, although he was a Christian, he did not believe Christ to have been the son of God; that he did not mind if this led to his being called a Muhammadan; and that the Prophet had learnt different things from Christianity, Judaism, etc. Commenting on the last statement the paper remarks that if this had been really the case Islam would not have taken such deep root as it has done. Europe, it adds, wishes to uproot Muhammadans, but it is unable to do so and can only gnash its teeth. After remarking that if the Muhammadans of to-day (*lit.* we) acted up to the Quran they could become what

early Musalmans were; it finds fault with Mian Muhammad Shafi for having said in his concluding remarks "If we can be Christians in spite of (our) being unitarian Muhammadans, we are such Christians no doubt (*sic.*)." In conclusion, it opposes the idea of the Prophet's followers calling themselves Muhammadan Christians.

Insult to Swami Dayanand's picture.

13. The *Bharat* (Jullundur), of the 5th April 1912, publishes a paragraph headed "Inconsiderate treatment of Maharishi Dayanand's picture." Not long ago, says the paper, a Sikh at Nankana tore up a picture of Swami Dayanand (*vide* paragraph 19 of Selections No. 48 of 1911). It now understands that, recently, Sardar Gurdas Singh, of Rawalpindi, gave a building to be used as a boarding house in connection with the Khalsa High School. The building contained a picture of the Swami, but the Sikhs who occupied the same—or some of them—cut out the eyes in the likeness. After stating that the Sardar was very angry at this, the paper enquires whether Sikhs are not endangering the public peace by acting in this manner. It adds that the silence of the responsible Sikhs in the matter makes the Arya Community think that they do not reprobate doings of the above description.

The Arya Samaj.

14. The *Indar* (Lahore), of the 5th (received on the 15th) April 1912, has a leader headed "The mission of the Arya Samaj and universal peace—I." After calling Swami Dayanand the "Prince of Peace," the paper deplores the present condition of the Arya Samaj, saying that that Society is at loggerheads with Hindus, Sikhs, Muhammadans, and Christians; and has managed to forfeit the sympathy of Government. It then goes on to remark that, if the chapters of the *Satyarth Parkash*, in which harsh words have been used in respect of Islam and Christianity were deleted, the relations between Aryas and other communities would undergo a change for the better. The first (*lit.* old) edition of the book did not contain these chapters and its author would have expunged them (from subsequent editions), according the same treatment to the strong language employed in it towards other (non-Arya) faiths also. Death, however, prevented him from doing so, while "those who came after him," not understanding the spirit which moved him, made additions to the *Satyarth Parkash* "which set the religious world on fire" and converted the Arya Samaj into a house of unrest. Next the paper refers to the differences between the Sikhs and Aryas, and promises to resume its remarks on some future occasion.

Arya preachers.

15. The following is from the *Harbinger* (Lahore) of 14th April 1912:—

"There are now-a-days so many men qualified to preach the Vedic religion at Arya Samaj anniversaries that it is quite useless for the Samajes to depend on the Pratinidhi Sabha for the supply of preachers. Paid preachers are unable to tell out their heart. A few days before holding anniversaries, the Samajes should notify in popular papers and ask well-known preachers to attend. In this way many new able men will join the Samaj, who wish to spread the Vedic religion. At present the Pratinidhi Sabha or Arya Samajes employ such men as their preachers as worship their leaders, who have usurped the place of religion."

The Hindu Elementary Education League and the Punjab Hindu Sabha.

16. The following is from the *Harbinger* (Lahore) of 14th April 1912:—

"The Hindu Sewak Sabha (servants of India Society) and the Hindu Elementary Educational League and Conference evidently indicate a split in the camp of the Hindu movement in the Punjab. The word Hindu is a cheap article of profitable trade. If a thing is not sold, call it Hindu, and it is sure to find a speedy sale with desired profit. The objects of these new societies being the same as those of the Punjab Hindu Sabha, it is hard to understand what the cause of their organisation is. Many organisers are members of the Punjab Hindu Sabha. Perhaps these restless spirits are dissatisfied with the lethargy of the P. H. S. The best advice to them is to work with the Sabha."

17. In a leading article in its issue of 18th April 1912 the *Tribune* (Lahore) has the following on 'the evil effects of child marriage' :—

The marriageable age of girls.

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"The prevailing present custom is to marry girls early. But we do not know how and when this baneful custom first appeared among the Hindus. As far as can be ascertained this institution of the early marriage of girls is by no means an ancient one. In the great Hindu epics we do not find any mention of early marriage. The *Swayamvara* system of marriage is a clear indication that girls were allowed to grow up to an age when they could choose their husbands for themselves. In those days girls were educated and were allowed to attain to womanhood before there was any thought of their marriage. The *Swayamvara* of Indumati and Damayanti, which are vividly described, shows that they were not children or very young girls at the time of marriage. Similarly Sakuntala, Savitri and Sita were all married at a grown up age. It is quite evident that child marriage was unknown in India in ancient times. It is impossible to state even approximately when the ancient wholesome custom disappeared and the early marriage of girls was introduced. It must have been when a state of decadence commenced and extraneous influences began to work upon the decadent Hindu society. Anyhow the custom of early marriage has now taken firm root in India. Its evils are in evidence everywhere but are always overlooked. The only religious sanction to the early marriage of girls is to be found in the merit which is supposed to be earned by *Gauridan*, or the giving in marriage of girls at a very tender age, usually not exceeding ten. Let us however see what the word literally means. Gauri is the name of Parvati, the consort of Siva; the term is also applicable to unmarried young girls from the original application to Parvati when she was a very young girl. There is a deep spiritual significance in this mythological incident. Gauri, when she was a little girl, remembered her former birth and knew that she was the bride of Siva for all time, and she daily worshipped Siva even as a little girl. The confusion is in the belief that Gauri was actually married young. The belief which led to the early marriage system was that if girls are married at an age when they are called *Gauri* they would be happy and get husbands like Siva. This superstitious belief seems to be at the root of the idea of early marriage. But was Gauri, *i.e.*, Parvati herself married at an early age? In Kalidasa's *Kumarsambhabam* we are distinctly told that *Gauri* was in the full bloom of her youth when she captivated Siva and which finally led to their union. How much more beneficial would have been the result if instead of the misinterpretation of *Gauridan*, the true spirit of it were realised and utilised in the Hindu custom of marriage?

"But leaving aside ancient traditions and customs the physiological aspect of child marriages does not require much argument to bring the evils of it home to minds of average intelligence. Can any one deny that child marriage is one of the prime factors which are responsible for the physical deterioration of the Indian people? We need not go to the highest medical authorities to be convinced of this. Our own houses are full of living examples. Physical degeneracy and low physical energy are the features of the people, specially of the higher and middle classes. We admit that sufficient food and unhealthy surroundings are to a certain extent responsible for the decadence of the race, but it must be recognised that the greater part of the mischief is due to the effects of child marriage. Even to this day such sections of the population as have not adopted this custom have more vitality and physical energy than those among whom child marriage is prevalent. The half aboriginal tribes in the hills of Northern India do not marry their girls at an early age. They are a race of sturdy people enjoying a healthy vigorous life. Early marriage begets poverty and deteriorates vitality. Children born of very young parents are seldom healthy and strong. They are weak and have low vitality. The evils of this custom are being noticed in the Punjab also though we must say that child marriage is not so common in the Punjab as it is in Bengal or elsewhere, and it is gratifying to notice that child marriages are becoming fewer, with the progress of time.

"If female education is considered necessary, and it is essential to the advancement of the nation, the early marriage of girls must necessarily gradually disappear. It must be borne in mind that the marriage of girls at a grown-up age is in perfect accordance with the real Hindu spirit and custom as already explained. It almost invariably happens that Indian girls do not receive any education after marriage. Hence it is desirable and essential that girls should be married at an age when they have received a certain amount of education and when they are old enough to become wives and mothers. How many of us realise that the future of Indian national life is indissolubly bound up with Indian womanhood just as much as with Indian manhood? In the making of the nation man and woman have equal share. The young India of to-morrow is to be built up not merely by thought-power but by work and sacrifice and the devotion of the men and women of India."

## VI.—Legislation.

18. The following is from the *Panjabee* (Lahore) of 13th April 1912 :—

The working of the Punjab Land Alienation Act.

"The Report of the Punjab Land Revenue Administration, which was recently reviewed in our columns, takes great pains to show the so-called success of the working of the Punjab

Land Alienation Act. We do not deny that there is a point of view from which the Act may be said to be fulfilling its purpose. It is true that the result of all the transactions in land made during the last agricultural year, taken together, shows a gain of 8,769 acres to the notified agricultural tribes. But this does by no means preclude us from questioning the efficiency of the Government test. We are not prepared to say that the test proposed by the Financial Commissioners is a sure or infallible criterion for judging the success or failure of the Act. There are, for instance, several omissions in the Report, many points on which the Financial Commissioners express no opinion. In the last year's report the Financial Commissioners expressed the apprehension that owing to the growth of a class of money-lenders among the so-called agricultural tribes and the consequent expropriation of the smaller peasant proprietors by these agricultural Shylocks, it might be necessary to create sub-groups within district groups. Now the rise of agriculturist money-lenders is a very serious thing. It would have, in fact, defeated the very purpose of the Act. The Act may have saved the Government the Scylla of professional money-lenders, but could hardly avoid the Charybdis of agriculturist *sowcars*. The lot of the smaller peasant-proprietors could hardly improve by their being changed from the frying pan to the fire. It was therefore not without reasons that His Honour the Lieutenant-Governor in his annual review last year got alarmed at the suggestion of creating district sub-groups of agricultural tribes and said that he could sanction the measures only as a last resort and with great reluctance. We should, therefore, have expected the Hon'ble the Financial Commissioners to have said something about this suggestion of creating district sub-groups in the current Report, but the Report is discreetly silent on these points. All that the Report says is that there has been a net gain of over 8,000 acres to the agricultural tribes during the year under review. We are not told, however, whether the smaller peasant-holders have shared in this gain or whether the whole gain has been absorbed by agricultural *sowcars*, who have been notified as agriculturists. We have no means of knowing from the Report itself how far the smaller fry has been swallowed by the monster fishes among the agricultural tribes. In the absence of these facts and figures, it is impossible to say whether the benefit of this legislation has fallen on deserving shoulders.

"We are, however, strengthened in our aforesaid remarks by the fact that many Muhammadan tribes, who are notified in the schedules of agricultural tribes, have no claim to call themselves agriculturists in any sense of the term. In fact, in some cases they have been found by the highest tribunal in the province to be not agriculturists. We shall illustrate our meaning by a specific instance. In a case reported in No. 5 P. R. 1906, the Hon'ble Justices Robertson and Rattigan observed with regard to the Koreshis that 'it may be safely predicated of Koreshis that they are not members of an agricultural tribe. They belong to a tribe which came originally from Arabia, or, at least tradition so has it, and they claim to be the tribe to which the Prophet belonged.' With regard to the particular Koreshi gentleman, Pir Manawar Shah, their Lordships observed :—

"'Pir Manawar Shah has never done, and obviously never will do, any agricultural work himself, and he has been (on his own showing) quite content to draw the income from his land or to raise money on the security of such for the purpose of leading a life of depravity and dissipation. To hold that such a person is 'an agriculturist' would be an absurdity. He belongs to a tribe that is, in its origin at least, in no sense agriculturist; but (as he would have us believe) a dissipated spendthrift, and the mere fact that he happens to own a large amount of land, which is cultivated by his tenants, cannot, in our opinion, make him in law what he obviously is not in fact a member of an agricultural tribe.'

"Still, in spite of the above finding, Koreshis of Jhelum are, and continue to be, classed among agricultural tribes. When the matter was brought to the notice of the Government by means of a question in the Punjab Legislative Council, Sir James Douie virtually said that members of notified agricultural tribes need not conform to the usages common to agriculturists. When such is the view of the Government it is no wonder that a large number of Muhammadan money-lenders have come to be included among the notified tribes. The extreme volatility of classification of Muhammadan tribes and the great facility with which converts to Muhammadanism can change their nomenclature, naturally help the growth of *sowcars* among the notified tribes.

"Just look at the other side of the picture. The grievances of Hindus under the Act were very lucidly and ably set forth in the speech made by the Hon'ble Rai Bahadur Shadi Lal at the meeting of the first Punjab Hindu Conference. His arguments were simply unanswerable and the Government recognised its force to some extent by withdrawing the bar against the acquisition of sites for a workshop or a factory or a building close to a town or village in certain cases. We refer to the correction slip issued by the Financial Commissioners to paragraph 37 of the Land Administration Manual. But men of capital and brains are still excluded from freely acquiring and improving land. We do not, however, propose to enter into that economic question. What we make a special grievance of is the exclusion of even such Hindus from acquiring land as have been proved to have been hereditary holders of agricultural lands and in cultivation of land before the advent of the British Raj in this province. Regarding them, Sir Macworth Young, then Lieutenant-Governor of this province, wrote :—

"'I see no reason for receding from the position that the person, who not being a member of an agricultural tribe, has been connected with agricultural land from an early period in British rule, must be treated as an agriculturist of the village in which that land is situated, and not as a non-agriculturist. There are two reasons for adhering to this position. The first is that it is defensible on its merits. The

policy of the British Government has been to maintain as far as possible the status attained under previous Governments, and it is in accordance with this policy to deem those persons agriculturists who had embarked in agricultural enterprise before our revenue system was regularized. And to degrade the class hitherto regarded as old agriculturists to the level of the money-holder, who has embraced the facilities afforded him by a settled administration to effect an entrance into the land-owning class, would be at once harsh and a breach of continuity of our land record system. The second reason is that the maintenance of the position of the non-agriculturists who had obtained land in the early days of British administration has already been indicated in the Bill.'

"For the time, deference was paid to the views of the then Lieutenant-Governor. Opportunity was, however, early taken to repeal the statutory agriculturist and this was done by the Amending Act of 1907. At present, even those Hindus who are hereditary holders of land and have been holding it from a period dating prior to British rule, are put under a ban, while trans-border Pathans, tired of their marauding habits, are classed among agricultural tribes. Have not Hindus, therefore, good reasons to complain of this Act, which deprives them of their hereditary calling and confers the same on an alien, who may not even be a British subject?"

The Punjab Alienation of Land Act.

19. The *Jhang Sial* (Jhang), of the 6th April 1912, has a note headed "The Punjab Alienation of Land Act." The feelings of dissatisfaction, it says, with which the Hindus of this Province regard the Act, have never been given adequate expression. After remarking that the Act constitutes a piece of gross injustice to Hindus, the paper repeats their objections to the same. Next it regrets that Sahukars, who were once greatly respected in villages, should, because of this Act, have been reduced to a state of such humiliation that they have now to entreat zemindars to allow them to live in their midst. Continuing, the paper urges Hindus to carry on a systematic agitation to have the Act repealed.

## VII.—General Administration.

### *(b)—Police.*

Arming the villages in Punjab.

20. The *Panjabee* (Lahore), of 13th April 1912, has the following:—

"The idea of arming the villages of the Punjab which are in danger of dacoities is an excellent one. This has been suggested at various times both by the people and Government officers. * * * * In view of the fact that the Government of India did not approve of the proposal to arm the affected villages, will the member representing Punjab in the Imperial Council move a proposition on the subject at the next meeting of the Council?"

Recrudescence of dacoities in the Punjab.

21. The *Jhang Sial* (Jhang), of the 6th April 1912, has a note headed "How can dacoities be put down?" It complains that dacoities have now begun to be committed even in the interior of the country, *e.g.*, in the districts of Jhelum, Rawalpindi, Gujrat, Gujranwala, Lahore and Jhang. This has plunged the general public into great uneasiness, and people keep awake at night for fear of dacoits. As regards the police, they have utterly failed to put down the evil; punitive police posts also having proved of no avail. Next the paper publishes a communication from a Srinagar correspondent, who makes the following suggestions to bring about the desired result:—

(1) That honest retired Gurkha and Sikh soldiers be employed as special guards on handsome salaries, the cost being met by Government and the people (concerned) in equal shares.

(2) That respectable Hindus be liberally granted licenses to keep arms.

After endorsing the suggestions, it asks Government and (Indian) members of the Viceregal Council to pay special attention to the recrudescence of dacoities in the country. Continuing, it states that, in spite of the teachings of the *Zamindar* and the *Afghan*, and in spite of temptations from the dacoits, the Muhammadans of Pir Jangla, Attook district, recently joined their

Hindu fellow-villagers in driving away a party of about sixty armed dacoits. This, it adds, is the first instance of its kind, and if the good example were followed by Musalmans everywhere peace would assuredly be restored in the country. It is, however, to be regretted that the Islamic press has made Muhammadans regard Hindus with such feelings of hatred that the former have become averse to standing by the latter in their troubles. This is why dacoities have, of late, been on the increase.

The recent fire at Peshawar.

22. The *Hindustan* (Lahore), of the 5th April 1912, publishes a communication from "One who feels" under the heading "God's wrath on Peshawar: loss of about 15 lakhs by fire: European officers' sympathy and solicitude for the good of the ruled." Writing about the disastrous fire which broke out in the Asir Mohulla, Peshawar, on the 26th ultimo, the writer says that the local Hindus feel deeply grateful for the help rendered by the aforesaid officers—including the Chief Commissioner—in putting down the fire. The Deputy Commissioner, he adds, went to the length even of endangering his life, while Mr. Henry, (?) Assistant Superintendent of Police, deserves special thanks for his brave doings on the occasion. Continuing, he regrets that some Muhammadans should have, instead of rendering help to Hindu sufferers, displayed activity in injuring the latter. Some Muslim constables grossly oppressed Hindus, while a certain Muhammadan Sub-Inspector tried, not to extinguish the fire, but to spread it, by diverting water away from the place on fire. Again, at about 8 (P. M. ?) some 6 or 7 "sepoys" (? constables), who appeared to be Muhammadans, began to plunder the shop of a Hindu *halvai*. Some (Muslim) "sepoys," moreover, attempted to take gold bracelets off three Hindu women, who were, however, rescued by four (private) individuals. One of the last named reported the matter to the Tahsildar, who related the same to the Deputy Commissioner; upon which the latter officer posted soldiers, at the scene of the fire, and gave orders that no Muhammadans, especially constables, should enter the burning *Mohullas*. This proved highly beneficial, and ensured the safety of a considerable amount of property, which would otherwise have been lost. Next the writer enumerates and eulogises the great services rendered by the *Arya Sewak Sabha*; and goes on to say that the fire was all but got under by 9 o'clock on the night of the 27th of March. In the latter part of the night, however, it broke out again "through mischief-making by someone." Some Muhammadans acted in a most deplorable manner on the occasion, pouring kerosine oil on houses in that part of the Asir Mohulla which had so far escaped the fire. The incident, however, became known; and a report was made to the authorities concerned, who very kindly posted Sikh soldiers at the back of the Jogan Shah Mohulla, through which place the aforesaid Muhammadans had entered the Asir Mohulla. Next some Musalman *badmashes* made up their minds to set fire to other part of the city. They picked the lock of a Hindu shop in the Thaki Dalgaran Mohulla which contained canisters of *ghi* and kerosine oil. They set to work to soak some rags in the oil, but the matter became known and they had to flee from the shop. Continuing, the writer states that, on the 27th March, Hindus experienced great difficulty in removing the property taken out of the burning houses. The reason for this was that some Maulvis had been preaching to Muhammadans for two days to refrain from helping Hindus; with the result that Muslim labourers refused to accept even one rupee, whereas they had worked for four annas on the first day.

Commenting on the above the *Munir* (Jhang), of the 8th (received on the 19th) April 1912, deplores the strained relations between Hindus and Muhammadans, and refuses to credit the allegations made by the *Hindustan's* correspondent. After regretting that the *Hindustan* and its correspondent should convert everything into a Hindu-Muhammadan question, it remarks that the foregoing letter is likely to make ignorant (Hindus and Musalmans) abstain from helping each other even on critical occasions like the one in question. Next it expresses the hope that Government will attend to the

matter, and that, in the event of the above allegation proving unfounded, exemplary punishment will be inflicted on the persons concerned.

(*d*)—*Education.*

The proposal to establish a *Zenana* College at Delhi.

23. The *Paisa Akhbar* (Lahore), of the 12th April 1912, publishes a paragraph headed "Proposal to found a *Zenana* College at Delhi." Adverting to the Begum of Bhopal's suggestion about the establishment of a college of the above description in the new metropolis in commemoration of the Queen Empress's recent visit to India, the paper expresses the hope that Her Highness's useful and welcome proposal will be crowned with success, and that Government also will not hesitate to render pecuniary help to the college.

The Sikh Educational Conference at Sialkot.

24. The following is from the *Khalsa Advocate* (Amritsar) of 12th April 1912 :—

"Easter like Christmas has become a season of conferences. The new life pulsating in the nerve cells of the twentieth century India finds its articulate expression in these assemblies. For the Sikhs the Educational Conference has come to take the place of the old Diwans.

"The Sialkot brothers, conscious of the paucity of workers in their midst, set early to work with laudable zeal and singleness of purpose. It is too late now to re-call the spade work done during the twelve months of watching and waiting. March went and the month of conference came. Sialkot became alive with bustle, until the 4th day of April saw crowds of eager, practical horny handed sons of the lands of the five rivers with here and there a necktie or a pair of spectacles as indicative of the fact that the Romantic Past is in serious struggle with the victorious present and that the latter is daily encroaching upon the domains of the former.

"To a Sikh familiar with the accounts of the old Sikh gatherings when love was the sole God on the throne of our democracy, the chorus of numerous persons and groups chanting divine hymns as the trains whistled away through the smiling plains or rattled over the mighty rivers recalled the happy old days :—

"When every morning brought a noble chance,

"And every chance brought out a noble knight.

"The 5th of April dawned and the clear blue sky unveiled itself over the pretty canvas town that had sprung up on the sacred spot hallowed by the reminiscences of the beloved Guru Nanak. All hearts were agog for the hour when the special train of the Premier Prince of the Punjab—the hope and head of the Phulkians—was to steam up in their midst. The buntings and festoons were but a poor reflex of the leaping hearts. About mid-day it was bruited forth though without authority that the 'observed of all observers was expected at about 3 P.M.' Long before that hour the crowds began to pour into the station with their eager, intent eyes. Hour after hour struck away but no certain news. Delayed hopes began to ebb down into suspense and at last the heartless wire cast down the words that His Highness the Maharaja Sahib of Patiala had to be inavoidably absent. Who would judge of the gloom, despondency and even despair of ten thousand hearts.

"But the wistful crowds were not left long in this dejection, for a short hour and a hal fleeted away the clock struck half past four and lo! and behold! Sardar Jogindra Singh and the Hon'ble Sardar Sundar Singh Majithia alighted from the train and received an ovation which in spite of the reaction which the Maharaja's telegram had caused in the spirits of the expectant multitude was very enthusiastic. A procession was then formed which extended over more than a mile and comprised more than fifteen thousand souls.

"We can barely touch the camp arrangements. Long rows of tents had been pitched with separate blocks for the several towns and 'ilaqas' with lamps and with carpets of nature. The Reception Committee had spared no pains to afford all possible comfort to the guests and they fully earned the admiration of the visitors. The Pandal arrangements were elaborate and praiseworthy.

"On the 6th, the doors were opened about an hour and a half before the proceedings commenced. It was bare in time that some 8,000 people including over 2,000 ladies could find their seats. So great was the concourse!

"Sardar Jogindra Singh Sahib was, on entry, received with loud and sky-lifting shouts of 'Sat Sri Akal.'

"After Bhai Takht Singh had offered a fervent prayer, S. Khark Singh, B.A., the President of the Reception Committee, welcomed the guest in a striking speech. Next the President Sardar Jogindra Singh delivered his address which, considering the short spell of time at his disposal, was indeed a creditable performance with illuminating, bold and straightforward expressions on a few of the momentous problems. Dr. Harnam Singh, S. Sadhu Singh, Bhai Bishan Das, Puri, M.A., and others addressed the audience. The students of the Sikh Kanya Mahavidyala, Ferozepore, Kairon, Lahore and Sialkot enlivened and relieved as well as edified those present with their divine hymns. The excellent poem of Bhai Santokh Singh was as usual much appreciated.

"There was much stuff as well as beauty in most of the speeches but sooth to say, we rose from the proceeding with a sense of cloud on our brows probably caused to a certain extent by an undertone of thought created by the unfortunate absence of His Highness the Maharaja Sahib.

"The next was the day of real and unqualified success. The tone of the papers read as well as speeches delivered was indeed very high. Papers of Bhai Jodh Singh, M.A., Sardar Dyal Singh, Man, Sardar Ladha Singh, B.A., LL.B, were delivered. It was, besides, on that day that the stirring speech of Mr. Puran, extolling the Sikh creed as the 'summum bonum' of the world's faith was heard with rapturous attention and vociferous repeated shouts of Sat Sri Akal. Kaka Samund Singh, who though of seven or eight years, is gifted with a masterly skill in music, held the audience spell bound with his sweet hymns.

"On an appeal being made for the National Fund more than Rs. 40,000 in hard cash, was subscribed. Rupees twenty one-thousand being donated by His Highness alone.

"Sardar Shivdev Singh announced the inauguration of the High Department in the Khalsa High School, Sialkot. About Rs. twenty thousand were subscribed on the spot and Sirdar Jogindra Singh held out hopes, that His Highness too, would donate a handsome amount. It was estimated that about 1½ lakhs were promised or given for different institutions.

"Bibi Agya Kaur, the wife of our worthy labourer Bhai Takht Singh, delivered an eloquent address on female education.

"A number of Resolutions were adopted which we will give in our next issue.

"The President then thanked the Reception Committee for their labours. Sardar Shivdev Singh asked forgiveness for any shortcomings that might have been detected in the arrangements for the comfort of the visitors.

"The 'punctual servant of the world' had retired for rest before the Khalsa rose for the closing prayer. So great was the interest that though all had sat for about ten hours at a stretch yet they were loth to disperse. Amid the deafening shout of 'Sat Sri Akal' and after the chorus of the divine song ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ- thousands lined back to their quarters or to the Railway Station longing to see such an assembly once more in Ambala which had invited the Conference for the next year. It is interesting to note here that some 32 delegates handed over their fees and 275 maunds of grain were promised for Langar on the spot for the next year."

Technical and Industrial Education in the Punjab.

25. The following is from the *Observer* (Lahore), of 17th April 1912 :—

"We hope the Director of Public Instruction is incorrectly reported as asserting, in the course of the last budget debate in the Punjab Legislative Council, that 'our medical engineering and technical colleges had nothing to fear from comparison with other colleges' in India. It would be a palpable terminological inexactitude to make such an assertion. When the Punjab has not got a single technical college of its own, how can we talk of comparing an imaginary institution with real technical institutes of Bombay and Baroda? Nor can we boast of any engineering college. The engineering college at Rasul, though about to start into being, has yet to be opened, and if, when opened, it is at least as good as the college at Roorkee, then alone can we be partly justified in making the remarks attributed to Mr. Godley. As for the Medical College at Lahore, though in future it may be made more efficient out of the King Edward Memorial Fund, at present it can hardly compare favourably with simiar institutions in Calcutta and Bombay. The number of pupils in our industrial schools is no doubt larger than in the industrial schools of the United Provinces. But this fact bears more trustworthy testimony to the industrial awakening among the Punjabis and their freedom from the absurd notions about the dignity of non-labour than to any specially practical solicitude on the part of the authorities for the industrial regeneration of the Province. No amount of whitewashing can disguise the fact that in the matter of technical and industrial education the Punjab has yet to come up to the level of

some other Provinces. When the reproach is removed, no one will be more ready to offer acknowledgments than the Punjab publicists. But the first thing is to redress the grievance. Mere repudiation of a genuine complaint hardly serves any useful purpose."

### (*h*)—*Miscellaneous.*

The Frontier Province.

26. The *Panjabee* (Lahore), of 16th April 1912, publishes the following under the heading 'The Punjab Partition':—

"The separation of the North-Western Frontier Province from the Punjab, nearly eleven years ago, has hardly benefited the people of the Punjab. Nor has the isolated treatment of the backward frontier been one of rapid progress. One evil effect of this Partition is the alarming increase of dacoities, robberies and lawlessness, as a consequence of which rich Hindus are attacked, murdered and outraged. Before the Partition there was hardly any crime of this sort. It is believed that the question of reunion is under consideration, and the opinions of the people are considered. Moreover it will be some sort of 'compensation' for the loss of Delhi in the event of Sind being left undisturbed or treated as a separate Province under the direct control of the Government of India. Our correspondence from Dera Ismail Khan says that the Deputy Commissioner is consulting the popular wishes and there seems to be a unanimous desire for a reunion. It is also hoped that the Viceroy's visit is in some way connected with this, though no definite statement is made on the subject."

Punjab Budget discussion.

27. The following is from the *Panjabee* (Lahore) of 13th April 1912:—

"The discussion that took place in the Punjab Legislative Council on Wednesday on the Budget for 1912-13 was a model of temperate reasoning and general acquiescence in the policy and principles of administration. There was a happy tone of satisfaction at the prosperous finances and the general progress made in the departments. The Hon'ble Mr. Shadi Lal pointed out how the functions of the Finance Committee were made more effective by allotting an increasing sum for their consideration and disposal. In 1910, the amount was limited to Rs. 3·17 lakhs and subsequently it rose to 12 and 45 lakhs. While we must thank the Government for this step, we must also express the hope that this progressive increase in the amount alloted for the consideration of the Committee will be kept up in future. The advantages are obvious. It will give a larger opportunity to the representatives of the people to discuss and shape the form of the budget—thereby carrying out the real objects of the reformed Council. The Hon'ble Mr. Shadi Lal observed that the Local Government had shown every disposition to associate the representatives of the people with the preparation of the budget. He also pointed out the duties and responsibilities of the non-official members. 'On the one hand,' he said, 'we are bound to place before the Government the views of the people of this Province and watch their interests carefully. On the other hand we owe a duty to the Government. We know that the administration of this country is a very complex machinery and full of difficulties and it is not always possible for Government Officers to accept all the demands of the people.' This is undoubtedly the correct view of the present constitution. It is the duty of every non-official member to be vigilant in representing popular views in the Council and securing their wants. And it is equally the duty of the officers to adopt those views as far as they are consistent with the progressive policy and principles of Government. To urge impracticable measures on the Government would be unavailing, and to refuse all the demands of the people would be equally unsatisfactory. His Honour observed that there should be no opposition or government party in the Council and that is an ideal which can only be fostered by a steady pursuit of moderation by both the sections of the Council and by accommodating as far as possible to each other's opinions. We do not think that in the Punjab Council there is an excess of popular representation. We have no Gokhales and Basus among us who have made themselves so very valuable yet, but from the steady though slow progress made here, we can anticipate bright results for the future."

Security from the *Zamindar*.

28. The *Zamindar* (Lahore), of the 11th April 1912, publishes an article headed "Why were we made to furnish security?" The Editor is afraid that when his friends read the articles in respect of which he has had to deposit a security they will be certain to enquire whether any person can be "fined Rs. 2,000" for the sole offence of having profited by the blessings conferred by England on India, for having taught the King Emperor's (? Muslim) subjects to be loyal to their sovereign, and for having tried to put down, by loyal writings, that fire of their religious passions which, in the other event, would assuredly have burst into a flame. Continuing, he states that he saw the District Magistrate on the 28th ultimo, when he learned from the latter which articles in the daily *Zamindar*

had been taken exception to. After remarking that he has not been informed of the alleged offending writings in the weekly edition of his paper, he says that, the next day, he sent to the above officer the issues of the daily *Zamindar* containing the articles objected to, with the request that the offending passages might be marked with red ink. No reply has, however, been vouchsafed to him up to the present, and he cannot, therefore, say which parts of the writings in question have been considered objectionable. Next he announces his intention of reproducing these articles and of attempting a brief defence thereof.

Continuing its remarks in its issue, dated the 12th April 1912, the paper states that one of the writings objected to is a communication from a Maulvi Sayad Sulaiman, of Lucknow, which was published by it on the 25th November last, under the heading "West and East, or Christianity and Islam" (*vide* first part of paragraph 7 of Selections No. 48 of 1911). After reproducing the letter it observes that the District Magistrate does not say whether he objects to the Maulvi's words or to Jules Clottie's (?) dictum that Christians should combine to tear the Quran to pieces, to appropriate (to themselves) Muhammadan virgins and married women, to take forcible possession of Muslim countries, to occupy Mecca and Medina, and to baptize Musalmans into the Christian fold. The District Magistrate might have been told by the (Government) Translator that the letter was calculated to stir up Musalmans' sense of religious self-respect and to inflame their anger against Jules Clottie and other European Christians of his type. If so, the Editor would point out that his comments on the communication (see second part of the above paragraph) were intended to serve as an antidote. After reprinting these comments, he observes that he can never expect Mr. Humphreys to approve of a mad French priest lacerating, by his ravings, the hearts of seven crores of Muslim subjects of His Majesty the King Emperor. The Foreign Minister, he adds, should move the "Continental" Powers to resort to law to put down the sentiments which Jules Clottie & Co. have expressed about Islam and its followers, the same being calculated to deeply wound the feelings of loyal Musalmans of India. Instead, however, of obliging Muhammadans by doing anything to bring about this result, the District Magistrate of Lahore orders them to abstain even from raising their voice against Jules Clottie. If the last named had expressed about any European lady the sentiments he has penned in regard to Muslim virgins and married women, quite a commotion would have been caused in Europe, and Jules Clottie's *do-warqi** would have been consigned to Hell. Continuing, the paper asserts that the communication and the Editor's comments thereon (*lit.* our writing) are not objectionable but deserving of praise. It also feels compelled to add that, should Jules Clottie or "any of his kith and kin" spit against Islam and its followers the poison with which the prayers of his *Eastern Question* are besmeared, Muhammadans would be justified in adopting in reply the tone in which the writings in question are conceived.

In its issue, dated the 13th April 1912, the paper states that the District Magistrate has declined the Editor's request to mark the specially objectionable passages in the offending articles, saying that the suggested course has been taken in no other instance. After contending that he has not contravened the provisions of the Press Act in any way, the Editor remarks that there also exists no precedent for requiring security on the score only of the tone of a paper. Next he says that another of the writings objected to is a communication from Maulvi Muhammad-ul-Wahidi, Editor of the *Nizam-ul-Mashaikh*, of Delhi (*vide* paragraph 1 of Selections No. 46 of 1911). After reprinting the letter, he expresses his inability to discover anything objectionable in it; adding that Mr. Humphreys' translator must have mistranslated the same.

Continuing its remarks in its issue, dated the 14th April 1912, the paper says that the District Magistrate has also taken objection to two letters from Shaikh Fayyaz Ali, Municipal Commissioner, Shahabad, in the Hardoi district (*vide* paragraph 1 of Selections No. 4). After remarking that the Shaikh is a true well-wisher of the British Crown, it asserts that he has not used a single word which oversteps the bounds of law. The most serious

* *I.e.*, a book of two leaves or a small book. The word is also used, in slang, to denote the anus.

objection, it adds, that can be raised against his writings is that they are plain-spoken. Next it reproduces the communications.

In its issue of the 17th April 1912, the paper says that it would have had no complaint to make if the writings, in respect of which security has been demanded from it, had been criticised by some orientalist like Professor Browne and not by persons who take their opinions from "translators whose standard is defective and who are fettered by self-interest." It adds that, in these days, Deputy Commissioners bestow rewards only on those foul-mouthed persons who make things hot for them in the Council (chamber) Press, and on the platform; venting their displeasure on only those who may, like the Prophet's followers, be friendless, helpless, and voiceless. Continuing, it states that another of the aforesaid writings is the poem headed "Quintessence of Islamic feelings" which appeared on the 18th January last (*vide* paragraph 2 of Selections No. 5). Next it reproduces some of the verses and contends, in a satirical tone, that they contain nothing contravening the provisions of the Press Act. The paper then goes on to say that it is not for District Magistrates, whose acquaintance with Urdu literature has been daily on the decrease, to judge of the style and tone of the writings of Urdu newspapers. The work should be entrusted to a committee, which should consist of men possessing intellectual acumen and a sense of responsibility. As it is, the destinies of unfortunate Urdu papers have been placed in the hands of incapable translators, who distort the originals into English; and, on the strength of such translations, District Magistrates ask for security from Editors without even calling for an explanation. It is nothing short of a dire calamity for the country to place the dreadful "weapon of the press law" in the hands of District Magistrates, who withhold from Urdu journalists even the right of defence. It is high time that means were devised to protect Urdu journalism against a calamity, which may not be out of place under the tyrannical and antiquated Governments of Russia and China, but cannot even remotely be associated with England.

29. The *Tribune* (Lahore), of 14th April 1912, publishes the following under the heading 'Progress of official schemes':—

Laying out of the Minto Park, Lahore.

"It is stated that the final proposals of the Government of the Punjab regarding the laying out of the proposed Minto Park in the neighbourhood of Lahore Fort are now being submitted to Army Headquarters for consideration. This statement is an illustration of how slowly the wheels of official machinery move in this country. It was in the spring of 1909 that His Honour Sir Louis Dane conceived the idea of laying out the Minto Park, and funds were provided the same year for what may technically be called spade work preliminary to the laying out of the Park. All the arrangements in connection with the Industrial and Agricultural Exhibition which was held in Lahore in 1909-10 were made on the understanding that as soon as the Exhibition was over the ground would be laid out in the shape of a Park. Since then funds have been provided for the purpose every year in the Provincial Budget. It is nearly two years ago that the Exhibition Buildings were demolished and the grounds made over to the civil authorities, but the scheme has evidently hung fire all this time. This is very much to be regretted. Let us hope that the matter will be expeditiously disposed of at the Army Headquarters. It will be quite in the fitness of things that Sir Louis Dane should be able, before his time is up, to open the Park. But this will be possible only if the pace of the official machinery is accelerated a bit."

Excise revenue in the Punjab.

30. The following is from the *Tribune* (Lahore) of the 16th April 1912:—

"During the year 1911-12 the receipts from excise in the Punjab showed an increase of 2½ lakhs of rupees. The increase is said to have been due partly to sale proceeds of excise opium, but mainly to license and distillery fees for the sale of liquors and drugs. This is undoubtedly a very disquieting feature. * * * There is force in the contention that 'to raise the duty does more harm than good if the consequent decline in the consumption of liquor on which duty has been paid is accompanied by an equal or greater increase in the consumption of illicit products.' It is pointed out by way of justifying the increase in duty made three years ago that the preventive establishment recently sanctioned and engaged is sufficient to prevent illicit distillation on a large scale. It is further advanced also as an argument in favour of a further rise in the duty that the Inspectors recently engaged would be in a position to keep down illicit distillation. We think a little too much is being made of the efficiency of this establishment. It is really very difficult, if not impossible, to stop

illicit distillation. The fear that the higher the duty the larger will be the scale on which illicit distillation is carried on is not altogether groundless. It is well-known that in not a few places illicit distillation is carried on with the connivance of the underlings of the Excise Department. True, a certain number of excise Daroghas have been engaged, but the towns and villages in their charge extend over a large area of which effective supervision is out of the question.

"The Hon'ble Mr. M. W. Fenton, Financial Commissioner, in the speech made by him on the occasion of the presentation of the Budget in the Punjab Legislative Council, explained that there was no cause for alarm on the score of increased consumption of liquor, as the larger part of the increase referred to the higher fees obtained at auction sales of retail licenses. * * * Mr. Fenton asserted most emphatically that there was no evidence to show that the bidders were in any way ruining themselves. How then do these people recoup themselves for the very large sums that they pay to Government? His answer which he gave on the authority of a Commissioner is 'watering and short measure.' This raises a very interesting question which requires consideration for itself. * * * It is we think established that a not inconsiderable proportion of the profits of retail vendors is derived from the sale of bottles and of water. The question which is now raised is how far it is the duty of the State to protect the consumer against the liquor vendor. Mr. Fenton thinks there is room for considerable difference of opinion in the matter. He says 'the temperance advocate may see no objection to water being sold as an intoxicant. On the other hand, if things come to such a pass that pure liquor is obtainable from the illicit still only, the result may be just the opposite to that which the temperance advocate seeks to achieve.' Or it may be that the customers when they find that liquors of indigenous manufacture are not to be had unmixed with water and in full measure for the price paid they may take largely to imported liquors. Mr. Fenton does not believe that the employment of a preventive establishment has not had much to do with putting down illicit distillation. He goes a little further and attributes the increase that has taken place in the consumption of licit liquor to the great check that illicit production has received of late years. He maintains at the same time 'the increase in the total excise income is not entirely due to liquors. The import duty on charas has been raised, the poppy average duty has been enhanced and the import fees levied on Hill States opium have been correspondingly raised. All these cases have contributed to the excess of the revised estimate over last year's actuals and the current year's budget.' We think it would have been much better and facilitated discussion as also the correct understanding of the whole question if the details of the increase under the several heads had been given."

Cotton excise duty.

31. The *Tribune* of 17th April 1912 has the following :—

"The imposition of an excise duty on the cotton weaving industry in India has seriously fettered and impeded the growth of an infant industry. The duty was imposed at the bidding of the Lancashire manufacturers. Last year Mr. Dadabhoy moved a resolution in the Imperial Legislative Council for its abolition. The Bombay Milliner's Association has also urged the removal of this duty. At the last Cawnpore Industrial Conference a strongly worded resolution was adopted requesting Government to repeal it. The duty has been maintained on the ground that this source of revenue cannot be given up, and that if it is taken off powerloom industry will injuriously affect the handloom industry. The duty was first imposed with a view to prevent Lancashire suffering by competition with the free industry of India. But for the excise duty it was feared the Indian products would steadily drive out English manufactures from the Indian market. This argument is hardly tenable. The qualities of English and Indian manufactures differ. Indian products do not compete with the imports from England, bvt the result of the duty has been the shrinkage of the export of Indian cotton goods to the Far Eastern markets. Japan has been successfully ousting Indian cotton manufactures from China. Gradually our exports of cotton goods are falling off. The weaving industry, in spite of its many advantages, has not been profitable. There is a ready supply of raw material and labour is cheaper than in England. Still the industry is not thriving, because the excise duty hampers it. The low profits in the industry do not attract capital. The revenue from the duty on cotton goods is 41 lakhs a year. The Indian Exchequer is now in a prosperous condition, and it will not suffer if it surrenders this income. Moreover the prosperity of the industry will benefit the Government and the country in other ways. A larger number of labourers will find employment and the purchasing power of the country will increase. It is not quite correct to say that duty-free powerloom industry will compete with the handloom industry. The goods turned out by handlooms are either very coarse or very fine. So there can be scarcely any competition between the two industries. There is an additional argument in favour of this abolition of the excise duty. It is said that it is merely a countervailing duty, but as a matter of fact the Indian industry pays more than an equivalent to the import duty. As Mr. Silver pointed out the unfortunate Indian manufacturer besides paying the duty of 3½ per cent. upon all the goods he makes (whether they be sold or not) also pays an import duty usually of 5½ per cent. upon many necessaries of his trade which must be imported, including oils, dyes, driving ropes and on such items of parts of machinery as the customs authorities may be pleased to declare as capable of being used for some purpose other

than that for which they have been obviously imported. The Government should reconsider the question and free this promising Indian industry from an unjust impost which is a perpetual menace to its expansion."

The *Pioneer* and Government advertisements.

32. The following is from the *Tribune* (Lahore) of 18th April 1912 :—

"It appears from the question asked and the answer given thereto at the Supreme Legislative Council in Calcutta last month that the *Pioneer* still continues to charge at the rate of eight annaas per line all the advertisements sent for publication in its columns by the various Departments of Government. The question asked by the Hon'ble the Rajah of Dighapatia was 'Is it a fact that the *Pioneer* till very recently charged double its ordinary rates for all official advertisements. If so, how long since has this arrangement been discontinued?' The answer that the Hon'ble Sir Reginald Craddock gave was 'The rate charged by the *Pioneer* for Government advertisements is 8 annas per line, and no change has recently been made in this respect. It is understood that the rates charged by the same newspaper for private casual advertisements vary between 4 annas and 9 annas per line according to the position in the paper in which the advertisements are inserted.' The answer shows quite clearly that the *Pioneer* still continues to charge double its ordinary rates for Government advertisements though the notice to that effect has been omitted from its rates. And we know that such advertisements are sent every week in large numbers to the *Pioneer*. The defence of the arrangement referred to in the reply furnished by Sir Reginald Craddock is in reality no defence. The ordinary rate for casual advertisements in the *Pioneer* is four annas a line and special rates are charged in the case of advertisements which appear in the midst of the reading matter. It is stated in the 'Manager's Notice' inserted on page 14 of the issue of the *Pioneer*, dated the 15th instant, that 'the rate for casual advertisements under the heads Wanted, For Sale, To Let, etc., is four annas per line (averaging six words) in running paragraph form with a minimum of one rupee per insertion.' But these rates do not apply to advertisements sent by Government which have to pay double the ordinary rates, *viz.*, annas eight per line. The most objectionable feature of the arrangement is that the practice is accepted and even encouraged by the Government."

LAHORE:
*The 20th April* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—25-4-12—8—107—E. W. L.

[ Confidential. ]

[ Vol. XXV. ] SELECTIONS [ No. 17. ]

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Examined up to 27th April 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. ... | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadar Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishwar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | B. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Qadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,800 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH APRIL 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued*. | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette* ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Sarn Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH APRIL 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Hasain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### *(a)—Foreign.*

England and the Turco-Italian war.

1. Commenting on an article which recently appeared in the *Fortnightly Review* on "England, Egypt and the war in Tripoli*" the *Zamindar* (Lahore), of the 19th April 1912, says that the views expressed by the writer are probably held by (*lit.* are probably the quintessence of the brains of) only a few short-sighted Englishmen like himself, with whose opinions British Statesmen can collectively have nothing whatever to do. In view of the fact that it has been openly declared by the responsible British authorities that England follows a policy of strict neutrality in regard to the Turco-Italian war, no person endowed with even a grain of sense could ever assert, as (the writer in) the *Fortnightly Review* has done, that Italy was induced by England to invade Tripoli, nor could he pray for the downfall of Turkey and express a desire that the English should become the guardians of Mecca and Medina with the aid of Egypt. There can be no doubt that the almost kingly powers which Sir Edward Grey has begun to exercise in connection with foreign affairs are very much of a despotic character. It must also be admitted that, for some months past, the Foreign Minister's attitude towards Islamic countries has been such that Muhammadans would be justified in desiring his replacement by Lord Curzon, Lord Lamington, or some other broad-minded statesman in sympathy with Islam. The paper cannot, nevertheless, believe that Sir Edward is so unprincipled or could so far forget himself that he would, as the writer in the *Fortnightly Review* thinks, while outwardly disclaiming all intention to help Italy, pat her on the back in secret and tell her to continue firm and go on working the ruin of Muhammadans. Continuing, it says that it is no easy task to end the days of Turkey, and that Muhammadans believe that the occupation of Mecca and Medina by a non-Muslim power would usher in the day of judgment.

Indians in Canada.

2. The *Hindustan* (Lahore), of the 19th April 1912, publishes an article headed "A serious and old complaint of Indians in America." It is a grossly cruel and inhuman law, says the paper, which prevents the Indian settlers in Canada from taking their wives to the said part of America. Last year a deputation—consisting of three Sikhs and one white clergyman—waited upon the Prime Minister of Canada to request him to repeal the above law. That functionary assured the deputation that the serious grievance in question would be redressed; but his promise has turned out to be false (*lit.* wrong). It is a pity that Great Britain's loyal and obedient Indian subjects should receive unjust and inhuman treatment in several parts of the British Empire. It should be the first duty of the British Government, which is the champion of liberty and equality, to take effective steps to end the grievances of Indians settled in the Crown colonies. Next the paper publishes a letter from one Mehar Chand, of Vancouver, who states how the wives of two Sikhs named Bhag Singh and Balwant Singh, who own landed property in Canada, were not allowed to land at Vancouver. The appeal, he adds, filed on their behalf was heard and rejected on the 15th March last, and the women were ordered to be returned to their homes. Next he asks Indian leaders to make manly efforts to secure redress. He also encloses a letter contributed by (Professor) Teja Singh to the *News Advertiser* (Vancouver) in condemnation of the treatment accorded to the wives of Bhag Singh and Balwant Singh, as also the comments by that paper and another local journal approving of the expulsion of the women.

Commenting on the above the Editor remarks that, apparently, Canadians do not wish that their Indian fellow-subjects, who have long been residing in Canada and own (landed) property and business concerns there, should take up their permanent residence in that country. This, he adds, is calculated to deeply wound the feelings of loyal Indians.

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* The writing has been reproduced in different issues of the paper.

Egyptian Nationalists.

3. The *Panjabee* (Lahore), of 25th April 1912, has the following :—

"Those who believe and proclaim that 'loyalty' is an article of faith among Muhammadans will find some difficulty in accounting for the activities and troubles of the Egyptian Nationalists. The Cairo correspondent of the *Pioneer*, in his letter dated 31st March, published in the last Saturday's issue of that paper, says that Muhammad Farid Bey, the leader of the party, delivered a 'most lengthy and violent speech,' in which he attacked the Egyptian Government. As a result the Minister of Justice sent for him and now he has suddenly disappeared. The correspondent further says that the withdrawal of the two leaders 'will considerably facilitate the task of the Egyptian Government in curbing the turbulent spirit of political agitators.' We do not know if this account is correct and how much of it is perverted and exaggerated. But one pertinent question that it suggests is why, if 'loyalty' to Government is an 'article of faith,' troubles of this kind should arise? Evidently 'articles of faith' are different for India and for Egypt, though the *faith* itself is fundamentally the same."

Tibetan affairs.

4. The following is from the *Tribune* (Lahore), of 26th April 1912 :—

"Everything beyond the Himalayas is shrouded in mystery. No one knows the actual state of affairs in Tibet. Whatever is known through reports and rumours is not sufficient to form a correct judgment. Reports of the fight between the Chinese and the Tibetans have made many people believe that China in her altered circumstances may loosen its hold upon the land of the Lamas * * * How affairs will tend in future must be largely a matter of surmise. The Chinese Republic may like to continue the suzerainty over Tibet, but with the disappearance of the Empire there must be a radical change of policy. The only fear is the extension of Russian influence, but against this both China and Great Britain will guard carefully."

Indian trade and Persia.

5. The following is from the *Tribune* (Lahore), of 27th April 1912 :—

"It appears that the disorder in Persia which is due to the absence of a settled Government has caused great loss to Indian merchants who trade with that country. The most prominent firms of Shikarpur, Sind, which do a considerable trade with Persia have in the course of a long representation sent to Government pointed out that it has become very difficult to carry on any trade with the interior of Persia by way of Bunder Abbas. It is complained that the caravans between Kerman and Bundar Abbas still continue to be looted; and that unless order is quickly restored and the caravans are enabled to pass to and fro in safety, business must come to a standstill and many merchants will be ruined in consequence. It is also stated in the representation that in consequence of frequent robberies in the vicinity of Kerman people do not come into Kerman and the outstandings, therefore, remain unrecovered. It is stated that in the speech which Lord Hardinge made about the affairs in Persia no mention was made of compensation from the Persian Government to merchants for losses sustained by them The Shikarpur merchants suggest that the Persian Government be urged to adjust their outstanding claims from the loan which it is understood has been arranged by the British and Russian Governments jointly. The Committee of the Karachi Chamber has strongly supported the representation of the Sind merchants and addressed the Government of India by wire. The text of the telegraphic message sent is 'In connection with the proposed joint loan by England and Russia to the Persian Government the Chamber would urge that all British and Indian Merchants' claims, some of which are two years old, for losses by robbery owing to inadequate protection of trade routes in Southern Persia by the Persian Government, should now be recovered before the proposed loan be advanced.' A list of the claims to which reference is made in the telegram has also been sent by post. The position taken up by the Karachi Chamber of Commerce in this matter is a most reasonable one and we hope the Government of India will see their way to carry out the suggestion made. So long as it is not brought home to the Persian Government in an effective and convincing manner that it is its duty to maintain peace and order, caravans will continue to be looted and these robberies are bound to have a disastrous effect on trade and commerce. And we cannot think of a better method of making the Persian authorities realise their responsibilities than that of enforcing their liability to pay the losses of those whose goods have been looted.

## (*b*)—*Home.*

His Majesty the King Emperor.

6. The *Zamindar* (Lahore), of the 21st April 1912, publishes a communication under the heading "The King of England: a Muhammadan at heart." The writer—Hasan Nizami, Secretary, Nizam-ul-Mashaikh, Delhi—remarks that it was

stated by him in his pamphlet entitled "Sennousis-wa-Zahur-i-Imam Mehdi," on the strength of certain predictions, that "the King of England would embrace Islam." He has now brought out the second part of the booklet which he has named the *Kitab-ul-Amr*; and in which he has discussed the following points, which, he contends, show that King George is assuredly a Muhammadan at heart :—

(1) A copy of) the pamphlet called the *Sennousis-wa-Zahur-i-Imam Mehdi* was sent to the King Emperor on the occasion of the Coronation Darbar and He was informed in the forwarding letter that the publication contained predictions about His (coming) conversion to Islam. His Majesty acknowledged the receipt of, and sent thanks for, the booklet through His (Private) Secretary, which shows that Islam has undoubtedly made some impression on Him.

(2) The selection by Him of a steamer named 'Medina' for His voyage (to India) also reveals the feelings of His heart (in regard to Islam).

(3) The very first thing done by His Majesty on entering Delhi was to make the circuit (as of a holy place) of the Jumma Mosque.

(4) The banner of Islam was the only religious standard that accompanied the above procession, while it was close to the King Emperor.

(5) His Majesty made a present to the Jumna Mosque and offered broadcloth curtains to the shrine of Khawaja Nizam-ud-din Aulia. No sacred place of any non-Islamic religion was treated in the same manner.

Commenting on the above the Editor states that the pamphlet "Sennousis-wa-Zahur-i-Imam Mehdi" won extreme popularity. After referring to the appearance of its second part, he says that the real object of the publications seems to consist in making Muhammadans love the British Crown and in inviting the British to embrace Islam, which would enable Great Britain to reach the splendid goal ( ? of a world-wide Empire) which was (only) dreamt of by Alexander, Julius Caesar, and Napoleon.

Home Rule in India and Indian Muhammadans.

7. The *Observer* (Lahore), of 20th April 1912, publishes the following under the heading "Irish Home Rule and the Indian Ulster":—

"* * * Now as the Protestants are in a minority in Ireland, their position is similar, partly at least, to that of Muhammadans in India. They entertain as keen apprehensions of the Hindus trying to wipe off 'old scores' in the event of Home Rule being granted to India as do Ulstermen in regard to their lot in Ireland. Their religion, like that of Ulstermen in Ireland, is also different from the creed of the majority. In a word, Indian Muhammadans represent the Ulster of India.

"Home Rule for India is a far-off dream, but the Reform Scheme may well be regarded as its first instalment. The Irish Home Rule Bill brought forward by Mr. Asquith proposes that out of 146 members of the Irish House of Commons no less than 59 will be elected by Ulster. Both according to the population and the area of Ireland, Ulster should be represented by 48. But in view of the political importance of Ulstermen and the Protestants being in a minority, Ulster will be granted at least 11 seats in excess. Similar will probably be the case with regard to the Irish Senate. But the majority of the Irish population does not protest against this proposal. The Catholics, as represented by Mr. Redmond and Mr. Brien, have, on the contrary, welcomed the Bill, including this feature of it. They do not profess to look upon the grant of representation to Irish Protestants in excess of their numbers as a slur upon themselves, as relegating them to the position of representatives of 'a disinherited race.' Being practical men they see that the interests of the

Protestant minority must be protected and that their political importance must be recognised. But look at our Hindu countrymen. The Musalmans have been treated with regard to representation in the Councils in the same way as Mr. Asquith proposes to treat the Protestants in Ireland. The powers of the Legislative Councils in India are much more restricted than those of the Irish Parliament. But our Hindu friends have been rending the skies with their cries about the Government unduly favouring the Musalmans. If one thing proves the unpreparedness of India for autonomy, it is this Hindu jealousy of Muslim interests being safeguarded in the country. Unless and until better counsels prevail among the majority of our countrymen in regard to Muhammadan representation, they should renounce all claim to real patriotism. Another condition, however, precedent to the grant of Home Rule to India, is the growth of its Muslim population from a merely 'loyal and contented' people into a 'sturdy and loyal' race, conscious of its rights and privileges and ready to put them forward loyally but boldly, spiritedly and fearlessly. Of this, however, more another time."

The Nicholson Committee.

8. The following is from the *Tribune* (Lahore), of 21st April 1912 :—

"Field-Marshal Sir William Nicholson will shortly arrive in India as the head of the Committee to inquire into the military policy and expenditure in India. The other members of this Committee are Lieutenant-General Sir Percy Lake, Lieutenant-General Sir Robert Seaton, and Sir William Meyer. The scope of the inquiry is not yet known and no definite information has been given to the public. But there is a general fear, says the *Pall Mall Gazette*, that the appointment of this Commission must inevitably mean the abolition of the scheme for the organisation and administration of the Indian Army drawn up by Lord Kitchener. The ex-Commander-in-Chief involved India in an unnecessarily expensive scheme of reorganisation. The scheme has not received strong support from military experts. When Sir William Nicholson was Chief of the Imperial General Staff and First Member of the Army Council he opposed the scheme. Sir O'Moore Creagh, the present Commander-in-Chief, has not taken kindly to the policy of his predecessor. He is in favour of retrenching army expenditure. Lord Kitchener's proposal to construct a network of strategic railways to run along the frontier was vetoed at the time, and the London papers fear that the remainder of his scheme will be likewise wrecked. The Indian public will warmly welcome any reduction in army expenditure in India. We are not very sanguine about the results of this Commission for Commissions do not grapple with large questions and when they do the Government quietly puts their reports on the shelf as it has repeatedly done. It is obvious however that Lord Kitchener desired to establish in India a form of militarism for which there is no need and which is not justified by the conditions in India or the neighbouring countries. For self-defence India has quite a sufficiently large army and there is no likelihood of India being called upon to defend herself against a great Power."

Hindu religion and liberalism.

9. The *Panjabee* (Lahore), of 20th April 1912 has the following :—

"It is not a matter of sheer speculation to consider the respective claims of Hindu Dharma and modern liberalism. It is a question of practical importance and almost every intellectual Hindu is striving to adjust the mutual claims of a traditional, social and religious law with the acquired and predominating law of modern progress. There are doubtless men who, at the first sight, think it probably hopeless to reconcile the one with the other. There are, we believe, others also who find that there is, at bottom, no contradiction or rivalry between the two. But most people will admit that a certain amount of adjustment is necessary, and the task is certainly not insurmountable. Every passing incident gives us a fresh opportunity to solve this problem. The revolution in China at once brought the question to the forefront again and most intelligent Hindus are asking if the progress in India cannot be hastened in view of the rapid changes effected around us and in countries which have not even half of our facilities. The success or failure of the Chinese revolution cannot be declared now. At the first flush of success the Turkish revolutionaries thought that the future was smooth work. The Persian progressists must have had even a more roseate view of the political possibilities. But to-day we see the gross error of their calculations. Not that they were wrong in yielding to the pressure of progress and removing old time obstacles on their way, but in the execution of their plans they did not, and possibly could not, provide for the adverse forces, both internal and external. We have all to take the circumstances and surrounding positions as they are, with the good and the bad. The removal of one evil does not necessarily open the way for the prevalence of the good. A second evil might come in and surely evil forces, disintegrating influences and disorder have their vitality. At any rate, after the glorious success and example of Japan the efforts of other Asiatic countries to adopt the democratic example of the leading Asiatic Empire, have had a chilling effect. It may be due to internal disssentions, want of organisation, empty exchequers or foreign intrigues. It may be that the people have not been able to bear the burdens of a democratised State or that the genius of the nation would not support the changes involved. But the proposition that the East is prepared to adopt democratic forms of Government in place of personal despotism yet remains to be proved.

"In the case of India, social reformers and Anglo-Indian, observers have often told us that Hindu castes and social customs, as they are, do not encourage the founding of democratic institutions. Even the administrative reforms were long held in abeyance on account of such faulty hypothesis. We believe that this opinion is very much modified now, but there is yet considerable doubt as to how far Hindu Dharma, as it is taught and practised, will admit the progress of free democracy. If this question can be settled by an academical discussion of the principles, the solution would probably be easy. But that does not help us much. We have to deal with living ideals and practical ideas that regulate the action of individuals and large communities. Ideas of individual liberty and claims for equality of treatment have permeated the masses and the complaints of men of the old type are universal. The sweeper to-day, though still subjected to great ill-usage, finds it possible to assert his individuality, whatever it be. The higher castes, claiming respect and deference, find themselves not infrequently asked to prove their worth in the open field of competition. And what is more important is that the justice of this plea is less tardily admitted by those long used to privilege and vested rights. It may be asked, then, how the Hindus, so much divided by castes and recognising a descending scale of merit in them from the Brahman down to the sweeper and the butcher, live peacefully and in comfort under the levelling influence of a democratic civilisation. In parts of South India, the upper castes require that the lower castes should never come near enough to pollute them either by touch, near approach or sight: and this restriction is by tacit consent observed by some to this day. At the same time, another influence is working, *viz*, one of equality of merit which is insisted on and admitted, though somewhat tardily. Vested rights and traditional privileges are not easily surrendered, but it seems that on the whole neither the caste divisions nor the sense of superiority of birth have any serious obstruction to offer in the onward march of democracy. If the Brahmin still refuses to dine with a Sudra, it is on grounds of physical uncleanliness. Sri Ramanuja Charya, the greatest founder of Deccan Vaishnavism, had no objection to eat with and serve a Paria who was learned and pure. And this catholic spirit is gaining force rapidly without displacing the claims of Hindu Dharma. The fact is rather that Hindu Dharma is much misunderstood and misapplied to serve narrow personal ends by the ignorant people. And the practical standard of life and conduct set by them is by mistake accepted as the genuine law under which the whole nation lives and moves.

"This at once explains that Hindu Dharma does not set itself against true democracy; Inconsistencies are only observed in the practical limitations and application of the law. The errors once made are easily corrected and, without disturbing the caste basis of the social organism, the followers of Hindu castes do find it easy to accept the principles of democratic life and conduct which concern the material side of life. Rights and duties of citizenship, acquisition of knowledge, wealth and social happiness, political organisations, industrial movements, have all to be guided by progressive laws which do not affect the claims of Hindu Dharma or the genius of the people. Rather we find not infrequently that the sense of higher justice, of humanity, purity, and self-sacrifice, so zealously fostered by laws of Dharma, stimulate virtuous actions of a type rarely accepted by the prevailing forms of democracy in Europe. Old age pensions, State conducted orphanages, free feeding of the poor and treatment of the sick and similar benefits will easily secure the unanimous approval of the communities held together by the Hindu Dharma. It is not in political forms but in social ideas that true democracy is preserved in the East. There are doubtless errors and inconsistent forms which are to be met with in the people, but they are easily overcome. Had mass education in India proceeded more rapidly than at present the genius of the nation would have manifested itself in less unmistakeable forms. The labour of suitable adjustment to modern environments is naturally painful. To rise over the surrounding influences and reach the pure ideals involves considerable effort and steadfast purpose. There is really no clash of principles between the genius of the people, their social and religious laws and the democratic forms of Government, civilization and activities. Where defects are actually observed, they are of practical application due to defective environments but the constructive progress of the country is not impeded for want of harmonious ideals in matters affecting social or political conduct. The ancient ideal was not one of personal absolutism and sheer despotism as they are understood during non-Hindu or corrupt ages. The Hindu King was always bound to follow Dharma and regard his position and power as a matter of a heavy and responsible duty. That duty was only to be borne by those who were best fitted for the place, and as in the case of Bharat, the brother of Rama, the ideal monarch of the Hindus, the responsibilities were declined. That does not disclose a real state of affairs nor a theory of life and rule that are inconsistant with democracy. The reformed Councils in India have proved so great a success so far as the establishment of the democratic basis of Hindu ideals is concerned that it is the Government that is afraid of going as fast as the people can. His Excellency the Viceroy stated that India would have to go into the 'melting pot' if the measures of democratic progress urged by the people were all accepted. And he answered, therefore, by rejecting all—including the demand for compulsory free education. Moreover, the defects of Council regulations, the denial of enlarged franchise to the Hindus, the attempts to perpetuate vested interests, race monopolies, caste preferences, are seen all on the side of the imperfectly realised Western democracy, and it is the function of India some day to reform them and give to Western democracy a higher ethical and humane basis."

Indian politics and the Anglo-Indian community.

10. The following is from the *Panjabee* (Lahore) of 20th April 1912 :—

"The Anglo-Indian Association, Calcutta, is embarking on the high sea of politics and 'political shouting.' It seems to consider itself somewhat neglected in the political progress of India now. At the annual meeting held the other day, at Calcutta, its Secretary observed: 'There are forces harmful to the best interests of the country. Unless we become a power which can help the Government to counteract those forces, we shall have only to blame ourselves, if *Government yields to the clamour of unprincipled agitators* and allows the executive to be weakened.' We wonder where Mr. Madge learned the high tone of complimenting the Government with the wisdom of yielding to the clamour of 'unprincipled' agitators. What are the superior claims of his own community to advise Government as regards the 'British Indian Empire'? What is the proportion of its interests, its population, its collective wisdom, wealth, status, education, &c., in the affairs of this vast Empire? Everybody knows that this community is already enjoying unduly large preferences and patronage by Government. Every one is entitled to the fruits of his labour, worth and happiness according to his merits. The Anglo-Indian community has its place and function and so far nobody would object to rob it of its advantages. But the abuse of 'unprincipled agitators' is a menace to the efforts of the Indian communities and we fear this tone is calculated to harm the cause of harmonious progress of united India."

Lawyers and politics.

11. The following is from the *Panjabee* (Lahore) of 23rd April 1912 :—

"The theory that members of the legal profession alone in India discuss politics and were it not for the profession having ample leisure, there would be no 'agitation' in this country has been just expressed by "Law and Justice" in the *Pioneer*. The correspondent, therefore, suggests that restrictions should be placed on the profession and only so many of them as are necessary for the number of cases instituted, should be allowed to practise. Apparently the writer belongs to the Punjab judiciary, where this principle has already been adopted. Its effect, of course, remains to be seen. We now get a glimpse of the reasons for urging restriction in number. It is an attempt to suppress political agitation of which there is very little, however, in the Punjab. The shrewd writer also throws the following bait to lure the profession into accepting the principle of restriction. He says :—

'I would also introduce the system of recruitment for the Bench from the Bar on the lines they have in England. Thus then when the Bar is limited and the limited Bar has enough to do and there are hopes for promotion to the Bench, there will be no unnecessary dabbling in politics. Of course it is understood that the Bench as in England should not have anything to do with politics.'

"Many harsh and retrogressive measures have been adopted to suppress the political aspirations of the people even on constitutional lines. Apparently the experience of the non-official motions in the Imperial Council has given rise to a resolve of this kind and we see that the writer asks the Allahabad High Court to follow that of the Punjab.

"What remains in the country from end to end is constitutional agitation. The Council Reforms, in theory, have given encouragement for this, and in practise, too, here and there, they are proving useful. It is also true that men of legal profession take a large share in discussing and formulating questions for discussion in the Councils, the Congress, Conferences and the press. But surely this is not the result of having plenty of leisure and defect of legal practice, but due to their intellectual and legal training. They are taught that there is such a thing as 'justice' whose claims are predominant. There is law and legal procedure to attain justice. But unfortunately so many things are done which do not fully harmonise with justice, law and procedure. In the purely judicial line this defect is seen and in the executive, more so. That is how the lawyers come to take a leading part in political discussion. In the present circumstances of the country that is indispensable. But suppose by some means this is stopped. It is possible, nay probable. Executive manifestoes are the order of the day even in the judiciary. There may be a lull in the political atmosphere for a time. But we do not think political representation will suffer long. The country will produce more Gokhales than there are now, and when whole-time servers of the Indian people are created, the outlook for those who wish to see political agitation killed will no longer be so roseate as they imagine."

Government and treatment to Hindus, Muhammadans and Europeans.

12. The *Panjabee* (Lahore), of 23rd April 1912, publishes the following under the heading 'Equality or preference ?' :—

"It is said that Indians are an inferior nation as compared with Europeans. But in practical treatment open competition between the two is denied and the Europeans need 'pro-

tection.' In spite of his 'inferiority' the Indian is not allowed always to compete with his European brother in the learned professions or in manual crafts. Now as between the Hindus and Muhammadans, though open competition is not denied, the latter claims a preferential treatment by virture of their backwardness. Government have, to some extent, recognised this claim in practice. The position of Hindus, therefore, between two communities, claiming protection and preference—the one on the score of superiority and the other on that of inferiority—is extremely anomalous. It is a matter for the consideration of Government. In South Africa Indians are not wanted because they are ousting European tradesmen by 'virtue of their inferiority.' In open competition for Civil Service and employments and professions, there is a double process of eliminating the successful Indian. In the first place, equal competition is denied. Secondly, there is such a thing as colour bar by which, however, efficient, Hindus of merit cannot rise freely in any department. In ministerial appointments, the 'proportional numerical claims' of Muhammadans are being pressed. And amidst all this maze of partiality and unfairness the theory of 'efficiency' is feebly raised. We wonder what efficiency is, what principle is, what justice, equality, protection or preference is. It seems to be only executive expediency or sectarian preferment."

## II.—Afghanistan and Trans-Frontier.

Hindus in Afghanistan.

13. The following is from the *Arya Patrika* (Lahore), of 20th April 1912 :—

"It is known that the Amir of Afghanistan has a number of Hindu subjects; and from what we know of the political shrewdness of the late Amir Abdur Rahman, as also of the present Amir, there is no reason to suppose that the Hindu subjects of His Majesty are not treated with the same consideration and justice as the Muhammadans. A report, however, was published recently that the Hindus of Afghanistan were being compelled to subscribe towards the Red Crescent Fund. Of course except the idea of compulsion, there would have been nothing irregular in Hindus subscribing to the fund. But an Afghan paper contradicts the report altogether, and explains that while the Amir had explicitly told his subjects that there would be no compulsion in the matter Dewan Narayan Das promised on behalf of his co-religionists that Hindus would contribute liberally to the fund. The Afghan paper, beyond denying any compulsion, gives a gratifying account of the conditions under which Hindus live in the Amir's territory. We are told that the relations between Hindus and Muhammadans in Afghanistan are most harmonious and friendly; that many posts of responsibility and trust in the Hindus, (*sic.*) that His Majesty's private servants include many Hindus; that they alone carry on the occupation of cashiers and money changers; that on the occasion of Durbars there is little in their dress to distinguish between Hindus and Muhammadans; and that Muhammadans and Hindus are treated on a footing of equality. As stated in some of the papers, the Amir has issued an order respecting *Begar* that Hindus, instead of supplying one soldier for eight persons from among themselves, might substitute a Muhammadan. Perhaps this concession would be better appreciated by Hindus in some parts of India than by those in Afghanistan. Nevertheless it shows the considerate spirit in which the Amir rules the Hindu subjects. Wherever Muhammadans are the rulers, their political shrewdness and foresight seem to be greater. Muhammadan rule in Hyderabad has always been an illustration of the complete effacement of difference between Hindus and Muhammadans and Muhammadan rule; and it is remarkable that even in foreign Muhammadan-governed countries the prevailing differences between Hindus and Muhammadans in India is deplored * * *."

## III.—Native States.

Gurudwara in Kapurthala.

14. The following is from the *Panjabee* (Lahore) of 20th April 1912 :—

"We are informed that a big Gurudwara or Sikh temple is proposed to be built at Kapurthala and private subscriptions are raised for that. A lakh of rupees is the estimate and it is believed that the Maharaja and the Tikka Sahib have promised Rs. 25,000. A sum of Rs. 60,000 is promised by the mofussil people of the State and the balance will probably be raised in Kapurthala town. But a complaint has reached us that attempts are made to bring official pressure here and there to induce unwilling Hindus to pay fixed donations. It is said that a large number of Hindus are dreading the consequences of a refusal and have to borrow to pay their listed donations. It is for the State authorities to make enquiries and put an end to possible harrassment of the people in this undertaking. The Maharaja is absent in Europe and at this time it is necessary to safeguard the interests of the people and protect them against every kind of direct or indirect pressure by the subordinates."

Charging the pay of Residents and their staffs to Native States.

15. In discussing the affairs of "The Indore State" in its leading article in the issue of 27th April 1912, the *Tribune* (Lahore) makes the following remarks" :—

* * * * * * *

"Before 1899 the Agent to the Governor-General in Central India used to look after the Indore State, but in that year a Resident was appointed and it is interesting to learn that the pay

of the Resident and staff was charged to the State Is that the case everywhere? Is the pay of the Residents at Hyderabad and Mysore paid by those States? The question opens a fascinating field of inquiry. Questions about Native States are not permitted by the rules of Legislative Councils, but to call for a return showing particulars about the salaries of Residents and their staffs and the cost to the various Native States will be quite regular. This is an information which ought to be elicited. * * *"

## V.—Native Societies and Religious Matters.

The depressed classes.

16. At the end of its leading article on "Touchables and untouchables" the *Tribune* of 21st April 1912 remarks as follows:—

"The gulf between the touchables and the untouchables may be chiefly due to the different kinds of professions they adopt. It may be said that the orthodox Hindus conception cannot entertain the idea of equality between the touchables and the untouchables. But why should this lead to a sense of hatred between the two or why should caste people despise the untouchables? Every profession, high or low, is honourable if it does not infringe any moral law. The scavenger's profession is filthy but is quite honest. Of the two, a young Brahmin beggar and a coolie who earns his daily bread by the sweat of his brow, who is the better man in the moral sense? Chamars are quite indispensable, but why should they be classed as untouchables. People would not touch a Chamar but would they not shake hands with an European tanner and gladly embrace their own sons when they came back from foreign countries qualified as leather experts? The evolutional spirit of national progress tends towards the focus of unification. Socially the Brahmin and the Chandal may be different, but nationally both are essential. The sense of fellow-feeling is the secret of nationalism. The time has come when the fallen should be lifted by the risen. Exclusiveness had so long kept us divided and weak; now let inclusiveness make us united and strong. The national edifice is to be erected by co-operation and when it is finished both the touchables and the untouchables will be entitled to credit for the part they may play."

Hindus and Muhammadans.

17. The *Hindu* (Lahore), of the 18th April 1912, publishes a communication headed "Hindu-Muhammadan Unity—I." The writer—one Vidyarthi Ram Dayal, B.A., a Mukhtar at Meerut—says that Hindus have done much to unite the two communities, but that contempt has been the invariable response of the Prophet's followers. Next he quotes an extract from some issue of the *Vakil* (Amritsar), published in 1907, as also one from Mr. Nabiulla's presidential address at the Nagpur Session of the Muslim League (1910). The quotations show, he adds, that the haughtiness and bigotry which have characterised Muhammadans from the beginning stand in the way of their union with Hindus; that the former have always been dreaming of their (past) rule and treating Hindus with contempt in spite of their now being the latter's fellow-subjects; and that they looked down upon the arts and sciences of the English (*lit.* foreign nations) and thereby remained backward in education, for which latter thing, however, they blame poor Hindu examiners, teachers and (School) Inspectors. Continuing, the writer says that Sir Syed Ahmed advised his co-religionists to hold themselves aloof from Hindus in respect even of political and social matters. He (also) hit upon the plan of securing influence for them with Government by representing the followers of Hinduism as being inimically disposed towards the present masters of India. This policy, as Raza Ali Beg, Secretary of the Muslim League (? Lucknow), plainly remarked (in his letter to the *Pioneer*), was the forerunner of disunion between the two communities. Proceeding the correspondent states that the general Muslim public used recently to be told how all its troubles were ascribable to Hindus. After remarking that (Muhammadans) thereby afforded proof of their morality, he describes the separatist and anti-Hindu propaganda of the Muslim League.

Sikhs and Hindus.

18. Under the heading "Persecution of the Sikh Gurus" the *Observer* (Lahore), of 20th April 1912, has the following:—

"If the Sikhs were not Hindus, asks the *Tribune*, why were they so fearfully persecuted by the Muhammadans? But if persecution can be the only test of a man belonging to one religion or another, then many recognised Hindu sects should be excluded from Hinduism.

The enmity between the Vishnuvites and Shivites has led several times to mutual persecutions; are we thereby to conclude that the Shivites or the Vishnuvites are not Hindus? The Arya Samajists have been, and still are, persecuted by orthodox Hindus in some places; does that make the Samajists non-Hindus? Or does the terrible persecution of the untouchable classes by the higher castes in Southern India expel the former from the pale of Hinduism? Similarly, Muhammadan sects have also persecuted one another. But these persecutions have never had the effect of the persecuted sects being regarded as non-Muslims. The fact is that the persecution argument cuts both ways, and is as much a proof of the Sikhs being Musalmans as of the Sikhs being Hindus. As for the persecution of the Sikh Gurus, our Hindu contemporaries which are now overflowing with love for the Sikhs evidently forget that each and every Guru was persecuted at the instigation and through the conspiracy of Hindus. The hymns composed by Guru Gobind Singh, the fearful vengeance wrecked by Guru Bunda on the family of the Hindu governor of Sirhind, indeed the entire history of Sikhism, prove this fact. All Sikhs who have closely studied the annals of their faith, we are sure, will bear us out in this connection. The truth is that Islam and Muslims had little to fear from the doctrines preached by Guru Nanak and his immediate followers. Sikhism is monotheistic like Islam, and Islam is as much against caste and other pernicious privileges as the Sikh Gurus. Hindus alone could have resented the attacks on caste, etc., and hence their hatred of Sikhism The fault of the Musalman Emperors was that they trusted 'the men on the spot.' By placing implicit reliance on the assertions of their Hindu representatives they alienated from themselves the sympathies of a body of men who might have proved for them a bulwark of strength and stability. But there can be no question that those primarily responsible for the persecution of the Gurus were men whose descendants now claim the Sikhs as their brethren in faith."

The *jhatka-halal* question.

19. The *Nur* (Gurdaspur), of the 15th April 1912, publishes a note headed "The *jhatka-halal* dispute." Of late, it says, Sikhs have been vigorously agitating that *jhatka* meat should, like *halal* flesh, be openly sold in the *bazar*. After remarking that Muhammadans eat and sell the latter meat in obedience to explicit orders in the Quran, the paper asks Sikhs to quote similar commandments from the Granth in respect of *jhatka*.

The promised Mehdi.

20. Writing under the heading "Signs for the identification of the awaited Mehdi," the *Haq* (Delhi), of the 12th (received on the 22nd) April 1912, remarks that these signs, as mentioned in the Traditions, are not worthy of credence. They are so strange as to be grossly ridiculous and wholly improbable. After stating that they are credited by nominal Muhammadans like the (members of ?) Ahl-i-Hadis and other insane persons, the paper details these signs and ridicules them. It then promises to resume its remarks in its next issue and puts some questions to the Secretary of the *Khufia* (Secret) *Anjuman-i-Mujahidin* (of what place it does not mention) on the subject of the advent of Mehdi.

The recent anniversary celebrations of the Anjuman-i-Himayat-i-Islam, Lahore.

21. The *Hindustan* (Lahore), of the 12th April 1912, publishes a communication headed "The anniversary celebrations of the Anjuman-i-Himayat-i-Islam, Lahore." The most noteworthy incident, the writer says, connected with the celebrations is that the Hon'ble Mian Muhammad Shafi did not turn up to move the resolution that stood in his name. This resolution was to the effect that Muhammadans' share of the recent 3½ lakhs educational grant to the Punjab should be commensurate with their educational requirements. The Editor of the *Paisa Akhbar* was sent to fetch the Mian, but the latter wrote back to say that the resolution had been entered against his name without his permission. After the letter had been read out, Doctor Muhammad Iqbal explained that Mian Muhammad Shafi wished to move the resolution tendering thanks for the Imperial educational grant of fifty lakhs, and that he was in a huff owing to this resolution not having been entrusted to him. This evoked cries of "Shame!" while some people suggested that a vote of censure should be passed against the Mian. Some other persons remarked that he represented, not Muhammadans, but himself; and that he preferred flattering Government to rendering any real service to his community. In conclusion, the writer says that the incident has made the Mian still more unpopular with the far-sighted among his co-religionists.

22. The *Akhbar-i-'Am* (Lahore), of the 22nd April 1912, publishes a communication headed "A cry for mercy to the Government of India: injustice to pensioners of *wakf* properties at Lucknow." The writer takes exception to the election, on the 12th March last, of *Mutwalli* for the Husainabad and Shah Najaf *wakf* properties at Lucknow. He complains that the Deputy Commissioner deprived the female pensioners concerned of their hereditary right to vote at such elections. After alleging that the officer named did so in order to secure the election of a favourite, he states that the aggrieved *purdanashin* women appeal to the Government of India to set aside the election. They dare not institute a case against the Deputy Commissioner for fear lest he should deprive them even of their pensions. The incident constitutes a foul blot on the fair fame of Government, which should, therefore exert itself to safeguard the rights of the said women.

A complaint in connection with certain *wakf* properties at Lucknow.

23. The *Sanatan Dharam Parcharak* (Amritsar), of the 16th April 1912, has an article headed "Arya Samajists' treatment of Dharampal." So long, it remarks, as the latter was engaged in abusing non-Vedic religions, the former were beside themselves with joy. Now, however, that he has exposed the doings at the Gurukula they have begun to make shameful attacks on him. Again, while he showered praises on the Arya Samaj he was treated with the greatest respect and was given every assistance, legitimate or otherwise. But his exposure of the moves of the Samaj has led to his being roughly handled and unjustly attacked. One Anand Kishore Mehta recently published a booklet entitled "The death of Abdul Ghafur and Dharampal's funeral." It contains personal attacks on Dharampal, and shows what treatment Aryas are in the habit of according to persons exposing the Samaj. Continuing, the paper publishes some extracts from the booklet which contain an account of Dharampal's life, and in which Dharampal has been called an "evil spirit in human form," "Satanic Abdul Ghafur," and the like. He is also charged with having been expelled from the (Dev Dharam) school at Moga for having taken indecent liberties with a boy. Further, he is said to have brought a married girl to Moga, and to have maintained (illicit) intimacy with her. Similarly, he is accused of having had an intrigue at Almora with a widow named Saroj Kumari. Proceeding, the *Sanatan Dharam Parcharak* remarks that Dharampal has been thus abused owing (simply) to his having given up attacking non-Vedic religions and being inclined to reform the Arya Samaj.

Dharampal.

## VII.—General Administration.

### (*a*)—*Judicial.*

24. The *Paisa Akhbar* (Lahore), of the 18th April 1912, has an article headed "Unpleasant delay in the disposal of cases." It is owing to the inordinate delay, says the paper, which Indian courts often make in deciding cases that culprits some time escape conviction in many a case of murder, and that Sessions Judges pass death sentences on the strength of evidence which the High Courts regard as wholly unreliable. The prevalent dilatoriness in the disposal of judicial work, it adds, not only subjects the people to inconvenience and monetary loss, but also greatly hampers the administration of justice. It should, therefore, be the first duty of Government to put an end to this state of affairs.

Delay in the disposal of cases in India.

25. The *Punjab Advocate* (Mianwali), of the 18th April 1912, publishes a paragraph headed "The Khan (*lit.* Nawab) of Hoti's case in the Supreme (*lit.* Indian) Legislative Council. "The acts of irregularity and high-handedness, it says, of which the Government of the Frontier Province has been guilty in this case, formed the subject of two questions at a recent meeting of the Viceregal Council. After reproducing the questions and the official replies, the paper deeply regrets

The Khan of Hoti's case.

that none of the representatives of the Punjab on the Council should have done anything in the matter. Now, it adds, that the Government of India has promised to make enquiries it is expected that "the cat will come out of the bag," while the Chief Commissioner and the District Magistrate will have to explain their conduct. Continuing, it states that it has received a book dealing with the case, and that it will commence reprinting from it from the next week, so as to tell its readers how the Hon'ble Sir (George) Roos-Keppel left no means untried to disgrace a prominent *rais*. In conclusion, it remarks that if the Frontier authorities go on conducting themselves as they have done in the Khan's case, the people concerned will have to look for protection to God alone.

The case against Guard Gomez.

26. The *Hindu* (Lahore), of the 18th April 1912, has a note headed "Rs. 75 (is) the price of chastity." It has been reported, says the paper, that Guard Gomez, who (some time back) entered a carriage for women and laid violent hands on some of its occupants, has been punished only with a fine of Rs. 75. Next it quotes an extract from the judgment in which the Magistrate remarks that the guard undoubtedly entered the carriage, and that in all probability he (also) uncovered and kissed the faces of the women. Let it be granted, it adds, that Western civilisation does not regard the latter act as very reprehensible; but Indian civilisation is of a different character. After observing that the judgment is calculated to grievously disappoint every (Indian), the paper complains that the aggrieved women, who were oppressed by a misbehaved guard, have been held to be unreliable, while the man who assailed their chastity has been fined only Rs. 75. Thoughtful persons should be able to decide whether this would tend to decrease or increase the number of similar occurrences on railways.

The Ludhiana rape case and the case against Guard Gomez.

27. The *Akhbar-i-'Am* (Lahore), of the 20th April 1912, has a leader headed "Authors of disaffection." It is the duty of all peaceful subjects (in India), says the paper, to be well-disposed towards Government. This, it adds, is still more incumbent on Government officers entrusted with the task of protecting, and administering justice to, the people. Continuing, he remarks that extreme care should be exercised in doing justice to oppressed women, especially when they are poor widows or are without the means of defending themselves. After observing that indifference in this respect would assuredly lead to undesirable consequences, it refers to the Ludhiana rape case, and says that the Sessions Judge has murdered both law and justice. He has ridiculed the very strong medical evidence adduced, and has paid absolutely no thought to the shameful character of the case. Next the paper condemns his criticism of the above evidence; and goes on to remark that, although he admits that Mussammat Nanki had been raped, albeit not as many times as was alleged by her, still he has not convicted any of the accused. Would he have acquitted all of them on shameful and absurd grounds even if the aggrieved girl had been one of his own nationality or caste, and medical evidence of the above character had been adduced on her behalf? It is to be wished that he had realised his important duties, and had also kept in view the fair fame of Government, whose servant he is. Indiscriminate decisions like that given in this case neither secure respect for law, nor do they indicate love for Government. The paper does not mean to say that the Sessions Judge ought to have convicted all the accused for no reason. It (only) wishes to convey that "the things mentioned by him in judging events" clash with common sense. Government, it adds, cannot be blamed for a decision by a solitary Sessions Judge, but (it cannot be denied that) the unpleasantness and disaffection caused in the general public (by decisions like the one in question) directly affect the fair fame of Government. How, it asks, can a woman have the courage after this to complain of the commission of rape on her? Again, what must be the feeling of poor Nanki and her mother, of the village and *baradari* to which they belong, and of the people who have heard of the case under reference? Moreover, "is this the satisfaction" that should

be afforded to grossly oppressed persons like Mussammat Nanki? Continuing, the paper refers to the case against Guard Gomez (*vide* paragraph *ante*), and says that the Magistrate writes that the woman, whom the man was alleged to have attempted to rape, is not beautiful and the accused could not have become enamoured of her. After asking whether such Magistrates can adorn the bench, it reports that the judgment further observes that the guard must have attempted only to kiss the woman, and that this must have frightened her into crying out. If the Magistrate, it adds, had been blessed with sense he might have been asked why the accused should have kissed the ugly woman, seeing that she was not his sister, mother, or any other female relation. Are the Courts meant to redress the grievances of the oppressed or to plead the cause of *badmashes*? Can such a decision be viewed by the public with feelings of satisfaction? The Magistrate has disgraced the bench on which he was placed by Government. The Editor sometimes thinks that it is Magistrates and Sessions Judges who murder justice that are responsible for the promotion of disaffection against Government. He considers it highly necessary in the interests of Government that the latter should take serious notice of the conduct of such officers.

*(b)—Police.*

Recrudescence of dacoities in the Punjab.

28. The *Hindustan* (Lahore), of the 12th April 1912, publishes a communication headed "How can dacoits be suppressed?" The writer—one Anokh Rai, Overseer, Military Grass Farm (? of what place he does not state)—says that the dacoits (who have of late been displaying activity in the Punjab) are made up of the following persons :—

(1) Those *badmashes* in villages who have several times narrowly escaped imprisonment.

(2) Those absconding criminals for whom no one will stand surety and who herd in sequestered places near (*lit.* in) villages.

(3) Kabuli Pathans, who also work as labourers (during the day).

All these men work in collusion, and are sometimes joined by those *zamindars* who are in debt to sahukars or bear the last named a grudge. They have been emboldened, adds the writer, by the knowledge that sahukars and chaukidars in villages have no sort of arms in their possession. Next he suggests that all sahukars who pay income-tax should obtain licenses to keep one gun and one revolver each, and that they should employ retired soldiers, who can use arms well, as chaukidars. He knows that some of them are niggardly enough to be unwilling to spend money on arms, but it behoves Deputy Commissioners to prompt them to do so. These officers should also cause it to be known that all village sahukars paying income-tax can be granted licenses to keep arms. He also suggests that Police sowars, who should be under experienced and honest officers, should be posted to those districts in which dacoities have grown frequent. Again zaildars, lambardars, and sahukars helping in running dacoits to earth should be granted special rewards. If the former were to co-operate with the Police it would be possible to lay all dacoits by the heels in a very short time. Villagers know the names and whereabouts of the culprits, but no one dare disclose the same for fear of being killed. If they do not communicate this information to the Police or Deputy Commissioners in a month the writer will have "to step himself into the field."

*(d)—Education.*

Indians and the Imperial Educational Service.

29. The *Paisa Akhbar* (Lahore), of the 16th April 1912, has a note entitled "The first Indian Professor in America." Writing about the appointment of Mr. Sudhindra Bose as Professor of Political Science in the State University of Ohio, the paper regrets that able Indians should find it difficult to enter the Imperial Educational Service of their own country.

The *Hindustan* (Lahore), of the 19th April 1912, says that the appointment constitutes strong proof of the fact that Indians can most efficiently perform the duties even of the highest post in the Department of Public Instruction. It is, however, to be regretted that they can rise to higher posts in the Education Department in India only after great difficulty and in rare instances.

### (e)—*Agriculture and question affecting the land.*

The land revenue administration of the Punjab.

30. The *Paisa Akhbar* (Lahore), of the 15th April 1912, has an article headed "The Prosperous Punjab." The report, it says, on the land revenue administration of the Punjab for the year 1911 shows that this province goes on enjoying continued prosperity. After referring to the salient features of the report, the paper observes that the Lieutenant-Governor is of opinion that the land revenue realised from the Chenab Colony could be increased, and that, but for an improper working of the rules and inadequate supervision on the part of Collectors, the expansion would already have taken place. It is, however, to be hoped that His Honour will not lose sight of the fact that the advancement of the canal colonies largely depends on the contentment and prosperity of the settlers; and that the more the demand is increased the more unsatisfactory the condition of the colonists will grow and the longer will the introduction of modern scientific agricultural implements be delayed for want of funds. Next the paper prays that the existing pleasant conditions may continue, and that Government may, with an increased income, be able to spend more money on works of public utility.

The effect of the new irrigation works.

31. Commenting on an article in the *Madras Times* in which the prosperity due to the development of irrigation is said to have resulted in a falling birth-rate and the cultivation of the drink habit, the *Tribune* (Lahore) of April 24th makes the following remarks:—

"* * * Wrist-watches and gramophones and wine bottles are displayed more than 'the many sturdy and manly qualities' of the nation. If with the prosperous classes it is prosperity that has been the cause of degeneracy it is equally true that with the unprosperous it is poverty and wretchedness that should be considered to have produced the present demoralisation. Drink is a double-edged weapon which cuts both ways. However, as the chief recruiting ground for the army the degeneracy to which the *Madras Times* refers should induce the Government to adopt precautionary and preventive measures, and no measure can be deemed more effective than the spread of education and knowledge among the Jat peasantry. May we suggest that in the area commanded by the Upper Chenab Canal a portion of the net revenue derivable from irrigation, which is estimated at Rs. 25 lakhs, should be ear-marked for measures that might be found necessary to adopt in order to prevent the thorn to which His Excellency the Viceroy referred growing? The education of the peasantry and the drainage of the irrigated tract form the two-fold question to which the Local Government should devote increased and increasing attention."

### (f)—*Railways and communications.*

Rail road to Baij Nath.

32. The following is from the *Panjabee* (Lahore), of 25th April 1912:—

"The news will be hailed with delight by all Hindus that a line of railway is contemplated to be constructed from Kalka Station to Baij Nath, a town of ancient renown and religious importance in Kashmir. It is a place of pilgrimage. Baij Nath is situated at a distance of about 160 miles from Kalka towards the North-West and the line will be on two feet six inches gauge, to suit the hilly nature of the country. The Railway Board have sanctioned a reconnaissance survey being carried out, and the survey has been undertaken at the instance of the Punjab Government. The line, if finally constructed, will pass through Nalagarh, Bilaspur, Suket and Mandi, the promising native hill States of the Punjab, and besides opening them out will afford better communication with the Kangra Valley and a part of Kulu. But the route selected is rather lengthy. At present intending visitors to Baij Nath generally go from Pathankot *vid* Nurpur, Bhagsu and Palampur and the distance is much shorter. Consequently the line from Pathankot to Baij Nath would have been more easy of construction and less costly, but evidently the object of the Railway is not

only to connect Baij Nath but to open out the States that will come in the route chosen. But any way the rail connection between Pathankot and Baij Nath will also have to be effected, making a big loop. We hope the scheme will not be dropped and will be carried out to completion."

### (*h*)—*Miscellaneous.*

The *Titanic* disaster.

33. After giving a brief account of "The loss of the *Titanic*" in its leading article the *Tribune* of 23rd April 1912 concludes :—

"* * * There are conflicting accounts of calm and wild disorder, and it is quite likely that the instinct of self-preservation might have driven some to attempt to rush the boats. But that is not the dominant note of this awful tragedy. What Mr. Asquith so felicitously called the traditions of the sea were fully and gloriously maintained. The women who have been rescued have almost all become widows for their husbands perished in the wreck, and still the husbands showed no desire to join their wives. Millionaires have died while poor people have been saved. Colonel Astor, after helping his wife, helped a young bride into the boat but made no attempt to follow them. Many others did the same thing and then calmly awaited the death that was swift in coming. It is difficult to realise the greatness of the daring that was displayed, for calmness in the face of sudden and violent death is the highest form of daring. Here were men and women belonging to the highest society on board a floating palace sumptuously furnished and believed to be perfectly safe against all accidents. There was no storm nor any disturbance on the sea. They had taken their dinner and had retired for the night in the full consciousness that they would safely arrive at their destination. How many of them had any premonition that they would not live to see the sun rise again ? Suddenly like a thief in the night comes death and demands the forfeit of life. Was there a man or woman dismayed ? There were millionaires born and reared in the lap of luxury, women who were in the enjoyment of life and all that wealth can bring and, in a moment, they realised that the thread of life was about to be snapped. But the men refused to be unmanned and the women refused to wail. In silence and with high Christian fortitude they faced death and silently obeyed the call that none can resist. It is believed that fatalism enables a man to face death calmly, but these were not fatalists and still they never flinched, nor vainly lamented a fate they could not avert. To the men who have so heroically perished the world will take off its hat, for by their death they have proved the greatness of the race to which they belonged and its claim to rule the world. We cannot recall greater heroism than that of the band of the *Titanic* which gathered in the saloon and played 'Nearer my God to Thee' as the lifeboats drew away from the sinking vessel. Those who have perished have left an imperishable legacy to their race and to the world."

The following on the same subject is from the leading article of the *Panjabee* (Lahore), of 23rd April 1912 :—

* * * * * * *

"The one thousand and six hundred humanity that sank with the *Titanic* within a few hours on the fateful Sunday night with a clear, calm, star-lit sky above, must have died a heroic and beautiful death. For rarely does it fall to the lot of man that he receives so awful and vivid a call to death and is given an hour or two to linger between two eternities and then quickly pass away into the unknown region. The quickest death is considered the happiest. DeQuincey has written much on the inexpressible glories of sudden death. But the mere magnitude of the calamity of over 1,600 men, and possibly a few women, dying together on the *Titanic* is too awful even to contemplate. The courage and manliness of the English nation were best displayed on this solemn occasion. They resolved to die with a heroic determination, and some of the scenes described of wives clinging to their husbands and refusing to be saved are pathetic in the extreme. * * * We are glad that subscriptions are being raised to aid those who have been left destitute. Apart from the terrible loss of life there must have been destitution of no small magnitude, and though Indians may not have directly suffered, we should like to see subscriptions collected and sent from this country also as a mark of the deep sympathy we feel for those who have suffered. For a few days more fuller details of the disaster will be received and all the people will be anxious to know if any more have been or could be saved. Among those who must have sunk with the ship is Mr. W. T. Stead, the well-known journalist, and inspirer of human progress on ethical and moral basis. Nothing definite is known of his fate, though little hope is entertained of his survival. All Indians will particularly grieve the sad end of this one man who has been so well-known to every Indian boy and adult and who was considered as one gifted with qualities and mental powers rare among the Westerns."

Subscriptions for the relief of the victims of the *Titanic* disaster.

34. The following is from the *Tribune* (Lahore), of 24th April 1912 :—

"Among the contributors to the fund for the relief of the victims to the *Titanic* disaster we find a contribution of £ 500 from the Gaekwar of Baroda. This unprecedented disaster has aroused a profound sense of sympathy for the victims and their relations in every civilized country of the world. This prompt philanthrophic action of the Gaekwar may well be followed by other Indian princes and wealthy people, for the terrible wreck of the *Titanic* appeals irresistibly to our common humanity."

The late Mr. Stead.

35. The following is from the *Observer* (Lahore), of 24th April 1912 :—

"Among the hundreds of lives that have been lost on account of the *Titanic* disaster no one was more highly valued or respected than the late Mr. W. T. Stead, Editor of the *Review of Reviews*. His love of peace, his hatred of vice, his humanitarianism, his true Imperialism, his desire to diffuse education among the masses and his devotion to spiritualism combined with his sturdy commonsense and a vivid style of writing secured him a high place in the regard of the whole world. Ever a friend of liberty and a genuine, liberal, his pen was always at the service of the weak, while he ever took special interest in India and Indians. His denunciation of the Italian raid on Tripoli and his systematic support of reformed Turkey in her hour of trouble won for him the heartfelt gratitude of the Muhammadans who mourn not only the death of a great writer, but a sincere well-wisher and friend."

The Frontier Province.

36. The *Hindustan* (Lahore), of the 12th April 1912, states that recently the inhabitants of Dera Ismail Khan submitted a memorial to the Viceroy to pray that "The five frontier districts" may be amalgamated with the Punjab. His Excellency, it adds, says in reply that he will decide the question at an early date (*lit.* immediately after his tour on the frontier) and that he will realise the hopes of "The frontier people." Next it strongly supports the above prayer, and asks Lord Hardinge to grant the same, so as to end several serious grievances under which the people named are labouring.

The Frontier Province.

37. The *Punjab Advocate* (Mianwali), of the 18th April 1912, publishes a communication headed "Wake up, Frontier brothers ! your Saviour has come. The voice of a Punjabi brother." The writer—Mahashai Hari Chand, of Rawalpindi—wonders that his unfortunate brothers of the Frontier Province should not open their eyes in spite of their having to suffer diverse troubles and hardships. He regrets that, because of the policy of a short-sighted ruler like Lord Curzon, they should have been separated from their Punjabi brothers. Continuing, he says that the advantages, to gain which they were so oppressed, have not been fully realised. He is also at a loss to understand how they can, like the proverbial frog in the well, content themselves with their little world and sacrifice progress and liberty. Human beings, nay even animals, could on no account consent to behave in this way. They were separated from the Punjab about ten years ago, and, during this period, dacoities have grown more frequent in their part of the country. They have also been deprived of the right to compete for (certain) higher posts under Government and to be nominated to Universities and Councils. Again, the severe punishments prescribed for the oppressive and barbarous dacoits from over the border are inflicted on them (*i e.*, inhabitants of the Province) for common offences. In other words, they have parted with democratic rule and have come under an autocratic administration. The writer then goes on to say that some selfish officers on the Frontier deliberately subject them to diverse pieces of oppression, but that they have not the courage even to open their lips in complaint. Proceeding, he remarks that the time has come when their misfortunes should end and they should gain their lost rights. Lala Jhinda Ram, a Pleader at Dera Ismail Khan, has set them an example ; and they should imitate it by holding meetings in every city, town, and village to lay their grievances before Lord Hardinge, who is the very embodiment of justice and a true well-wisher of India.

Security from the *Zamindar*.

38. The *Zamindar* (Lahore), of the 16th April 1912, publishes an article headed "Why were we made to furnish security?" In continuation of its previous remarks on the subject (*vide* paragraph 28 of Selections No. 16), the paper reports that another of the writings objected to is the one which appeared in its issue, dated the 16th December last, under the heading "The *Pioneer's* offensive conduct" (*vide* paragraph 2 of Selections No. 50 of 1911). After reproducing the same, the Editor expresses his inability to understand what word or phrase in it can be taken exception to. He is forced to the conclusion that the District Magistrate has taken it ill that he should have called the *Pioneer* the most haughty and bigoted Anglo-Indian paper, and should also have charged it with caring nothing for the feelings of Muhammadans. It has, however, never so much as crossed his mind that the passing of criticism on a paper—even if it be haughty one like the *Pioneer*—is an offence rendering the critic liable to be called upon to furnish security. He then goes on to say that, while no action was taken against the above Anglo-Indian journal for having accused Lord Morley of being the real murderer of Mr. Ashe, the poor *Zamindar* has been made to furnish security for the sole offence of having tried to rebut the false charge dishonestly preferred by the *Pioneer* against Mr. Amir Ali.

In its issue, dated the 19th April 1912, the paper states that another of the articles objected to is the one which it published on the 13th February last under the heading "The strong beats (the weak) and does not allow him to weep" (*vide* paragraph 1 of Selections No. 8). The writing contains independent criticism of that conduct on Sir Edward Grey's part which (recently) led people to suspect that the minister named was a mere puppet in the hands of the Russian Government. The paper has published half-a-dozen (other) articles (also) on Sir Edward; but, strangely enough, the District Magistrate does not hold them to be objectionable. He has, however, taken exception to the particular writing referred to, in which only common-place criticism was passed on the Foreign Secretary of State. After reprinting the same, the Editor observes that, although he has undoubtedly found fault with Sir Edward Grey in the article, this writing also affords a glimpse of his loyalty to the British Crown. If, he adds, it renders one liable to (a demand for) security to express one's faith in one's Government, then he has nothing to urge in his defence. Next he enquires whether or not it is the duty of a journalist to pass independent criticism on improper conduct in a Government official. The British Government is after all made up of men and not of angels, and it is not impossible for it to err on occasions. Since men cannot generally see the mistakes made by themselves, why should it be considered reprehensible in the Editor "to have voiced our feelings with honest motives and keeping in view the respect and honour due to Government?"

Continuing in its issue of the 23rd April 1912, the paper says that the District Magistrate has also taken objection to the article headed "An Ulcer in the body of Islam" (*vide* paragraph 3 of Selections No. 46 of 1911). Next it expresses the opinion that this writing alone is the real cause of its having been called upon to furnish security. (Some time back) it commenced passing rather severe criticism on the doings of those who looked upon themselves as leaders of the (Muslim) community. This had the effect of convincing them that, if the paper were not prevented from plain speaking, they would fall down from the pedestal on which they had placed themselves through the ignorance of their co-religionists. The language of the letter commented on in the article under reference shows clearly enough that the men who appointed Mr. Siraj-ud-din to write the epistle were aflame with feelings of revenge. The communication contained the plain threat that, if the *Zamindar* did not mend its ways, the enlightened and leading Muhammadans, who had prompted the writer to address it, would publicly express disapproval of the mischief which, they thought, the paper had been making. The Editor then goes on to say that he wishes to show why the aforesaid article has been included among those objected to by the District Magistrate. The fact, he adds, is that the officer named had no special cause to demand security from

him. When the supporters of Mr. Siraj-ud-din saw that the (Muslim) community was at the back of the *Zamindar* and that it would be inadvisable for them to hold a public meeting against the paper, they approached the authorities in a secret manner, and told the latter diverse things against the journal; adding that if prompt steps were not taken the mischief it had been causing would prove a serious danger for Government. The authorities, who were ignorant of the real facts, only argued that there must be some truth in the complaint made by leading Muhammadans. The spell proved effective, and the District Magistrate demanded security from the paper with a view to averting an imaginary danger. The (Muhammadan) community, however, found the entire amount, and thereby afforded proof of the *Zamindar* being its organ, while the paper increased in popularity. After contending that there is nothing objectionable in the article under reference, the Editor says that he could not have even dreamt that it was an offence under the Press Act to devise means for the betterment of one's community or to protect it against the (evil) influence of traitorous leaders.' Proceeding, the Editor asserts his innocence, and says that, if his writings are really conceived in an immoderate tone, he should be told what parts thereof are open to objection. In the other event, he would crave permission to say that the articles have been grossly mistranslated, and that the translators are utter strangers to Urdu idioms. The District Magistrate should get the writings translated by persons who are thorough masters of both the Urdu and English languages. The Editor should be allowed to see the translation and to satisfy himself (as to its correctness). If his tone is proved to be objectionable even then, well and good. In the other event, the security deposited by him should be refunded. Justice demands that his request should be granted by the District Magistrate, or he will have to knock at the door of Sir Louis Dane, who may be relied upon to do justice to him. He then goes on to reproduce the article under reference.

Exclusion of Indians from the Cawnpore Memorial Gardens.

39. The following is from the *Panjabee* (Lahore) of 23rd April 1912 :—

"We publish elsewhere what the *News of India* writes on our comments on the Cawnpore Memorial Gardens, made in our issue of the 11th instant. The Gardens referred to have been raised in memory of some murdered Christian people by the followers of an Indian rebel. It is not a memorial to the Queen and we are further told that it is the 'private property of the European community.' Our contemporary says that these facts justify the exclusion of Indians, because the historic tragedy is a matter of *shame* to the Indians. It is certainly a most sad and discreditable incident and will be equally deplored by Indians and Europeans of the present generation, who have, of course, no responsibility for what their ancestors in the third or fourth degree did or suffered in the dark ages of India. But why should Indians, for that matter, be wholly excluded is what we still cannot see, especially when similar memorials erected over the graves of Indian heroes and sufferers, whether private or public, are freely open to all visitors. We must further protest against the charge of 'misleading less educated country men' hurled at us. We cannot be presumed to know anything of a memorial which is closed to us and all that we see openly is an invidious distinction between Indians and Europeans. Let those who find excuses for this exclusion at a time when racial differences are removed and are forgotten and when the sincere loyalty of Indians has been accepted by the highest authorities, find out if they do nothing to lead to misconceptions silently borne for years by the people."

A contradiction of the statement that 20 policemen were run over by rail in one journey by the Viceroy.

40. The *Tribune* (Lahore), of 25th April 1912, publishes the following under the heading "A Monstrous allegation" :—

"An extraordinary story is going the round of the Press in India. We make the following cutting from the *Englishman* of the 22nd instant:—

Viscount Hardinge, of Lahore, the brother of the Viceroy, has been lecturing at Tunbridge Wells on his recent visit to India. According to a report in a Kentish paper, referring to his visit to the Nizam of Hyderabad, Lord Hardinge said that, in consequence of the attempts made to upset the train of Lord Minto, native police were stationed on the railway line at intervals of 100 yards. They often dropped off to sleep, and in order to waken when the train was coming they laid their heads on the line, with the result that, on one journey the present Viceroy took, no fewer than twenty natives lost their heads.

"We have heard of superstitous stories in India where the credulity of ignorant people is unbounded. For instance, when a new bridge is being built some one starts a story that some hundreds of heads will be buried under the foundations, and people do not stir out of their houses after nightfall for fear of having their heads cut off. Wicked and malicious persons have frequently invented stories to frighten ignorant people. A man was punished in the Punjab for going about saying that the wells were being poisoned in order that the people who drank the water of those wells might die. But all that is nothing compared with this monstrous story which is put in the mouth of the Viceroy's brother by an imaginative English journalist. It is necessary, we think, that it should be promptly and authoritatively contradicted."

LAHORE:

*The 27th April* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—2-5-12—15—107—H. L. S.

[ Confidential. ]

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FROM THE

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
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| 9 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
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| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
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* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH MAY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies, |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
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*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 4TH MAY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
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| 70 | Watan ... | Do. ... | Muhammad Insha Ullah... | 1,800 „ |
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| 74 | Mohyal Gazette ... | Kals, Jhelam District ... | Mehta Sham Das ... | 250 „ |
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| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
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| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Turco-Italian War.

1. The *Zamindar* (Lahore), of the 24th April 1912, has an article headed "Europe's international Law." The writing opens with some Urdu verses, among which are the following couplets :—

"People of Europe, you do not at all regard us as human beings ;

"And if you think otherwise, perhaps you take us for fools.

"You are white (while) we are black. Perhaps you think that as (our) life is black, it cannot be dear to us.

"Your (*lit.* the) civilisation with which you have made the dome of heaven ring

"Has appeared to us the grindstone for your 'sugared knife.'

"Leave us to our fate, we are sick of this civilisation ;

"We have nothing to do with (the rest of) Europe : we want England."

Continuing, the paper remarks that the wealth, learning, power, and commerce of Europe are meant for Europeans. The sole object of the existence of non-European races, it adds, is considered to be that they should be made the slaves of Europe, or be blown away from canon if they raise their heads (even) a little. (Similarly) Europe's international law is meant for (the good only) of Europeans, while it acts justly and abides by its promises (only) where its own people are concerned. The above law guarantees that the large Christian fish shall not swallow the smaller fry ; but it does not afford similar protection to weak Muhammadan kingdoms, although it professes to treat Christian and Muslim, and East and West alike. Austria occupied two Turkish provinces, France swallowed up Morocco, Russia dyed Northern Persia with blood, and Italy invaded Tripoli in defiance of this law ; but its "guardians" held their peace on all these occasions. They and their law did not prevent the Italians from committing heartless brigandage in Tripoli in spite of their having been approached by the Turks in the matter. Now, however, that the shoes of Enver Bey, Fateh Bey and Sheikh Sennousi have beaten the pate of Italy into a pulp, and she has, contrary to the aforesaid law, bombarded the Dardanelles to save her face so that Turkey has been obliged to close the said strait, international law has come into motion all of a sudden, and there has been raised the outcry that the closure is against law. Will the just British Government, asks the paper, tolerate the Turks being deprived even of (man's) first right of self-defence ? Next it regrets that, instead of guaranteeing to keep Italian ships off the Dardanelles, Europe should fail to remonstrate with Italy, and should permit her to bombard any Turkish coast she likes as also to injure Muhammadans to her heart's content. When, however, Turkey adopts any defensive measure, pressure is brought to bear on her, and she is told that her conduct injures trade. The Editor would respectfully appeal to England on behalf of seven crores of Indian Muhammadans to restrain those bloodthirsty wolves that are intriguing with Italy to still further harass Turkey, and who seem determined to thereby bring Christianity into bad odour.

The Turco-Italian War.

2. The following is from the *Observer* (Lahore) of 27th April 1912 :—

"The report from Rome that Enver Bey was dead is apparently a case of the wish being father to the thought. The Italians pretend to have learnt the story from Cairo, but Reuter's Cairo correspondent, who should learn such news earlier than the Italians at Rome, has heard nothing at all about the death of the son-in-law of the Sultan. All men are of course mortal and there need be no wonder if the hero of the Turkish Revolution died in defence of Ottoman rights in Tripoli. But there is every probability that Enver is not dead and that the

rumour is another Italian lie. The latest telegram from Constantinople makes no reference to the matter. It is, however, stated that the Ottoman Council of Ministers discussed at length the question of the reopening of the Dardanelles, but arrived at no definite decision. When the Powers cannot guarantee that Italy will no longer try to blockade the Dardanelles, it is absolutely unjust, if not discreditable, on their part to require the re-opening of the Straits. All fairminded men, we think, will admit that under existing circumstances the Porte is perfectly justified to keep the Dardanelles closed."

Persian affairs.

3. Writing under the heading "True light on Persian affairs," the *Vakil* (Amritsar), of the 20th April 1912, remarks that the Blue Book which has recently been issued on the above subject should help to remove many a misunderstanding. After quoting several extracts, it observes that the same argue honest intentions on the part of Great Britain, and show that, but for her, Russia would have long ago occupied Teheran. Next it expresses the hope that she will continue her efforts to protect Persia against the Muscovites till the safety of the former country has been fully assured.

Persian affairs.

4. The following is from the *Tribune* (Lahore), of 30th April 1912 :—

"From all accounts of Persia from authentic sources it is quite clear that the condition of that unfortunate country is going from bad to worse. The authorities are apparently powerless to maintain peace and order, and the country throughout the interior is infested with bands of robbers who have made both life and property quite unsafe. A Government which cannot keep peace and order and guarantee protection to its subjects loses its very *raison d'etre*. In Southern Persia which is within the sphere of British influence, things are very bad, and the reason is said to be that no British troops have been sent to keep peace and order, in the same way as Russian troops maintain order in the Northern part. The British authorities have been very reluctant to do anything which in the least savours of interference with the internal affairs of Persia, but there are not a few people who feel that this reluctance to interfere, though based on perfectly good intentions, has been carried much too far. As regards the existing situation a correspondent writing from Shiraz to a contemporary says, 'Every one is wondering and no one in the least knows what is going to happen, except that it is sure to be unpleasant in some way or another for all except those who live by the rifle, and they are an ever increasing profession in Persia to-day.' He is of opinion that, nothing but a British expendition will clear the air and teach the tribesmen that there is a power in the world superior to theirs.' The Chiefs or Governors of Provinces are in open revolt against the authority of the Mejliss. One of these, Solat-ud-Daula, the lately deposed Ilkani or chief of the powerful Kashkai tribe, has given the Central Government no end of trouble. This chief is said to be loth to give up his chiefship 'as it is a very profitable billet, and from being a very poor man some ten years ago when he was first appointed he is now reputed to be one of the richest in Persia.' As regards the condition of the interior it is stated that 'practically the whole of Persia is in a state of anarchy and is ruled by robber gangs. Some of these work on a definite system, call themselves road guards, exact as large tolls as they think will just not kill the traffic, and keep off the others who do not work on a regular system, but believe in scooping up the whole of a caravan and then living on the proceeds till they are exhausted. It is during such periods that we read the cheerful announcement, that the trade routes are now safer.' These latter, it is quite true, are as misleading as they are illusory. The accounts relating to the creation of the new Gendarmerie are equally unfavourable. It is quite clear that unless the Mejliss exert themselves to restore peace and order and soon establish some sort of settled government things will go on from bad to worse."

The doings of Italy and Russia in Tripoli and Persia.

5. The *Vakil* (Amritsar), of the 20th April 1912, publishes a letter from one Rukan-ud-Din, *Dana*, of Calcutta, headed "The new (? Western) civilization." The writer remarks that this civilization means that one need not observe promises to the weak, and that one should treat only one's co-religionists with humanity, justice, and kindness. After remarking that this new philosophy has been taught "us" by Italy and Russia, he condemns the doings of these countries in Tripoli and Persia respectively, as also the silence of the civilized nations (of Europe) over the same. Next he enquires from the votaries of the above civilization whether it does not grieve them to "uproot the saplings in the Islamic garden" and "to put the sword of oppression to the throats of Adam's descendants." "O butchers," he adds, "our innocent blood will not go in vain. You will see with your own eyes how every drop of it will shed fire and reduce your civilization to a heap of ashes."

Commenting on the above the Editor says that the entire Islamic world shares the writer's views about usurping Russia and Italy. The strenuous efforts, he adds, which Europe has been making to extirpate Islam should extort tears of blood (from the Prophet's followers). Next he remarks that Musalmans in all quarters of the globe are eager to see what Great Britain will do to end the existing state of affairs.

The proposed Imperial Naturalisation Bill.

6. The following is from the *Panjabee* (Lahore), of 30th April 1912 :—

"Imperial naturalisation is a pompous phrase, but we hope it will also be true to the reality of the Empire. An Imperial Bill is to be introduced in the present session of the British Parliament securing a uniform law of naturalisation throughout the Empire. What it will do to solve the colour question remains to be seen. Some hopes have been excited by the long advertisement given to the Bill that an attempt will be made to obliterate colour bar in Imperial citizenship along with other reforms. The main provisions of the Bill are understood to be that naturalisation of aliens as British subjects shall be conditional on five years' continuous residence within territory under the King's allegiance on good character and on an adequate knowledge of the English language recognised in any dominion. Accordiug to the *Unitid Empire* :—

"'This provision settles the status of a British subject, but not his rights and privileges. A Chinaman born at Hong Kong or Wei-hai-Wei, and Indian born at Bombay or Fiji, the son of an English father and a German mother born at New York, or the daughter of a French father and an Italian mother born on a British vessel in mid-ocean—all these are *ipso facto* British subjects. But their legal status still varies in different places within the same allegiance The Chinaman will not be admitted in Australia or the Indians in South Africa, any more than the Englishmen without a certain sum of money will be admitted to Chanda. The new law will do nothing to alter this anomalous condition of affairs; nor is it perhaps possible to do so in the present state of public opinion.'

"Of what earthly use such a law will be to the people of India, we cannot see, and yet it is said that India is the only real Empire and without India there is no British Empire. If the Imperial Naturalisation Bill secures no equality of rights decided on merits, then it has little claim from the pompous name it bears."

## (*b*)—*Home.*

The future policy of Muhammadans.

7. In its issue, dated the 17th and 24th April 1912, the *Sadiq-ul-Akhbar* (Rewari), publishes an article headed "The future policy of Muhammadans." The paper makes the following suggestions on the above subject :—

(1) That Muhammadans should live in unity with the rest of the population, and that they should have as their leaders (only) such men as have received an English education, wish their country and community well, do not hanker after fame, and are rich and title-holders.

(2) That they should make strenuous efforts to acquire Western education.

(3) That they should rely on themselves, and demand their rights from Government instead of begging favours from it.

(4) That the Muslim League and the leaders of the community should respectfully request Government to give posts to the unemployed educated Muhammadans.

(5) That Government should (be induced to) distribute all public appointments between Hindus and Muhammadans in proportion to their respective numerical strength.

(6) That they should establish technical, commercial, and agricultural schools also ; Government service alone being insufficient for their maintenance.

(7) That they should give up extravagance and pleasure.

The Army Commission.

8. The *Paisa Akhbar* (Lahore), of the 24th April 1912, has a note entitled "The question of reducing the (cost of the) Indian Army." Writing about the Nicholson Committee, the paper says that the best way to effect the above reduction would be to decrease the number of British officers in native regiments, and to replace highly-paid Europeans in the Commissariat, Clothing, Equipment, Shipping and other Departments, by able Indians.

Sir J. D. Rees.

9. The *Paisa Akhbar* (Lahore), of the 26th April 1912, has a note entitled "East Nottingham's representative (*lit.* membership) in Parliament." It has deeply pained the paper to learn that the above constituency has returned to Parliament, not Sir Henry Cotton, but a man like Sir J. D. Rees, "who is the worst specimen of the few (retired) Anglo-Indian Officers who have the pride of colour and race and regard Indians with feelings of contempt." As a Liberal member of Parliament for the past few years, it adds, Sir J. D. Rees left nothing undone to insult and offend Indians.

Mr. Montagu on Indian affairs.

10. The following is from the *Observer* (Lahore), of 27th April 1912 :—

"When moving the second reading of the Government of India Bill and replying to criticisms, the Under-Secretary of State for India made speeches of which a summary has been wired by Reuter, but for the sake of Mr. Montagu's reputation we hope that it is not a full summary. For if Reuter's telegram is to be credited, the Under-Secretary of State is fast developing a Gladstonian hatred of Musalmans. In the official despatches about the administrative changes, the Government of India definitely pledged themselves to safeguard the educational interests of the Muhammadans of Eastern Bengal. Lord Crewe repeated and endorsed the promise in the House of Lords. That practically nothing has yet been done to redeem it, there is no need to reiterate. What is far more deplorable is the fact that the Under-Secretary of State appears not only to have ignored the promise but also to be emphatically against its performance. Unless Reuter's report is a defective one, Mr. Montagu seems to be of opinion that Eastern Bengal Muhammadans have 'no right' to expect anything beyond the appointment of a co-religionist on the Executive Council of the new Presidency and the Governor passing a portion of the year at Dacca. If this is really the view of Mr. Montagu, we record our emphatic protest against it as not merely unreasonable and unfair but also in violation of solemn pledges, and hope that the Government of India will make the matter clear.

"The Under-Secretary of State's colossal ignorance of Indian affairs becomes evident from his assertions that the Muhammadans of India are not a homogeneous nationality and that the Musalmans of Eastern Bengal have little or no relation with those outside Bengal. Nothing could be further from the facts. Indian Musalmans have as much cohesion among themselves as the people of Great Britain, and mere assertions, borrowed from administrators who have left behind them nothing but unsavoury memories for the Muslims, cannot affect the truth. The homogeneity of the Musalmans of India, their relations to one another, can be known to those alone who know anything of the shock that convulsed the Muslims throughout the country on hearing of the reversal of the Partition, to those alone who know anything of the doings of the Muhammadan Educational Conference and the Muslim League, to those alone who know anything of the Musalman demand, made from the length and breadth of India, for safeguarding the rights of their brethren of Eastern Bengal. If the demand has not been vociferous it does not indicate that the feeling is not keen. It only shows that Indian Musalmans do not generally follow Western methods of agitation, some of which they regard as discreditable.

"Again Mr. Montagu's solemn assurance that it has never been the policy of the British Government to constrict a Province for the benefit of one race and religion was hardly necessary. No one dreamt that the Partition was designed solely for the benefit of one race or religion. There are, however, many people in India who, assurances of the Radical Ministry and the Government of India notwithstanding, hold the view that the revocation of the Partition not only aims at the conciliation of Bengalees but will specially benefit the Bengalee race and the Hindu religion. The Under-Secretary of State is very tender with regard to the grievances, real or imaginary, of Bengalees. He calls the Partition as drawing a line across the Bengali speaking race. But he is obviously oblivious of the fact that the unsettlement of the Partition has given rise to a genunine complaint on the part of Musalmans of Eastern Bengal and that nothing substantial has yet been done to relieve them from the fear of a recurrence of Bengalee domination.

"The assertion that the policy of the administrative changes has been welcomed by all races and creeds is another proof of Mr. Montagu's want of intimate touch with India. If he had been carefully reading the newspapers, he would have learnt that a large number of even his Bengalee friends do not welcome the changes and 'will not tolerate' the inclusion of certain districts in the new Province of Behar and Orissa. That many Europeans in India disapprove of the policy goes without saying. But the most convincing proof of the dislike with which it is viewed by Muhammadans was afforded by the loudly cheered remarks of the Nawab of Dacca who, as President of the last session of the All-India Muslim League, characterised the undoing of the Partition as a great wrong done to the Muslim community and as a sop to the enemies of British rule. No amount of quibbling can disguise that the reversal of the Partition came at a time when the agitation against it was subsiding. What the ultimate outcome of the policy enunciated in the administrative changes will be it is unsafe to predict. But it is somewhat premature on the part of those responsible for the changes to congratulate themselves upon the results of those changes. They had better not count their eggs before they are hatched."

The Government of India Bill.

11. The following is from the *Panjabee* (Lahore), of 27th April 1912 :—

"The comment of the *Daily News* on the new India Bill reveals some knowledge of India, even which the opposition in the House of Commons had not. Its objection that United Provinces are not given an Executive Council before the new Province of Behar is selected for it is no doubt reasonable. But in all probability both the Provinces may be simultaneously given the Council. The other criticism that the Bill has not yet alleviated the antagonism between the Hindus and Muhammadans is unreasonable. It is easy to create a difference and plant an injustice but difficult to deal with the effects of folly. Apart from the annulment of the Partition, the Government have not yet done anything to settle the Hindu-Muhammadan estrangement. The principle, however, has been affirmed and there is also a feeling of considerable delicacy in the matter. But we believe that in a short time this will be done. Of course, nobody as yet says a good word for the Punjab, but its turn for improvement will come when the Government is established at Delhi."

The *Times* on Indian Autonomy.

12. Under the heading "Dame 'Times' Homily" the *Panjabee* (Lahore), of 30th April 1912, has the following :—

"The London *Times* never had up-to-date ideas of India and it never tolerated progress in any country except probably those populated by its favoured races. With regard to the Indian autonomy, about which there is a clear and unmistakeable reference made in the Despatch of August last, that Tory organ has expressed some alram and gives its patent advice, of which we are all familiar. Its affirmations about Asia and the Orient surprise none more than the Asiatics and Orientals. It says :—

"'India and China—and we may add Persia also—can only be held together by the exercise of powerful centralised control. We are all for the judicious widening of the powers of the provincial administrations of India but not for any system which would resemble federalized autonomy. The Government of India are the direct custodians of the whole country and must ever remain so, and they or the Secretary of State will be well-advised to obliterate without any delay the notion that any other principle of administration deserves or is likely to receive a moment's serious thought.'

"No doubt when the Tory Party comes to power there will be plenty of opportunity to do this, and Indians know that in spite of the so-called non-party control of India, the Tory Party can undo what its enemy, the Liberal Party, does. But may we not ask if the present Government of Great Britian and Ireland is not also the 'direct custodian' of the whole country from the memorable times of Charles and James and if the Englishmen do not like the administrative wisdom and principles of their ancestors, why should Indians and Asiatics do? The *Times* is very apt to forget the history of its own people and still more apt to err in applying great and progressive principles to facts and events that make other people's history."

## II.—Afghanistan and Trans-Frontier.

*Nil.*

## III.—Native States.

Hyderabad affairs.

13. Writing under the heading "What sort of officials the Hyderabad State wants," the *Paisa Akhbar* (Lahore), of the 25th April 1912, complains that most of the men entrusted with the management of the Nizam's dominions hold

antiquated views, and know nothing of the trend of the times. It also pains every Muhammadan to see, adds the paper, that his co-religionists are not appreciated in the State, and that non-Musalmans are frequently appointed to higher posts. If outsiders alone are wanted for service in Hyderabad why should not (the Chief's) brethren in faith be imported into the State? The young Nizam has interested himself in the matter, and there are consequently strong hopes of his acting up to this unselfish suggestion.

The Maharaja of Nabha.

14. The following is from the *Tribune* (Lahore), of 28th April 1912 :—

"We received official intimation, which we published in our issue of the 23rd March, that His Highness the Maharaja of Nabha would be installed on the *masnad* and invested with full powers by the Political Agent of the Phulkian States and Bahawalpur at a public Durbar at Nabha on the 27th of that month. A month has passed, but we have received no information that the Durbar was held or that the Maharaja was invested with full powers. It seems very unlikely that no intimation of such an event should have been given to the public or the Press when an announcement was duly made of the forthcoming event. Assuming, therefore, that the Durbar was not held and the Maharaja has not yet been invested with powers may we inquire what is the hitch, or why the ceremony has been postponed? It will be remembered that the present Maharaja, when he was the Tikka Sahib, was a member of the Viceroy's Legislative Council, and he created a most favourable impression by his intelligence and independence."

## V.—Native Societies and Religious Matters.

The *Satyarth Parkash*.

15. The *Indar* (Lahore), of the 19th April 1912, has an article headed "The *Satyarth Parkash* or (*i.e.* and) the *Mithyarth Parkash*." The genuine *Satyarth Parkash*, it says, is the one which was published at Benares in 1875 in the lifetime of Swami Dayanand under the supervision of Raja Jai Kishen Das, C.S I. After stating that the editor is bringing out an Urdu edition of this book the paper states that it does not contain the chapters on (the faiths of) Christians and Muhammadans that are to be found in the *Satyarth Parkash* now in circulation. Indeed, it adds, the latter publication deserves to be called *Mityarth Parkash*, seeing that it is full of falsehoods untraceable in the original edition. Besides, many an excellent thing recorded in the genuine book has not been included in the later edition of the *Satyarth Parkash*. Writing against the *chhut* system in the 1875 edition (page 300), Swami Dayanand remarks that it is grossly unfair to observe *chhut* in respect of Muhammadans and the English, who are good men, while making an exception in favour of prostitutes. Not only, however, has this passage been excluded from the edition published after the Swami's death; but it has been replaced by others speaking of Muhammadans and Christians as *Mlechhas*, dirty, &c., and directing (Aryas) to give them a wide berth on the score of their semen emitting a bad odour. Again, it is written in Chapter XI of the original *Satyarth Parkash* (p. 322) that there is more of peace and happiness under British rule than was enjoyed under the old (*lit.* those) Rajas, for the reason that the British do not interfere in religious matters and carefully preserve all (? religious) books which they find to be good. The extract shows that Swami Dayanand had a very high opinion of the English, and looked upon their rule as a source of happiness (for India). But this passage, too, has been omitted in the existing edition, which also contains attacks on the English that clash with the views of the Swami. Continuing, the paper remarks that some people raised a loud outcry over its having called Muhammad a Maharishi in a recent issue. Next it quotes an extract from page 67 of the 1875 edition of the *Satyarth Parkash* in which Dayanand says that Prophets appear in all countries and among every people. "But the 'narrow-minded' (and), 'enterprising' or Nationalist Hindus of our country.... who called themselves Aryas," expunged the remark from the *Satyarth Parkash* now in circulation. They committed this outrage probably from the thought that their "nationalism" would be injured through the inclusion of Muhammad and Christ among Rishis. Next follows a passage from the original edition in which the founder of the Arya Samaj says that *Mlechha* is no opprobrious epithet, and that it is used only to denote the inhabitants of countries outside India.

This, adds the *Indar*, shows clearly enough that Swami Dayanand never used the word in a contemptuous or opprobrious sense. In the later edition of the *Satyarth Parkash*, however, the term has been employed to express the deepest contempt for Muhammadans, Christians, &c., and to promote feelings of hatred against them.

Relations between Hindus and Muhammadans.

16. Under the heading "A mischievous recrudescence" the *Tribune* (Lahore), of 30th April 1912, has the following :—

"The estrangement of feelings between the Hindus and the Muhammadans during the last few years has been a factor full of anxiety for the future. The King Emperor was grieved to find it and in his parting message to the people of this country, His Imperial Majesty made a solemn appeal to all to sink their personal feelings and jealousies and promote the cause of unity and concord. It was sincerely hoped that the solicitude expressed by His Gracious Majesty would have some effect upon the contending classes and that the latter would make some serious and earnest efforts in the direction indicated by our Sovereign. Thanks to the activities of some anonymous scribblers, such, it appears, is not to be the case in this province. A favourite method of these irresponsible writers, who have of late been a great deal in evidence, is to take in hand one or other Hindu Magistrate and to insinuate, under the pretence of comparison, that the said officer has not been dealing even-handed justice between the different classes. Now such methods of comparison are obviously unfair. Indeed, they only betray some personal grudge or disappointed ambition on the part of the writer, who indulges in them. The criminal law of the country allows the trying magistrates the fullest discretion in awarding sentences. It also differentiates between the cases of first offenders and hardened convicts, and provides altogether different punishments in these cases. Nor is the fact that the sentences have in a few stray instances been modified on appeal go to show that the Magistrate has not been strictly impartial in dealing out sentences. The award of sentences is a matter of discretion, the exercise of which, in the circumstances of the case, is a matter of opinion, and the modification of sentences on appeal does not necessarily cast any reflection on the capacity of the original Court. We are sorry to refer to these things and would have avoided them, had it not been that these scribes, who thus wantonly abuse the privilege of anonymity, get prominence in the columns of some friendly newspapers. We have had enough of these dirty tricks in the past and it is time that they ceased altogether. It is certainly the duty of every responsible journalist to discourage such tactics, the only effect of which is to promote feelings of enmity and hatred between the different classes of his Majesty's subjects."

## VI.—Legislation.

Suggestions for modifying Council Regulations.

17. The *Panjabee* (Lahore), of 27th April 1912, has the following under the heading "Practical majority in Council" :—

"It is said that the Supreme Government are considering the question of modifying the Council Regulations before the elections for the new Council commence in October next. Moreover, the new Bengal Council is yet to be constituted, and the defects of the old regulations are to be removed. Although no radical changes are proposed, it is essential to make a beginning in changing the wrong principle of giving a nominal majority in the Provincial Councils, and of continuing the racial barrier and preference. The baneful effect of racial partiality has already been deplored and, in the Punjab, where the populations are nearly balanced, the franchise ought to be equal and the competition determined on merit only. Non-official members are only in name forming a majority, but if the reform scheme is to be appreciated, practical majority must be secured Non-English speaking worthies in the Council are absolutely out of date and should be eliminated. They may be useful in District Boards and Municipalities, but of what use are they in the Legislative Council? We hope that the proposed modifications will tend to remove some of the glaring anomalies pointed out and to make the reform more real than at present."

## VII.—General Administration.

### (*a*)—*Judicial.*

The case against the Khan of Hoti.

18. The *Akhbar-i-'Am* (Lahore), of the 12th April 1912, publishes a leader headed "The Khan (*lit.* Nawab) of Hoti('s case) in the Viceregal (*lit.* Indian) Legislative Council." The newspaper-reading public, it says, is fully aware of the severe hardships and oppression to which the above well-

known and prominent *rais* has been subjected. It also knows what serious irregularities and "dark" acts of high-handedness the Government of the Frontier Province has committed in connection with the case against him. Next the paper refers to the questions recently asked in the Supreme Council on the subject, and goes on to remark that the District Magistrate of Peshawar will now have to defend his conduct, while the Chief Commissioner will have to explain his inconsiderate treatment of the Khan. Why, it asks, did Sir George Roos-Keppel grossly insult the nobleman in question in his Manual of Pashtu? Again, why did he bring undue pressure, or caused it to be brought to bear, on the latter to give a donation (for the Islamia College, Peshawar)? If the aspersions cast by him on the Khan in the above book are false he ought to be taught a lesson and brought to his senses. Acts like those laid at his door constitute an insult to Government administration, while it is such unworthy doings that cause feelings of discontent in the country. The Government of India should see that the Khan, his peers, and his friends and relations are given no cause to feel disgusted with it. The loyal services rendered by him are well-known, and his reward should not have been what he has received at the Chief Commissioner's hands. After remarking that it has made the above comments in the best interests of both Government and the people, the paper observes that, if the Chief Commissioner had not been a personal enemy of the Khan's, the District Magistrate would not have dared to commit the gross illegalities he did. How, it asks, can the ruled know peace of mind when such responsible and highly placed officers can feed fat their personal grudges in the heartless manner alleged? Again, how can this peace be tasted by the leading residents of a province, the head of which can commit wanton acts of high handedness like those referred to?

The case against the Khan of Hoti.

19. The *Zamindar* (Lahore), of the 25th April 1912, publishes a communication headed "Removal of a dangerous misunderstanding." The writer—Ghulam Hussaia Sub-Registrar and Honorary Magistrate, Peshawar,—says that a private letter addressed by him to the Khan of Hoti has been published in some newspapers. The epistle asked the Khan to give a donation in aid of the Islamia College proposed to be established at Peshawar, adding that this conduct on his part would win him the respect of, and make him popular with, both the authorities and the Muslim community. This was the writer's personal opinion, but it has been converted into an official view; while the publication of the communication has caused the misunderstanding that the recent prosecution of the Khan was due to the Government of the Frontier Province having been displeased with him owing to his refusal to subscribe towards the funds of the aforesaid college. The correspondent, however, emphatically declares that the letter in question was his own work, and that he did not write it at the instance of any one. This should be evident from the fact that the epistle was addressed at a time when no movement had yet been launched to collect money for the Islamia College. As to the writer's words that a donation from the Khan would please the Chief Commissioner, he used them, not at the instance of Sir George Roos-Keppel or any other highly placed officer, but owing to his conviction that every act of charity meant to promote the public good was viewed with approbation by Government. He also points out that there are several *raises* in the Frontier Province who have so far given nothing for the College, but who have not had cases trumped up against them.

The paper has also an article headed "False reasoning," in which it deeply sympathises with the Khan of Hoti for his unlawful treatment by the District Magistrate of Peshawar. It cannot, however, refrain from pointing out that the Khan and some newspapers have made a mistake in alleging that the case against him was concocted at the instance of Sir George Roos-Keppel. A perusal of the foregoing letter shows clearly enough that no official pressure was brought to bear on the Khan to subscribe towards the funds of the Islamia College. It is surprising that some papers, especially the *Tribune*, should

have levelled the above charge against the present Chief Commissioner of the Frontier Province. Sir George is wholly above the mean feelings of revenge ascribed to him.

The reform of the Punjab Judiciary.

20. The following is from the *Tribune* (Lahore), of 30th April 1912 :—

"* * * The scheme is in the nature of a patchwork and is not free from traces of that grudging and grasping spirit, which often take away from the value of real reform. In fact, the new scheme of District and Session Judges for the Province touches only the fringe of the question of the reform of the judiciary. It attempts only at Polishing a part of the machinery, while leave all other parts to flourish in their antiquated form. No attempt, we may point out, has been made to raise the status of the highest tribunal of the province to that of a Chartered High Court. The Hon'ble Rai Bahadur Shadi Lal made pointed reference to this question in his speech at the last Budget discussion in the Provincial Legislative Council but failed to elicit any reply either from the Lieutenant-Governor or any other official member. The question has assumed a much greater importance since the transfer of the seat of the Government of India to Delhi. It would be indeed an anomaly if the highest appellate court exercising jurisdiction over the capital of the Indian Empire were nothing better than an ordinary Chief Court. Since it is not possible to establish a Chartered High Court for the area of about 180 square miles, included in the Imperial enclave, the only possible course is to retain the present judicial jurisdiction of the Punjab Chief Court.

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"It will be perhaps uncharitable if we make no reference to the obvious advantages of the new scheme of District and Sessions Judges. They will be readily recognised. It can be at once admitted that the new scheme will facilitate the early hearing and disposal of civil and criminal appeals by the District and Sessions Judge. It will reduce the period in the lock-up of the under-trial prisoners, who are committed to the Sessions. So far as the new scheme goes to avoid and minimise the tedious law's delays, it is welcomed by every right-thinking person. We do not know whether it is in contemplation to withdraw the powers under section 30, Criminal Procedure Code, from the District Magistrates and certain Magistrates of the First Class. If these powers are withdrawn, it will be a distinct and additional gain to the accused persons in cognizable cases. At present, a large number of cases, which would be otherwise committed to the Sessions, are tried and disposed of by Magistrates exercising powers under Section 30. If these powers are withdrawn, these cases will have to be committed to the Sessions to the manifest advantage of the accused. The latter in that case will be able to comprehend exactly the nature of the charge, the character of the evidence against him and thereby will be enabled to enter on his defence with better chances in his favour. Since the fundamental axiom of law is that there is no presumption whatsoever against the accused in criminal cases, this duplicate process is certainly a desirable reform. We are aware that in the Punjab there is some sort of prejudice entertained by the executive against the committal stage and that its elimination was once suggested in the Criminal Administration Report. But the highest judicial officers and eminent Judges have admitted its usefulness and we do not think that any elimination of the committal procedure is in contemplation. At any rate, we should advocate its extension by the withdrawal of the power at present conferred on Magistrates under section 30, Criminal Procedure Code.

"The creation of District and Sessions Judges involves the adjudication of the bigger civil cases by the Subordinate Judges. The most important question therefore naturally is how far our Subordinate Judges or Judicial Assistants are fitted for the discharge of their onerous duties. Unfortunately, the rules of recruitment for the judiciary in this province are anomalous to a degree. * * * *

* The present Subordinate Judges are generally drawn from the ranks of Extra Assistant Commissioners. Now an Extra Assistant Commissioner may have, if he has risen from the ranks of revenue or ministerial officers, considerable experience of revenue matters and office routine, but these cannot make up for the defect in legal qualifications. Sometimes, Subordinate Judges are drawn from the ranks of Munsifs. Now a Munsif in the Punjab has, of course, some experience of civil work but seldom any legal training. So, in every case, the Subordinate Judge in the Punjab, whatever may be his original cadre, does not happen to possess any legal qualification. If a thorough reform of the judiciary is aimed at, this anomalous system must at once cease. Let Subordinate Judges be recruited solely from able and efficient Munsifs, and let the latter be drawn only from the ranks of qualified legal practitioners. Let academic degrees and legal training be a *condicio sine qua non* for the provincial judicial service. Otherwise, no real reform is possible.

(*b*)—*Police.*

Complaint against the Peshawar Police.

21. The *Punjab Advocate* (Mianwali), of the 25th April 1912, reproduces a communication which recently appeared in the *Zamindar* from Lambardar Moaz Khan, of Bhana Mari (Frontier Province), who complained of his name having been entered in Register X and of his subsequent ill-treatment by the Peshawar Police. Commenting on the same the Editor tells Muhammadans that this is only the beginning and that "all" will have to sell their property and take up their residence in the Punjab, witness the cases of the above Lambardar and the Khan of Hoti. Next he urges all his "Frontier brethren" to care nothing for the authorities, but to submit memorials to the Viceroy for the amalgamation of the Frontier Province with the Punjab.

Recrudescence of dacoities in the Punjab.

22. Writing about 'More dacoities in the Punjab' the *Panjabee* (Lahore), of 27th April 1912 remarks:—

"Reports of dacoities from the North-Western districts continue to be received, and both our Jhelum and Attock correspondents have described the painful events. It was, however, lately explained by His Honour the Lieutenant-Governor that, failing to get the Viceroy's permission to arm select villages, Government have asked the District Magistrates to give licenses for keeping arms to respectable people more freely. It is necessary that this facility should be largely availed of and every village and town exposed to plunder must be informed of this fact, and arms secured by all its prominent people. We hope that this news will be communicated to all those who are interested in it. We also hope that the other measures promised by Government are in progress. Dacoities this year are more numerous than in the last year when there were 48 cases. In 1909 there were in all 36 cases of dacoity. In the more important cases, the trans-Frontier Pathans were concerned. In this year also the same persons are active and they spread themselves into all the unprotected places. It is necessary that both the Imperial and Local Governments should try to put an end to this crime before it develops into more formidable proportions. We are afraid detection and punishment is hopeless in a majority of cases and this failure is sure to give further impetus to crime."

Cases of Police torture.

23. The following is from the *Panjabee* (Lahore), of 30th April 1912:—

"It is encouraging to find that, of late, a larger number of police torture cases are tried in courts and the accused are punished. It shows a welcome change of policy of the department to weed out all the undesirable elements that are responsible for the public complaint. In Hyderabad (Sind) a case has just been decided in which four policemen have been convicted. We hope that the conviction will have a deterrent effect on all. But how will the whole police force come to know of the punishment inflicted on the guilty? What steps does the department take to inform the results of such cases to all the force, so that it may serve as a warning to the black sheep? Lately the Ferozepore Torture Case ended in enhanced punishment and the offenders received their due. Will the authorities take note of the remarks made in the judgment to warn the force against mistakes and errors? We invite the attention of the police authorities to the necessity of sending round circulars giving the results of convictions and warning the force of their irregularities noticed by the Judges and Magistrates reflecting on the police."

(*c*)—*Municipal and Cantonment affairs.*

The octroi question.

24. The following is from the *Panjabee* (Lahore), of 27th April 1912:—

"For some reason or other the people of both the Punjab and the United Provinces seem to be opposed to the abolition of the octroi tax in favour of a direct tax. They find it easier to pay on every article of use brought into the town for sale rather than accept the direct burden of paying for their Municipal benefits. They cannot regulate their life to the requirements of a direct tax, however reasonable it may be. They do not object to the octroi levy because it is to some extent within their power not to pay, if they are unable to pay, by foregoing the use of articles on account of the enhanced price. The poorer classes can regulate their life with greater facility, when indirect taxes are imposed, and this is a strong point in their argument which it is not easy to ignore. The well-to-do classes who can afford to pay more and who, naturally, purchase articles of necessity and luxury suited to their means, bear a proportionate and reasonable burden of taxation. However carefully a direct levy is regulated, it cannot give as much satisfaction to the poorer classes, as the indirect octroi. Especially when this is substituted by a terminal tax on passengers, the

equitable distribution of the Municipal burden is at once destroyed. The United Provinces Government have, by an executive order, abolished the system of octroi and driven the Municipalities to the necessity of adopting terminal tax and similar direct burdens We notice that the people have made their protests. But the Government are determined, and from their standpoint they are probably right. The *octroi* is the most offensive and inquisitorial form of local taxation and it interferes with free trade. According to the Western principles of taxation it cannot probably be appreciated. Moreover, it obstructs the free imports of foreign goods. In the Punjab, however, octroi does not interfere with the free importation of foreign goods and trade is as brisk in this Province as if there was no octroi. It is even doubtful, if octroi were abolished, whether a further impetus would be given to the import trade. This peculiar position is due to the character of the people and their economic condition. In the administration report of the Municipalities in the Punjab, we find that the question of abolition of octroi is discussed and the strong objection of the people also noted. It is not possible, at this stage, to interfere with it. Nor is there any necessity now. But some day, the Government are sure to press the question and do what the United Provinces Government have already done. The question, therefore, should be considered in all its aspects. The Hon'ble Mr. Gokhale has, unexpectedly perhaps, given his support in favour of the octroi. In the last meeting of the Imperial Council he spoke in support of the Municipal octroi and said that it was unwise to abolish it. He did not give his reasons fully, but it is possible he regards it as a very useful source of Municipal finance which can be regulated according to the needs and circumstances, without disturbing the people. It is certainly a powerful instrument of local taxation which can be handled with remarkable facility and, being, moreover, suited to the sentiments of the people, ought not to be set aside by an executive mandate. The question is well worth examination in the Imperial Council and we hope that Mr. Gokhale himself or some member from the United Provinces will bring in a resolution. The Punjab is much more interested in the question, though there is no immediate danger threatening a change. With the advent of economic changes in the people, the necessity to abolish the octroi might arise. Moreover, the Government seem to object to it on principle. At any rate, the subject requires open discussion, especially from the popular standpoint."

Complaint against the Assistant Cantonment Magistrate, Sikandarabad.

25. The *Paisa Akhbar* (Lahore), of the 25th April 1912, has a note entitled "Punishment of fine for reciting *Maulud*." It begins by publishing a letter from a Sikandarabad correspondent, who reports that, on the 16th idem the local Assistant Cantonment Magistrate, Captain Buller (?), fined certain persons Rs. 35 for having recited *Maulud* in a mosque. He adds that the event has caused feelings of deep pain and regret among the Muhammadans of the place.

Commenting on the above the Editor expresses the hope that Government will look into Captain Buller's deplorable and "injurious" order, and will uphold the glorious traditions of British justice by not tolerating punishment for the performance of a harmless religious rite, especially as the occurrence has taken place near the capital of the largest Islamic State in India.

With reference to the above the *Observer* (Lahore), of 27th April 1912, publishes the following note under the heading "Fine for performance of religious ceremony" :—

"The *Paisa Akhbar* publishes a communication which, if true, brings to the public notice an outrage on the religious feelings of Muhammadans. It is stated that some Musalmans, who had been reciting the *Milad Sharif* (verses in praise of the Prophet and dealing with his life) one night in a mosque at Secunderabad, were recently *challaned* and sentenced by the Assistant Cantonment Magistrate to fines varying from Rs. 20 to Re. 1. We hope the story is not true, but if the report is correct, the affair reflects little credit on those who complained and on the Magistrate who inflicted the punishment, and that in a town which is very near the capital of the premier Muslim State in India. We invite the attention of the military authorities to the matter and hope justice will be done."

### (*d*)—*Education.*

The teaching of history and the Government.

26. The following is from the *Tribune* (Lahore), of 1st May 1912 :—

"When the new department of Education under the Government of India was brought into existence, it was felt that education would take some definite step in advance on the road to progress. Whether there are any signs of that expectation being realized in the near future it is difficult to say. But there are undoubtedly some directions in which the uniformity introduced by that department has already done great harm to the progress of education on

sound lines. We shall support what we contend for by showing what has happened with respect to the place of history in the curriculum of our schools and colleges. It is well known that both in school and college education these curricula are controlled, regulated, and prescribed by Government. The people *per se* have no voice in their determination. In the Punjab English history has been taken out of the syallabus in history laid down for the Matriculation Examination. In the B.A. degree examination the syallabus in history is the weakest imaginable. In the Bombay University the Governor fought the Senate for a long time and ultimately had his way in dethroning history from its place in the University curriculum. The more illiberal and narrow-minded among the rulers of India seem to be anxious that young Indians should not read English History at all. Something has now happend in connection with the Calcutta University which shows that the hostility of the bureaucracy is by no means confined to the teaching of English History, but extends equally to the study of Indian History. Our readers will probably remember that the Senate of the University of Calcutta adopted a proposal to found a Regius Professorship of History in order to commemorate the Royal visit to India. The proposal which was in the first instance made with the approval of His Excellency the Viceroy has been vetoed by the Government of India.

"It appears that shortly before the last annual Convocation of the Calcutta University the Vice-Chancellor, Sir Ashutosh Mukerjee, in an interview with His Excellency Lord Hardinge, preferred the request that Government might provide funds for the establishment of two chairs—one for History and antiquities and the other for higher Mathematics. His Excellency promised that the Government would do so. A little later the Private Secretary to the Viceroy wrote a letter to the Vice-Chancellor asking that the question of the two Professorships should be brought before the Senate and a formal request for their establishment made to the Government of India in order that an announcement might be made by His Excellency in the course of his Convocation speech. This we are told was done. The Senate passed the usual resolution and it was sent up to the Government of India in the usual course. It is now announced in the Calcutta papers that it has been vetoed by the Government of India. Towards the end of last month Mr. Sharpe, Secretary to Government in the Department of Education, told the Vice-Chancellor that the scheme for the establishment of a Professorship of Indian History might fall through. He said further that the Government of India might object to such a chair on the ground that its duties would clash with those of the Oriental Research Institute to be established at Delhi. At the end of March an official letter was received by the University containiug their views. The decision has naturally caused considerable disappointment in Calcutta. It is taken to mean that the bureaucracy is so powerful that it can upset an arrangement to which the Viceroy has accorded his consent. We hope the matter will not be allowed to rest here. The Government of India owes it to the Senate of the University as also to the good name of the statesman who is at present its head to issue an explanation. It is not at all clear why the Government of India should be at all hostile to the study of history. Surely the fact that an Oriental Research Institute is going to be started in Delhi is no argument against the establishment of the Regius Professorship of Indian History in connection with the University of Calcutta."

The adoption of Hindi as universal script for the Punjab.

27. The following is from the *Panjabee* (Lahore), of 30th April 1912:—

"One of the resolutions passed at the last Hindu Educational Conference held at Lahore during the Easter holidays referred to the desirability of introducing a universal script for primary education, and the Government and the people alike were urged to take necessary steps to bring the proposal into effect. No discussion of any kind took place on the subject nor was any paper read nor speech delivered specially emphasising the importance or necessity of a universal script. Lala Hansraj, B.A., who presided over the elementary section, no doubt, referred to Hindi being adopted as the universal script in elementary schools. So far as the Punjab is concerned very little has been done in an organised way to popularise the use of Hindi. With the exception of the D. A.-V. College and the several Anglo-Sanscrit Schools of the province and a few other spasmodic efforts to teach Hindi, nothing has been done to make Hindi the real language of the hearth and home or to popularise the use of Hindi language and Hindi words in the common daily life of the Punjabis. Even after their college and school study, the students make less use of 'Hindi in their talks and letter writing than other languages. As a matter of fact even religious books, such as Ramayana, Mahabharata and others are being translated into Urdu and are being sold at a cheaper price than in Hindi. With such a disgraceful state of affairs it is no wonder that other provinces laugh at the lack of progress betrayed in this province in popularising Hindi. The Hindu Educational Conference ought to have bestowed more attention towards this question than the mere passing of a lame resolution implyiug no action. A sub-committtee ought to have been appointed to thresh the subject wholly and to clear Hindi of the defects referred to by Lala Madan Gopal, M.A. There is no daily or even good weekly newspaper in Hindi, and no systematic literature. The few monthly journals conducted in Hindi are dying for want of proper support. In the face of such discouraging facts, the demand for a universal script, without defining it or helping it with active labour, cannot have any effect on the Government. A trip to the United Provinces and Rajputana would at once show to a Punjabi how poor he stands in the matter of Hindi. If

the Hindu Educational Conference or the Hindu public is really earnest about the wide-spread use of Hindi, work on more practical lines will be necessary than hitherto has been the case."

The Gurukula.

28. The *Parkash* (Lahore), of the 23rd April 1912, publishes a paragraph headed "What will the graduates of the Gurukula do?" It says that this question, which is being generally asked, means that, as the above institution is not recognised by Government, how will its *alumni* be able to enter the public service? In the first place, adds the paper, it has never been the mission of the Gurukula to fit its students for service under Government. It should not, however, be difficult for this academy to secure public posts for its *alumni*. If a graduate of the Bengal National College, which also is not affiliated to any University, can be taken into Government service, there is no reason why those of the Gurukula should be differently treated. Continuing, the paper reports that the Government of the United Provinces has sanctioned an annual grant of Rs. 6,000 for the Nadwat-ul-Ulema, which is to Muhammadans what the Gurukula is to Arya Samajists. Next it remarks that, if Government can tender pecuniary help to the said Muslim institution for the promotion of sectarian education there is no reason why the same should be withheld from the Gurukula, which also imparts the education named.

### (*f*)—*Railways and communications.*

Overcrowding in trains.

29. The following is from the *Panjabee* (Lahore), of 27th April 1912:—

"Another question of pressing nature is the overcrowding in trains—especially in third class carriages. Poor third class passengers are everywhere hard hit and the Railway authorities are not very particular in seeing even bare justice done them. Every compartment is built to seat a fixed number of passengers and by statute this is limited. But in practice this is not enforced. Too often the guards and other servants put in more passengers than are specified into a carriage and the result is very uncomfortable and annoying. In England it is made penal to enter a compartment already full and any person presisting to enter a carriage already containing the fixed number is liable to a penalty of £2. The person objecting is entitled to keep the intruder out, but he cannot, however, eject the intruder if he has already entered. In a South African case last month an Englishman travelling in a first class compartment ejected a black man and had to pay a fine for it. But in India nothing is done to prevent overcrowding (though section 109, Railway Act, makes it penal) and to provide further facilities for third class passengers. The Railway receipts are increasing year by year and the authorities cannot reasonably refuse to reform third class travelling arrangements."

Railway accidents and compensation for injuries.

30. The *Panjabee* (Lahore), of 30th April 1912, has the following:—

"The report for 1911 on accidents which occurred on the several railways in India is no pleasant reading. We are told that 55 persons died and 285 were injured on account of accidents to trains and rolling stock, &c. The deaths due to causes other than accidents such as level-crossing, trespassing, suicides, &c., were 1,627 persons killed and 918 injured. The deaths due to accidents to railways' or contractors' servants were 396 killed and 666 injured. An ordinary man in India who may not be quite familiar with the inner efficiency of the railway administration in India, generally looks upon accidents to trains as a heavenly calamity on earth, as great as the sinking of a ship, or the prevalence of a virulent type of plague, or cholera or earthquake, each one of which takes away hundreds of human lives. The number of deaths due to accidents to trains, *viz.*, 55 on all the railways of India during the whole year 1911, will probably appear to be exceptionally small, and, therefore, not requiring particular notice. But as compared with the quiet and careful nature and habits of the Indian people, who never as a rule expose themselves to danger, even this small number is too much and the railway administrations ought to reduce it by providing adequate safeguards.

"Under the law the railways are responsible to make reparation for injuries to passengers due to train accidents or to the neglect of the railway servants. As a matter of fact compensations are paid by railways only to those who claim for them and prove the validity of their claims in courts. What is required is that poor illiterate people who suffer much whenever accidents take place should be paid compensations for the injuries sustained by them. This class of men do not usually know that they are entitled to compensation and hence they never apply or fight for it. There should be some committees, as there are in European countries, to safeguard the interests of the poor and to represent on their behalf. On comparing the results of the year 1911 with those of the year 1910, the total number killed by all sorts of accidents in the former year is shown to be 2,078 killed and 1,869 in-

jured as against 1,857 killed and 1,664 injured during 1910. The year 1911 thus shows an increase of 221 killed and 205 injured. The travelling public, in spite of feeling thankful to the railway in other respects, must feel a little hesitation in calling the year a good one from the point of efficiency in the railway management. The greatest sinner in respect of *accidents* of the year was the East Indian Railway and the next to that our North-Western State Railway, the number reported in case of the former being 30 and in case of the latter 23 out of a total of 122 accidents."

### (*g*)—*Postal matters.*

A complaint.

31. The *Haq Pasand* (Amritsar), of the 21st (received on the 29th) April 1912, takes exception to the recent circular letter from the Director-General, Post Offices, which lays down that every application for enquiries in respect of a V. P. Parcel shall be accompanied by a (postage) stamp of the value of one anna.

### (*h*)—*Miscellaneous.*

Government and Industries.

32. The following is from the *Tribune* (Lahore), of the 8th April 1912 :—

"We have more than once in these columns entered emphatic protests against departments of Government carrying on industrial concerns on an elaborate scale and thereby unduly hampering private enterprise. The Upper India Chamber of Commerce not long ago wrote to the Financial Department of the Government of India recommending that the publication of the accounts of Government owned factories should be made compulsory as is the case with Joint Stock Companies * * * We think that the balance-sheet and the accounts in question should be published in the report of the Department to which the factory in question belongs. The publication is sure to have a wholesome effect. It will show how far the industries carried on are remunerative and how far they really encroach upon the sphere of private enterprise. On general grounds there is no reason why the State should carry on any industry. The proper course for the State is to give every possible encouragement that it can to private enterprise. It has no necessity and indeed it is under no obligation to go further than this. Of course industries carried on by private enterprise can be subsidised in a suitable manner, but that comes under the head of encouragement."

The Imperial Capital.

33. The following is from the *Panjabee* (Lahore), of 30th April 1912 :—

"The *Pioneer* reminds us that Delhi is the Imperial Capital only for six months in the year and the other six months she is empty, so that the city must be built to suit the requirements of the cold seasons. Summer is to be severely let alone as Simla will be the capital for the other half of the year. This idea robs Delhi of half its recent joy and, so soon after abandoning Calcutta, is almost shocking. On the other hand Delhi must be so built as to fit the summer and cold season requirements of the Government as well as the people with a view to the ultimate abandonment of Simla. The hill-top Government has absolutely no attraction for the people of India and if the Government of India is to adapt itself more and more to the wishes of the people, the abandonment of Simla, and not of Delhi even partially, is the end to be aimed at. For having changed the Capital from Calcutta to Delhi, the Simla season has been shortening and this shortening can be continued until Delhi is completely built to suit summer fairly well and also until Simla trip is confined to a few officers and for a couple of months in the year only. The *Pioneer* is putting the cart before the horse in advising the town-planners that Delhi need not have to face a summer and it would be enough to provide for the cold season only."

LAHORE:

*The 4th May* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—6-5-12—1[illegible]07—H. I. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 19. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Examined up to 11th May 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 ,, |
| 7 | Khalsa Advocate .. | Amritsar ... | Bahadur Singh ... | 752 ,, |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 ,, |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 ,, |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai .. | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 ,, |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 ,, |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 ,, |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 ,, |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH MAY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 33 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 34 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 35 | Edward Gazette* ... | Abbott-abad ... | Muhammad Latif ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 260 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 „ |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
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| 53 | Nur Afshan ... | Ludhiana ... | Revd Dr. E. M. Wherry ... | 600 „ |
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| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
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| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
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| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
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| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 11TH MAY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 68 | Wafadar* ... | Lahore ... | Fazal-ud-din ... | 600 „ |
| 69 | Waqt ... | Do. ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
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| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
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| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (a)—*Foreign.*

The Muslim-Buddhist Peril.

1. The *Zamindar* (Lahore), of the 27th and 28th April 1912, publishes an article headed "Union of the Muslim and Buddhist." In the course of its remarks the paper asks whether there exists any person who has not heard of the "Islamic Peril," in the name of which European Powers have seized (almost) all the Muslim kingdoms and have been casting avaricious eyes on the rest. Professor Vambery, it adds, has now invented a "Muslim-Buddhist Peril," to which he invites Europe's special attention in his article on the "Union of the Muslim and Buddhist" in the April number of the *Ninteenth Century and After*. Next it publishes a translation (of a part) of the said writing.

Russia and Persia.

2. The following is from the *Observer* (Lahore), of 1st May 1912 :—

"A correspondent writes:—When Russia sent troops to Tabriz and Resht she sent about 1,200 men to Meshed also, though there was not the least need for them, and since then they have been seeking for an excuse to fasten their hold on that city. Prince Dabiga, the Russian Consul-General, has been very active in this respect. The formation of a party in Meshed favouring the Ex-Shah has been due to his energy. It will be remembered that the Russian Consul-General was intermediary for transmitting telegrams from the Ex-Shah to the agitators! A man called Yussef Khan Herati was the Russian Consul-General's chief instrument and headed the pro-Ex-Shah movement. These people were induced to take refuge in the shrine of Imam Reza. There they carried on their intrigue in favour of the Ex-Shah encouraged by the secret as well as the open support of the Russian Consul-General. Indeed Yussef Khan Herati was from time to time (whenever he secretly left the shrine) afforded refuge at the Russian Consulate-General. The aim obviously was not to raise an insurrection in favour of the Ex-Shah but to effect an occupation of Meshed. Gradually the agitation grew. Notwithstanding the fact that there was a Governor, and Persian troops from Meyshapour were on their way to strengthen those already in Meshed, the Russian Consul-General proclaimed martial law and asked the Russian General in command of the Russian troops at Meshed to deal with the situation. The comic part of the affair is that the Russians now began hostilities against those very persons whom they had instigated to bring about this state of things. But they took care first to disarm the Persian police and troops. They then attacked the shrine in spite of entreaties from Persian authorities and in spite of their protest against such a profanation. The shrine is the most sacred in Persia and is the holiest place of pilgrimage of the Shia world. From all parts of the Muhammadan world thousands of pilgrims yearly pay their reverence to the shrine. Indeed many pilgrims have been killed during the Russian bombardment while they were in the act of praying and making their devotions. According to an account given by the keeper of shrine (a great personage who represents the person of the Shah at the shrine) as a result of the bombardment the mosque is almost destroyed, the fine gold dome has been almost demolished and all the doors have been destroyed.

"The keeper of the shrine himself was arrested by the Russian Consul-General. The courtyards of the mosque, so sacred in the eyes of the Muhammadans, were filled with Russian Cossacks and soldiers. Indeed courtyards which pilgrims entered with so much reverence and which to the Muhammadans is sacred ground were turned into stables and were filled with the horses of the troops. Many Muhammadan monarchs including Nadir Shah and other notables have at various times presented the shrine with priceless presents. Many of them have been destroyed in the bombardment and many are missing.

"There was a report from St. Pertersburg that the keeper of the shrine at Meshed had thanked the Russian for respecting the shrine. Any child reading this report should know what importance to attach to it. The Russians at Meshed at the point of bayonet have extracted this letter from the keeper of the shrine. But the accounts received of the attack on the mosque and on the shrine, which has been almost demolished, is ample evidence of the nature of the letter extracted from the keeper of the shrine."

3. The *Panjabee* (Lahore), of 2nd May 1912, has the following about "The glories of indentured labour" :—

Indian indentured labour.

"At the last session of the Imperial Council Mr. Gokhale's proposal to stop indentured Indian labour was not accepted by the Government. Its glories were loudly praised by the Hon'ble Mr. Clark and now Germany threatens to obtain Indian indentured labour and get it into German East Africa. In the Reichstag the Colonial Minister said that the influence of Indian merchants in East Africa was a serious matter. The English Government which itself took measures against Indian immigration, 'could not complain if Germany did likewise.' So free or fair labour is not wanted and indentured slavery is in requisition.

Mr. Montagu in his reply in the House of Commons said that 'Lord Crewe was not disposed to encourage any new scheme of indentured emigration from India to places outside British Empire.' But what difference does it make to the Indians themselves whether they go in or outside the Empire?"

Indians in South Africa.

4. Under the heading "Perils black and white" the *Panjabee* (Lahore), of 2nd May 1912, publishes the following:—

"The 'black peril' outcry has been raised with greater intensity in Johannesburg and Natal because a number of outrages on white women have been committed by the blacks. One Transvaal member, Mr. Munnik, has proposed that the *minimum* penalty for such outrages should be hanging. Very good. What is the *maximum* punishment, then? Perhaps he would suggest lynching. Very good. But then what is the minimum and maximum punishment for the same offence committed on black women by white men? Miss Olieve Schriener has published sufficient facts to show that that is by no means a rare offence. What will Mr. Munnik of the Transvaal recommend to punish that? The punishment of crime should not at all be determined by colour distinctions but it should be severely dealt with, wherever found."

Indians in German Colonies.

5. The following is from the *Panjabee* (Lahore), of the 4th May 1912:—

"The determination of Germany to treat Indian residents in her Colonies no better than Great Britain, though perfectly logical, introduces a new and anxious phase of the vexed question of the status of the Indians as British citizens. Until now the British Indians who settled down in East African possessions of Germany, had little difficulty of a racial kind. Their qualities of honesty, hard work, frugality and patience had made their path fairly successful and now German settlers feel obliged to take a leaf out of recent British history and try to oust the Indians from their Colonial possessions. It is doubtless very interesting to see what will be the attitude of the Imperial Government and of those who are proud of having India as the brightest and biggest part of the greatest Empire in the world. As for us in India, we have just been rejoicing over the recent visit of Their Majesties who have been impressed with the loyalty and love of the millions of this country to the British Throne. We have administrative reforms promulgated on the basis of securing equality of treatment to all British subjects of equal merit. The future development of India and Indians is decided and our watchwords for the future are hope, contentment and progress. We must, therefore, look forward to times when the legitimate claims of the people of this country will be recognised and granted not only in our own country, but in the whole of the British Empire. We are citizens of the British Empire and our status is theoretically quite equal to that of the European British subjects. And every day efforts are made to make the status equal in practice also, provided that in point of merit the Indian is no inferior. At present education is imperfect, the masses are uneducated and from a sanitary point of view the people are lacking. But the moment the Indians emigrate, they mingle with other colonists and pursue peaceful occupations for themselves. They are entitled to do this and it is the duty of the State to give them adequate protection in the British Colonies. But unfortunately trade and labour jealousies have stepped in to mar the equal progress of the Indians abroad. The British fellow-citizens in the Colonies were the first to look upon the Indian workmen and traders with jealousy and induce their Government to place many restrictions. The history of the South African Indians during the past ten years furnishes ample evidence to show how unjust and cruel the authorities are to the Indians. Both injustice and cruelty, we find, became poignant after the British consolidation of the Colonial Self-Government. The Indians in the Transvaal during the Boer regime were much less subjected to racial jealousy, cruelty and exclusion than after the War. It is a most regrettable and inexplicable change for the worse, and it is impossible for people in this country to reconcile British justice, fairness and protection with the sufferings to which our countrymen are subjected in other parts of the great Empire. The question of racial and colour bar doubtless offers many difficulties to the administrator. He is to satisfy the ambitions and wants of the Europeon subjects who have settled down in the Colonies. He has to be just to all, and impartial to non-English coloured population. But the British rule loses half its prestige and its greatness if it does not uphold justice and righteousness to all the subjects of the Empire, irrespective of colour, race or religions. If the Indians in the Colonies form a small minority, then their legitimate claims should be protected as those of other minorities. They are not to be classed with the aboriginal and uncivilised inhabitants nor with other Asiatics who are not British subjects.

"The main question at issue is what is the status of the British Indians in the British Empire. If this is answered satisfactorily, then the status of the Indians in foreign countries may be easily settled. Of course, in considering the latter, we do not think that some sort of connection between the two questions is implied. The local status of a man may not the quite settled but, at the same time, his status outside is quite clear. In the case of the German Colonies threatening to oust the Indians, Great Britain is bound to afford all the protection it extends to European subjects. There should be no difference between

an Indian citizen and a British citizen so far as foreign settlement of status or right is concerned. At home we may be uncertain on this point, but outside there ought to be no room for mistake. But all the same, it looks anomalous that Great Britain should or could insist on securing to Indians a treatment in foreign countries which she herself is unable to extend within her own walls. To the Indians it is perfectly humiliating. It is something like the faithful retainer of a wealthy Lord being thrashed by another and outside Lord for some fault, real or imaginary. The retainer may be entitled to be protected by his own master against the neighbour's kicks, but the defence is, we fancy, 'I kick him no worse than you do.' So long as Indians are treated like alien undesirables in the British Colonies, and subjected to various repressive Acts, by what moral right can they be protected against similar treatment by a neighbour? And yet the question is not free from embarrassment to Great Britain, which is obliged to see thousands of its dusky subjects of the fairest and highly prized part of the Empire humiliated by a rival power to its very face. Technically and practically Great Britain is insulted by its Indian subjects being insulted and declared as undesirables and therefore fit to be sent out by harsh and specially repressive laws. Such a proceeding would not for a moment be brooked if it were directed against Englishmen. The Indian mother-in-law who rebukes her daughter-in-law and never gives her her rightful dues, has her humiliation when a similar treatment is accorded to her victim by the lady next door. The position of the despised daughter-in-law then reaches a critical and unbearable stage and so does that of the Indian emigrant in and outside the British Empire. The question, we are sure, is a complicated one, but it challenges the Government to arrive at a proper solution. We cannot imagine how the British authorities will acquiesce in the decision of Germany and abandon British Indians absolutely unprotected against danger in German Colonies. And yet what else will they be able to do in pursuance of their present policy? There is a certain delicacy in dictating to self-governing Colonies, but there is no delicacy in dictating to a foreign power. If this practical issue is accepted, of which we have some doubt, Great Britain will and can succeed in securing to Indian subjects a far better treatment than she is able to give herself within the Empire. That would be a piece of wonderful work of modern statesmanship. But all this is illusory. Here is a conflict of a remarkable kind—a struggle between righteousness from outside and selfishness from within. It remains to be seen how the difficulty will be overcome—whether the Indians will be left unprotected altogether or whether an attempt will be made to secure fair and just treatment to them in the Colonies. It is a very good opportunity to urge the British Colonies, if they have any Imperial instincts of a high order, to recognise the status of Indians and secure the rightful privileges of British citizenship to them so as to save the Empire from the reproach implied by allowing the action of Germany."

Chinese affairs.

6. Under the heading "A red letter day for China" the *Tribune* (Lahore), of 3rd May 1912, remarks :—

"Last Saturday the Chinese all over the world celebrated the establishment of the Republic in China with great rejoicing and ceremony. The present generation has been an eye-witness to one of the most momentous changes in the history of the world, and that change has been effected almost without an effort as far as onlookers can judge. The silent years of preparation, the persistent preaching of freedom, the sacrifices of a devoted band of patriots, all these lie below the surface. We have only seen that the despotism of centuries, the autocratic power which seemed invulnerable has been broken like a reed almost in the twinkling of an eye and the mysterious and all powerful Son of Heaven has disappeared like a forgotten incubus. It is still more remarkable that this mighty revolution has been brought about without overwhelming the reigning dynasty, the boy-Emperor, the Dowager Empress and all the Princes being left unharmed. A new era has dawned in the history of China and it has been fittingly celebrated."

The Turco-Italian War.

7. The following is from the *Tribune* (Lahore), of the 5th May 1912 :—

"* * * * * * The Powers did not interfere when a general appeal was made to them to negotiate a settlement between the two contending countries. Now a stronger appeal has been made through their trade, and it will be interesting to see what they will do. The war was sure to lead to these complications and the Powers would have acted wisely if they had mediated before this contingency arose."

Detention of Cretan Deputies on H. M. S. *Hampshire*.

8. The recent action of Great Britain in detaining Cretan Deputies on H. M. S. *Hampshire* is very favourably commented upon by the Provincial Muslim Press. The *Observer* (Lahore), in its issue of the 1st instant, remarks that this action is characteristically English; and that the British Government have "amply vindicated the best traditions of English law for equity and fair play."

(*b*)—*Home.*

His Majesty the King Emperor.

9. The *Zamindar* (Lahore), of the 27th April 1912, publishes a letter headed "The King of England, a Muhammadan at heart." Adverting to the remarks which have already appeared in the paper under the above heading (*vide* paragraph 6 of Selections No. 17), the writer, Bakhshi Gopal Das, Station Master, Pathankot, states that the numerical value of (the Persian letters composing) "George the Fifth" is the same as that of (those which make up) *Bismillah*. Can Muhammadans, he asks, doubt even now that the King Emperor is a follower of Islam at heart ?

The situation in India.

10. The *Jhang Sial* (Jhang), of the 27th April 1912, publishes an article headed "India and its present condition." There can be no denying the fact, it says, that the British Government is just and cannot be charged with wishing this country ill. It is true that the four years, from 1906 to 1910, gave rise to the suspicion that Government wished to ruin India and could not bear to see her prosperous. This suspicion, which was deepening into a conviction, caused feelings of unrest and uneasiness throughout the length and breadth of the country. It is, however, a matter for thankfulness that things have undergone a change, and the people have now come to realise that British rule is a divine blessing for their land. As to the aforesaid unrest, it was the work of Lord Curzon and certain other servants of the Crown, who wished to rule India in a despotic manner and went to the length of speaking of the Royal Proclamation of 1858 as (waste) paper. The blame for it also attaches to those Englishmen who have stated in different books that the English are a selfish people and should not (therefore) be trusted. Next the paper says that Lord Hardinge's policy and the Royal Visit have banished all unrest from the country, and have made Indians thoroughly loyal to the throne. They have also, it adds, arrested the growth of disunion between Hindus and Muhammadans; and if Government also shows itself sympathetic the two communities will be certain to unite and address themselves to the task of promoting the welfare of their motherland. It then makes the following suggestions for the consideration of His Excellency the Viceroy :—

(1) That the Press Act, which has made things extremely unpleasant for journalists, should be repealed.

(2) That the same treatment should be accorded to the Punjab Alienation of Land Act, which is highly injurious for Hindus and has bred unrest among them.

(3) That the Pre-emption Act should be amended (? in order to remove Hindu objections to it).

(4) That the District authorities should be strongly urged to treat the ruled with sympathy and kindness.

(5) That Government should pay greater attention to (the spread of) education (in the country).

Mark Twain on the future of India.

11. The *Vakil* (Amritsar), of the 27th April 1912, has a paragraph headed "A dreadful prediction." It states that a novel by Mark Twain is about to be published in which it is proved that the political and economic condition of India will undergo a marked change in 1922. After reproducing a synopsis of the book, as it has appeared in the *Daily Mail*, it remarks that the Darbar announcements have wrought an immense change in the ideas of Indians. Several political questions, which used to excite very little public interest, have now been invested with importance; while far greater attention has begun to be paid to education, industries and trade than was the case before (the Darbar). Again, eagerness to understand the politics of Government is on the increase and unusual activity and enthusiasm are visible on all sides. This being so, it is not at all unlikely that the change predicted by Mark Twain may actually occur. As to the nationality of the "National Party", which is, according to him, to

appear in Delhi, it should be evident from the remark that this party will repeal the laws framed to rescue agriculturists out of the clutches of money-lenders. The prediction that the party will, on coming into power, effect several unpleasant changes is probably based on what has taken place in India during the past six or seven years. Moreover, in view of these happenings, the statement about Russia, Japan, and Germany dreaming of occupying India appears well-founded. Indeed, it is not impossible that the united efforts, which the first two countries have of late been making to secure special concessions from the Chinese Republic, may culminate in an invasion of India. At all events, the existing state of affairs renders it quite likely that the dangers prophesied by the American humorist may actually arise. It should, therefore, be the duty of Government to look at Indian questions from the Eastern standpoint and to grant the people sufficient rights in order to win their entire sympathy and support. It should also abstain from attaching so much importance to agitation by any class of the ruled that that community may become Mark Twain's "National Party" and try to expel British rule from India. The paper considers it needless to add that, if such efforts are ever made (which God forbid !), Muhammadans will prove as loyal to Government as they did in times of intense agitation in the past.

Home Rule for India.

12. The *Hindustan* (Lahore), of the 26th April 1912, publishes an article headed "India also should have a Parliament of her own." Referring to the Irish Home Rule Bill, the paper says that a passage in the speech made by Mr. Asquith in introducing the measure shows that Scotland and Wales also are to be granted self-government in course of time. Again, the more far-sighted British Statesmen have already begun to predict that Great Britain will one day also confer the same boon on all her colonies. It is not, therefore, unreasonable to surmise that India also will receive a Parliament within a measurable distance of time. In case, however, she is treated differently, she would not like being placed under a Union Parliament (consisting of the representatives of Great Britain and her colonies), for the reason that the members from the colonies, which have been unreasonably treating Indians with severity and contempt, would be certain to trample on the rights of the latter. On the other hand, the feeling of nationality and the sense of self-respect, which have been bred among Indians, would never permit them to put up with such treatment. A Parliament will, therefore, have to be given to India also, her own children being the persons that can best manage her affairs. In short, in view of her political importance it is more necessary to confer Home Rule on her than upon Ireland, Scotland, Wales or the British colonies. In the other event, circumstances would be certain to arise which would cause the most serious and irreparable injury to the interests of both the rulers and the ruled.

The poverty of India.

13. The *Hindu* (Lahore), of the 25th April 1912, has a note entitled "A child buried alive in consequence of poverty." The paper refers to the case in which a woman in Southern Malabar is reported to have buried her two-year-old child alive owing to her inability to feed it. Commenting on the same it remarks that the incident should serve as an eye-opener to those who are sworn to prove India to be a rich and prosperous country. Is any proof needed, it asks, to demonstrate the poverty of a country in which parents can treat their beloved children in the above manner through their inability to feed them ? Next it regrets that the children of a land, which is the granary of the whole world, should be buried alive in consequence of poverty.

Government and Muhammadans.

14. The *Paisa Akhbar* (Lahore), of the 27th April 1912, publishes an article headed "Have Muhammadans no rights beyond this ?" In his recent speech on the occasion of the second reading of the Government of India Bill, says the paper, Mr. Montagu was led to remark that the Governor of Bengal would pass a considerable part of the year at Dacca, and that the followers of Islam deserved nothing beyond this. Similarly, it adds, Lord Carmichael considered

it necessary to inform the Musalmans of Bengal, in his reply to the address of welcome from the Provincial Muslim League, that he had not to safeguard the interests of any particular community, but wished to do even-handed justice to all. Again, in replying to an address presented to him by the Anjuman-i-Islamia, Monghyr, Sir Charles Bayley, the first Lieutenant-Governor of Behar and Orissa, warned Muhammadans to give up the idea of asking for special favours. It is difficult to understand why every (highly-placed) officer has, since the modification of the Partition, been telling the Prophet's followers that they have no special claims on Government and that no favours can be shown them as against other communities. The advice tastes bitter to every Muslim at the present time, when, according (even) to several British Statesmen and *ex*-Viceroys, the undoing of the Partition has endangered the advancement of the Muhammadans of Eastern Bengal. Besides, Muhammadans merely desire that their rights may be protected from encroachment, while they ask for only such rights as they are entitled to by virtue of being loyal subjects and as other communities have been enjoying for years past.

Continuing, in its issue, dated the 30th April 1912, the paper says that Lord Curzon's Partition of Bengal enabled the Government at Dacca to safeguard the interests of Muhammadans, who form the great majority of the population of East Bengal, and to rescue them from the abyss of degradation down which they have been grovelling through the selfishness of Hindu Zamindars and the indifference of the authorities. His Lordship, therefore, did only what was perfectly just and in thorough consonance with the British policy in India), while it is incumbent on those who have modified the Partition not to lose sight of the important object he had in view in dividing Bengal. The measures so far adopted to safeguard the interests of the East Bengal Muhammadans are inadequate, and Mr. Montagu is not right in saying that they do not deserve anything beyond this.

Government service and Indians.

15. Commenting on Lord Macdonnell's recent Presidential address at the meeting of the Indian Section of the Royal Society of Arts, the *Tribune* (Lahore), of May 2nd, 1912, has the following remarks under the heading "The English element in the Indian Government" :—

"* * * The permanent preponderance of the English element in the administration means greater cost to the State, and the suppression of the aspirations of the people. It would be sufficient to maintain that much of the English element as is necessary to keep up the standard, if it is held that Indians have not reached that standard as yet. More than this is neither conducive to the welfare of the Government nor to the people. To keep a large portion of high appointments for Englishmen means the deprivation of Indians from so many opportunities and consequently to make the Government top-heavy and weak. In the interest of good government it is necessary Indians should be appointed to all offices and Englishmen where their services are absolutely necessary."

The need of political education in India.

16. The following is from the *Tribune* (Lahore), of the 7th May 1912 :—

"The Hon'ble Mr. Gokhale in his speech at the Ripon Club, Bombay, on the 1st instant, pointed out the way in which political work in India should be carried on. The time for informed and vigorous agitation has come. Many important rights have been conceded to us and those rights have to be properly exercised. Much good can be done to the country through the expended Legislative Councils. It is the duty of men of leisure and means to prepare themselves to serve in the Councils. Political work in order to be effective requires a thorough training. Uninformed agitation does more harm than good. The well-wishers of the country should thoroughly study the questions which vitally affect India. Mr. Gokhale has been able to do so much work for the country because he had the advantage of being trained under the late Mr. Ranade, and because he has devoted himself wholeheartedly to his work. He has started the Servants of India Society to train up a band of young men for political work. This Society will do its work in its own way. But something more is necessary. In England people receive their political education in their social life. The whole atmosphere is surcharged with political force. Such an atmosphere has to be created in India. Every one has to be made to feel that he has a duty to society and to the country : he will have to realise the necessity and importance of living for the

country and his people. A great deal could be done through the Universities. A thorough knowledge of the system of government, the conditions under which we live, and the causes of the development and decline of different countries might be acquired at the Universities. But there is no such provision in our University curricula. The general knowledge which is gained in the Universities has to be supplemented in other ways. The first step in this direction is the coming forward of young men with leisure and means to make a special study of Indian questions. They will afford society the benefit of their knowledge, and may devise means for disseminating sound political views. When this work has been begun in right earnest the work in the Councils and in the country will greatly improve. It will be hard for the Government to disregard the views of persons who have made a special study of any subject. Their advice at times will become absolutely necessary.

The Nicholson Committee.

17. The following is from the *Tribune* (Lahore), of the 7th May 1912 :—

"The terms of reference of the Committee appointed to inquire into the Army expenditure add nothing to the knowledge we already possess. The scope of the Committee is very comprehensive. It will inquire into the various circumstances requiring the use of military force, which may arise out of the external or internal situation in India under conditions which now exist, or may probably arise, during the next few years. Then it will consider and report on the number and constitution of the armed force which should be maintained in India to meet these obligations. Lastly, the most important work is to consider and report whether any, and if so what, measures for the reduction of military expenditure are compatible with the efficient maintenance of that force. The entire military organisation will be scrutinised and then suggestions will be made if any changes are necessary. Sir William Nicholson is thoroughly acquainted with the situation in India, and his experience in the Army Office in England, in Military Service in India, and in active service in Egypt and South Africa, will stand him in good stead in dealing with the Indian problem. He knows thoroughly well the needs of modern warfare, and his knowledge of army administration in India as Adjutant-General makes him eminently worthy of the position to which he has been appointed. He will also receive the help of two military and one civilian members of the committee. It is more than doubtful, however, whether any reduction of expenditure will be recommended, but a thorough and comprehensive survey of the situation will prove useful in many ways. In considering the question of efficiency the question of recruitment has to be considered. Indians have a serious complaint in this matter. The Army is not attractive to many sturdy races, and many races have been eliminated from enlistment. Indians do not receive high appointments, and are entirely debarred from commissioned appointments. These are the real improvements needed, but they will not come within the scope of the enquiry."

Provincial Autonomy.

18. In a leader on a recent article in the *London Times* in which that paper discussed the subject Provincial Autonomy for India and the Government of India's despatch of August 25th, 1911, the *Tribune* (Lahore), of May 7th, 1912, has the following remarks :—

* * * * * * *

"The meaning of the Government of India's despatch is that the Provinces will be self-contained in all minor affairs, managing their own revenue, developing in the people a sense of responsibility and associating them closer with the administration, devising means for the promotion of education and culture, and preserving the internal peace of the country. The Central Government will maintain the army, and exercise general control over the Provincial administrations. The co-operation of the people in Provincial matters will not only awaken in them a sense of responsibility but it will lead to the ultimate good of the Government. The Government of India have recognised facts which it would have been unstatesmanlike to ignore. A new situation has been created in India. The aspirations that have been aroused are not likely to die or to be suppressed. In the progress of a country and a nation there is no stage where a line can be drawn and it can be said, 'Thus far and no farther.' Dame Partington and her mop could no more keep back the advancing Atlantic than any force can arrest the advance of a nation when it is once awakened. It is not the less irresistible because it is devoid of violence. The Legislative Councils as they now stand are not final. The activities, nascent and manifest, which are going on everywhere are only in their infancy and not in a state of finality. The country is on the eve of an industrial revolution. Earnest attempts at improvement are visible in every direction. Are these facts such as can be overlooked or ignored by a vigilant Government? The despatch of the Government of India merely foresees the near future and provides for it but there is nothing impracticable in the proposals and certainly no danger."

## II.—Afghanistan and Trans-Frontier.

*Nil.*

## III—Native States.

*Nil.*

## IV.—Kine-killing.

Hindus and cow-killing.

19. The *Vakil* (Amritsar), of the 1st May 1912, publishes a communication from "Dharm Vir, of Meerut city" headed "Who is the aggressor in regard to the cow-killing question?" The writer agrees with the *Hindu* newspaper that the killing of cows is a serious obstacle in the way of Hindus and Muhammadans becoming one. So long, however, he adds, as the former do not leave off opposing the practice and quarrelling with the latter (over it) the controversy can never come to an end. Hindus should know that Muhammadans sacrifice cows, not to wound their feelings, but as an act of worship to God. As it is, they should be able to guess which of the two communities is the aggressor and prevents their union. Continuing, the writer says that, according to the paper already named, Hindus look upon the cow as a mother and deity and as the most sacred (of created beings). It is, however, a falsehood to speak of the animal as sacred; (while as to the application of the epithet "mother" to it,) "a person is himself to blame for calling an ass (his) father." Again, Muhammadans also look upon the cow as "the best thing (in existence)" and sacrifice it to God as such, which should not give offence to the followers of Hinduism. Nay, the latter should feel grateful to Musalmans for regarding the cow as the fittest animal for sacrifice, which is also the view held by the Vedas. After quoting from Manu, the Vedas, Rajendro Lal Mitra's *Indo-Aryans*, and the Brahmanas in support of the latter statement, the writer asserts that he can adduce no end of proof to show that the ancient Aryas used to eat beef and sacrifice cows. It is, therefore, a matter of regret that Hindu newspapers should carry on a controversy (on the subject of cow-killing). He then goes on to say that Hindus eat flesh in spite of their brazenness in proclaiming that it is the highest religion to abstain from taking life.

The *jhatka-halal* question.

20. The *Loyal Gazette* (Lahore), of the 28th April 1912, has a note headed "Let the religious liberty of Sikhs be preserved." The *Nur* (Qadian), it states, writes that so far as the question of religious liberty is concerned "we are in favour of Sikhs . . . . being permitted to openly sell '*jhatka*' meat." Will not the Deputy Commissioner concerned, it asks, order the removal, even now, of the restrictions proposed to be placed on the sale of *jhatka* in Hoshiarpur? Next the paper regrets that some officers should impose such restrictions at the instance of uneducated Muhammadans. Continuing, it remarks that the *Nur* calls upon Sikhs to quote explicit orders from the *Granth* requiring them to eat only *jhatka* meat (*vide* paragraph 19 of Selections No. 17). In reply the paper reprints a note from the *Khalsa Samachar*, which states that it is strictly enjoined on Sikhs at the time of baptism to avoid the use of *halal* flesh, the consumption of which is also forbidden in the *Granth*.

## V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

21. The *Hindu* (Lahore), of the 25th April 1912, publishes a communication headed "Hindu-Muhammadan Unity—II." In continuation of his previous remarks on the subject (*vide* paragraph 17 of Selections No. 17), the writer—Vidyarthi Ram Dayal, B.A., a Mukhtar at Meerut—refers to the proposals laid before the Peace Conference which met at Allahabad in (1910), and says that this farce was intended merely to impress upon Government that, while Musalmans desired a Union between the two communities, the followers of Hinduism were opposed to the idea. The ultimate object in view, he adds, was to ensure the new (*i. e.*,

Lord Hardinge's) Government favouring separate and special rights for the followers of Islam. After remarking that, as a consequence, the Conference proved a *fiasco*, he refers to the cry of Union raised by Muhammadans after the revocation of the Partition; alleging that it was a threat intended to make Government continue placing them above Hindus and conferring special favours on them. Again, they are by no means willing, in spite of this cry, to give up their policy of isolation from Hindus; it being, therefore, difficult to see what sort of union they want with the latter. Proceeding, the writer finds fault with Muhammadans for having got Government to pass the Alienation of Land Act, and also takes exception to their conduct in desiring the admission of incompetent Musalmans into the public service in preference to abler Hindus. Further, he disapproves of their attitude in respect of the Urdu-Hindi question, and pooh-poohs their complaint about the Arya Samaj carrying on a provocative propaganda, arguing that Aryas merely reply to attacks from the Prophet's followers. Musalmans, he adds, desire that they should be free to secure Hindu converts to Islam; but that the Samaj should not have the right to "purify" the firstnamed. They also demand that temple bells and gongs should cease while a Muhammadan procession passes in front of such places, and that Hindu processions should stop all music while filing past mosques. As regards cow-killing, it is an open secret that Muhammadans are not required by the Quran or the Traditions to slaughter kine; but they lay stress on the practice with the sole object of offending Hindus. The latter (only) desire that cows should not be killed in an open and offensive manner; but the influential section of the former is not agreeable and has filled the Muslim masses with such feelings of enmity and hatred for Hindus that just-minded followers of Islam, who desire a union between the two communities, are spoken of as infidels, flatterers of Hindus, aud enemies of their co-religionists. Similarly, Muhammadans returned by mixed electorates and serving the country in a spirit free from (religious) bigotry, are set down as being opposed to the interests of their brethren in faith. Again, a Musalman praising anything connected with the Hindu religion is branded a *kafir*.

**Hindus and Muhammadans.**

22. The *Muin* (Amritsar), of the 25th April 1912, publishes an article headed "How can there be union between Hindus and Muhammadans"? After referring to the cordial relations which existed between Hindus and Muhammadans in the past, particularly in the time of Akbar, the paper deplores the existing estrangement between the two communities. If the present state of affairs, it adds, continues, the followers of Islam and Hinduism are likely to exterminate each other, to the merriment of aliens. Proceeding, it remarks that, if they wish to regain their past greatness, they should promote love and friendship between their communities; arranging a conference of Hindu and Muslim leaders, and establishing district committees, consisting of broad-minded and peaceful men, to bring about this result. In conclusion, it says that the achievement of this end would not only place the Star of Hindus and Muhammadans in the ascendant, but would also so please Government, which wishes to see them fast friends, that "the desires of (their) hearts, would be realised."

**The Golden Temple, Amritsar.**

23. The *Loyal Gazette* (Lahore), of April 28th, 1912, complains that Sardar Arur Singh, the present Manager of the Golden Temple, has grown old and is now unable to discharge the responsibilities of his office. After alleging that he also dyes his beard contrary to the principles of Sikhism, it requests Government, on behalf of the entire Sikh community, to replace him by some man who is not past work. It also makes the suggestion that the maximum period of the Manager's office should be fixed at three years, saying that the absence of such a provision leads some incumbents of the post to do whatever they choose.

**Complaint against Dharampal.**

24. The *Hindustan* (Lahore), of the 26th April 1912, has a note headed "Dharampal's obscene attack on Hindu goddesses." After having poured gross and obscene abuse on the Arya Samaj, complains the paper, Dharampal has now been impelled by his impure mind to abuse Hindus. After remarking that the vile man named

has descended to assailing the chastity of Hindu women, it quotes an extract from the *Indar* of 19th April, in which he says that, if the charges of immorality which are being preferred against him are well-founded, the only inference deducible therefrom is that the moral condition of Arya or Hindu women is extremely degraded. Commenting on the same it remarks that, according to Dharampal's reasoning, people cannot call any one a man of bad character, because he can reply that their society, and not he, is immoral. It is Dharampal, adds the paper, who has, after the foul mouthed *Afghan* of Peshawar, dared to assail the chastity of Hindu women. It concludes by expressing a hope that the wide-awake Government will take prompt notice of his writing.

The Kapurthala Gurdwara and the *Panjabee*, Lahore.

25. The following is from the *Khalsa Advocate* (Amritsar), of the 1st May 1912 :—

"Our readers are aware that through the laudable efforts of a few well wishers of the community a Gurdwara is proposed to be built in Kapurthala. The need of a Sikh temple in the capital city of that State was felt a long time since and now that the efforts of its promoters are about to take practical shape, it appears to have begun to rankle as a thorn in the side of those who do not wish good of the Sikhs. As proof of this fact the *Panjabee* of Lahore has in a recent issue, attempted an insinuation which is as mischievous as it is without foundation. Our contemporary says that a complaint has reached it that attempts are made to bring official pressure here and there to induce unwilling Hindus to pay fixed donations (for Gurdwara). But as far as we are aware—and our information is from most reliable sources--no such attempt has been made to bring official pressure to bear in the collection of subscription at least in Kapurthala State.

"But we confess we are at a loss to understand the underlying policy of such mention. For had such been the state of things, the complaint would have appeared in some other Hindu papers of the Province as well. All this shows that the complaint is groundless and is simply meant to injure the feelings of the Sikhs and to serve as a hindrance in the way of the construction of Gurdwara by prejudicing the minds of the people. We understand further that the authorities of the Gurdwara Sub-Committee have enquired of the *Panjabee* whatever grounds it may have for publishing the note. As soon as they get a reply we hope to throw more light on the subject."

Gurdwara at Kapurthala.

26. The *Tribune* (Lahore), of 2nd May 1912, has the following :—

"Complaints have reached us of the manner in which funds are being raised for a Gurdwara at Kapurthala. Considerable pressure is being brought to bear upon the people who are reluctantly compelled to subscribe larger sums than their means permit."

The *Tribune* (Lahore), and the Sikhs.

27. The following is from the *Khalsa Advocate* (Amritsar), of the 1st May 1912 :—

"Since the momentous Presidential address of (now Hon'ble) Baba Gurbakhsh Singh Bedi at the Multan Hindu Conference, which was decried by the entire Sikh public, the Lahore daily which prunes its feathers on the gift of a Sikh family, lets slip no chance of doing a turn to our people. Not content with the quibbles of Hindu Theology which are enough to absorb the attention of a whole-time ascetic for a quarter of a century, our contemporary has appeared, times out of number, as an oracle on Sikh Theology and polity. Every particle of information calculated to belittle the importance of our community, every bit of news likely to cast discredit upon our cherished movements, every note judged to retard our modern progress, every printed rag meant to cause a split on our ranks is seized upon with avidity and given full publicity with an elaborate benediction and sent out into the world with the press panegyrics (though it may be only to be cast into the mouth of its father).

"A 'patit' like Bakhshi Ram Singh writes a booklet and the *Tribune* goes into raptures because the views therein, expressed being hatched in a Gurnindak atmosphere, fall in with the desires of the man who has the 'main finger if not the main hand' in the steerage of the paper. Bakhshi Ram Singh's book will, we may safely predict, take its place with the sister productions of B. Awtar Singh Wahiria, so unenviably famous among the Sikhs.

"We may note here a recent side-bit of the Brahmo daily of the Punjab. While noticing the census figures the paper writes in its issue of the 24th April 1912 :—

"'Among the Sikhs opinion is divided, for some consider themselves Hindu while other refuse to do so. * * * *

"'The "Tat Khalsas," the sect which vehemently disowns Hinduism, number 198,454 males and 145,604 females. Such a small number has more to fear from isolation than

from assimilation with the larger community.' The writer's mind reflects itself in the above lines. In the first sentence cited, he is nearer the truth. Those who can claim a knowledge of Sikh theology and history believe most sincerely that as a religious entity the Sikhs are as much Hindus as the Christians are Jews, while those whose pockets are in fear of being touched by this propaganda or who are lured by the temptations of numbers or who decipher history very imperfectly, think that they are related to Hindus. It appears that in the very next sentence the paper repents of its rectitude and returns to its old tactics of creating schism among the neighbours and conferring its own epithet, which has been so thankfully declined by the recipients more than once.

"Besides, the statement is a preversion of truth. The majority of the census officials and subordinate were Hindus and it is they who dubbed the Sikhs wherever they could with this title. In the Khalsa Boarding House, Lahore, the Deputy Superintendent of Census exerted himself to his utmost to press the inmates to give him their castes, which the boarders in most cases, refused to do as they believed in none. The small numbers therefore of 198,454 males and 145,604 females which have been flaunted with patriarchal warning represent not the Sikhs who disown Hinduism but those whose caste-column was filled up with the word 'Tat Khalsa' either under a wrong impression or without or with imperfect knowledge of the person or persons concerned. The 'Tat Khalsas' of which the *Tribune* falls foul include all the Sikhs, who know anything of Sikh history and who are not kept back from an expression of their opinion because of moral cowardice. We hope that ere long all the 30 lakhs will become what are called 'Tat Khalsas.' We include in our hope our Bedis like Baba Gurbakhsh Singh.

"It is thus the party of which luminaries are like our Dayanandi brother Bhagat Ishar Das and not the 'Tat Khalsas' who have to fear isolation."

Mr. Wheeler's book—"India under British Rule."

28. The following is from the *Tribune* (Lahore), of the 7th May 1912 :—

"The Government have the right of interdicting any publication which is reasonably considered harmful to the interests of the State. Besides seditions and other really objectionable publications, books dealing with authentic historical facts or political incidents have been proscribed. But is it not also the duty of the Government to proscribe books which greatly offend the public or a section of the public? One such book is 'India under British Rule' by J. Talboys Wheeler. The author has written many books on India but we are here concerned with only the book we have named. We shall quote a few passages from this book to show in what spirit it is written. The book as it would appear from its title, is supposed to be history of India under British rule. Whatever theories the historian may like to expound he must adhere to historical facts. But how far this has been done in Mr Wheeler's book will be judged by some statements which relate to the history of the Punjab. We are told 'Guru Gobind was taken prisoner by the Moghuls and executed.' Again, 'An infant, named Dhuleep Singh, *said* to be the son of Ranjeet Singh, was the nominal sovereign; but the Queen-Mother,' a woman of low origin, and her minister and *paramour*, were the rulers of the country." What baser calumny and wilful misrepresentation of facts can be conceived? Mr. Wheeler was an Assistant Secretary to the Government of India in the Foreign Department. If such men write such things what about less informed men who will base their books on such libels as these? Nevertheless Mr. Wheeler's book is in circulation and no attempt has been made to withdraw or correct it."

The Coming National Congress.

29. The following is from the *Tribune* (Lahore), of the 8th May 1912 :—

"A public meeting will be held on the 19th instant at Bankipore in order to form and organize the Reception Committee of the next Session of the Indian National Congress. The *Beharee* suggests for the Chairmanship of the Reception Committee the name of either the Hon'ble Mr. Mazhar-ul-Haque or the Hon'ble Mr. S. Sinha. Ordinarily the Chairmanship of the Reception Committee would have fallen to Mr. Hasan Imam. His elevation to the High Court Bench deprives the Province of the services of that well tried and distinguished leader. But it would be a mistake to split up votes as suggested by the *Beharee* by putting in alternative candidates for election. The Chairman should be elected unanimously and all attempts at division abandoned. Mr. Mazhar-ul-Haque can be more helpful to the cause of the Congress if he is spared the responsibilities of the Chairman. For instance, he can undertake like the Hon'ble Pandit Madan Mohan Malaviya extensive tours in the Province and find both men and money to ensure the success of the session. His moderation and patriotism eminently fit him for this difficult and delicate task. If along with these duties he can also bear the responsibilities of the Chairman nothing can give us greater pleasure than to see him elected for the Chairmanship. But it seems to us that the work is too much for one man. We therefore venture to suggest that the Hon'ble Mr. S. Sinha be unanimously elected to the Chairmanship and the services of Mr. Mazhar-ul-Haque secured to the Congress as the General Secretary of the Reception Committee."

## VI.—Legislation.

Hindu and Muhammadan Councillors.

30. The *Zamindar* (Lahore), of the 30th April 1912, publishes a communication from "A Musalman" headed "This is what is called representation." The writer refers to the outcry raised by the Hindu press over the expulsion of Lalas Piyare Lal and Devi Dayal from Jullundur cantonment. He also states how the Hon'ble Mr. S. Sinha, Member of the Imperial Legislative Council, brought the expulsion to the notice of Their Excellencies the Viceroy and the Commander-in-Chief. After remarking that, as a consequence, the Lalas have been permitted to return to their homes, he observes that Hindus cannot feel too proud of the Hon'ble gentleman named, who has been doing his best in pleading the cause of his community. Muhammadans, he adds, are, however, more fortunate than the followers of Hinduism, seeing that they put up with every (case of) disregard for their rights and of harsh treatment in the profoundest silence and most patient manner, which are characteristic of their loyalty and consequently of that of their Hon'ble representatives (the remark is ironical). They neither open their own lips in complaint, nor do they make their representatives in the (Legislative) Councils ask question after question. It does not, therefore, matter if graves are dug up and the bodies of Muhammadan women in them taken to some other place for interment, or if poor and unfortunate Musalmans in a Hindu state are sent to jail for performing their religious duties, or if any "national" paper (the reference is to the *Zamindar*) finds itself in the clutches of the law for no valid reason and without being called upon to furnish an explanation. A critical examination of the questions asked by Hindu and Muhammadan Councillors respectively will show which (of these gentlemen) are doing their duty as representatives of (their respective communities).

Council Proceedings in the Vernacular.

31. The following is from the *Panjabee* (Lahore), of 2nd May 1912 :—

"The *Englishman* says that the experiment made by the United Provinces Government in issuing Council Proceedings in the Vernacular *Gazette* has not been a success. Very few copies are sold and unless the people buy these in larger numbers, the practice will not be continued. The conclusion is unfair either way. In the first place, the Vernacular translations are not made in popular language and do not convey any meaning to the public in most cases. Secondly, the masses of the people do not know anything about the technical details and formalities of Government; and in the whole of the School and College courses there is nothing to instruct people as to the details of the administrative machinery. Thirdly, the Government has at no time been anxious that the masses of India should become political units, understanding their rights and fighting for them. Even the National Congress has confined itself to the initiation of the educated class into the mysteries of Government, ignoring the masses wholly. And, fourthly, there are, of course, no political associations which can, without being harassed by the Criminal Investigation Department and the Police, do any kind of work to secure the co-operation of the people with the Government. Under these circumstances there is no wonder that copies of Council Proceedings are not bought by the public. If the United Provinces Government is anxious that the masses should understand Government and co-operate, then the ban of political interdiction must be first removed from the Indian political organisations and all legitimate movements of political education must be encouraged. The Criminal Investigation Department agents must first be muzzled."

Mr. Jinnah's *Waqf* Bill.

32. Referring to the acceptance by the Government of the principle of Mr. Jinnah's *Waqf* Bill the *Tribune* (Lahore), of 2nd May 1912, remarks that, as far as the Legislative Council constituted under the last Reform Scheme is concerned, this is the first non-official Bill that has so far been accepted by Government. Hitherto, according to the *Tribune*, Government has presented an "insuperable wall of opposition" to every Bill and Resolution brought forward by non-official members.

The following on the same subject is published by the *Panjabee* (Lahore), of 2nd May 1912, under the heading "Musalman *Waqf* Validating Bill" :—

"There is an important question of principle involved in it. Why should an Imperial Council concern itself about a question that affects one community only, and if the

dedication of property in any particular way (which does not exclude religion) is sought to be protected by State in the case of the Muhammadans, why should not a similar protection of law be extended to the Hindus and others in the matter of religious endowments? The Hindu religious endowments are at present transferred and mortgaged without any restriction. Proposals to remedy this state of affairs and to protect religious endowments misapplied for purposes other than religious have met with no support whatever from the Government in several places. In Madras, a Bill was passed regulating religious endowments made by Hindus and others by the whole Legislative assembly, but His Excellency the Governor in exercise of his extraordinary powers vetoed it. In the Imperial Council Dr. Rash Behari Ghose introduced a similar Bill and met with Government opposition. Such being the case, there is no special reason why the dedication of property for personal interests with no definite provision for amount and time limit which the Privy Council decision insists—should receive the ardent support of the Government in favour of Muhammadans. Another objection is that in spite of the precaution of registration which Mr. Jinnah provides, there is every liability of the innocent creditors being cheated outright in many ways by the *malafides* of the endower. On these grounds, therefore, we must oppose the Bill unless similar facilities are extended to all communities."

The following is from the *Observer* (Lahore), of the 4th May 1912 :—

* * * * * * *

"Indian Musalmans will feel grateful to the Government of India and the Secretary of State for their acceptance of a measure that seeks to redress a genuine Muslim grievance. The judgments of the Privy Council with regard to *Waqf-alal-Aulad*, while purporting to be in accordance with Muhammadan Law, have been as a matter of fact against the personal law of the Musalmans. Some of our Hindu contemporaries are, however, opposed to the Bill simply because it will benefit the Musalmans. But when every care is to be taken that the measure shall leave no loophole for people to defraud creditors by resorting to *Waqf-alal-Aulad*, it is hardly reasonable or creditable to object to the principle of the Bill. Our Hindu Sabha contemporary complains that while Government has accepted Mr. Jinnah's Bill, it opposed Dr. Rash Behari Ghose's Endowment Bill which was intended to benefit the Hindus. The *Panjabee*, however, forgets that Dr. Ghose's Bill was welcomed by the enlightened public opinion of not only the Hindus but also the Musalmans and that the All-India Muslim League has been passing resolutions every year in support of the principle of the Religious Endowments Bill. If Government did not accept the principle of the Bill, it was due only to the opposition manifested against its provisions by a large, though ignorant, portion of the Hindu community. Few Musalmans have objected to Mr. Jinnah's Bill, nor are its provisions contrary to 'public policy' or calculated to injure the Hindus. Muhammadans will offer no opposition to a Bill calculated to benefit the Hindus without injuring the interests of the Musalmans. Under these circumstances, the opposition of the Hindu Sabha organ to the Waqf Bill is anything but reasonable."

Council Regulations.

33. The following is from the *Panjabee* (Lahore), of the 7th May 1912.

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"At the time the Regulations were passed the people throughout India expressed their dissatisfaction at them. But as the Government has to carry out a great measure and bridge over a wide gulf, they were content to have the regulations as the first instalment of reform. Lord Minto openly accepted the defects and promised early rectification. But for some reason or other Lord Hardinge has put off the full consideration. Perhaps it is in view of the state of mind of the bulk of the old school of Anglo-Indians who were opposed to reform and the inculcation of the principle of popular co-operation with Government. The recent change of capital and the territorial alterations have raised some opposition from the usually ill-satisfied side. It is perhaps not wise to give another cause for dissatisfaction in extending justice to the people of India by the amendment of the Council Regulations so as to harmonise with the Reform Act. But after three years of experience in the reformed Councils, the mistakes and the evil effects of these have become so glaring that it would be positively dangerous to allow them any longer. The principle of separate and preferential treatment of one or other community has raised a flood of opposition and other smaller communities of people are memorialising the Government also for special representation. In the Punjab the advantages to the minority have not accrued to the Hindus and in the Council we have not that strength we should have in proportion either to the Hindu population, education, wealth, influence or position. There is no nation in the whole of India that has suffered materially and in other ways as the Hindus during the past decade. Their population in Punjab has decreased by over 16 per cent., while others have increased. Their economic position is assailed by such legislative restrictions as the Land Alienation Act. The establishment and recognition of the baneful principle of separatism and preference to the 'politically important' community everywhere have led to incalculable harm to the general population whose domestic peace is disturbed by sectarian rivalry and

jealousy. Where brotherhood, toleration and mutual co-operation should have been promoted on non-religious and non-racial lines, we have the bitterest and most injurious form of disunion and religious antagonism. Religious fanaticism of the worst sort has been stirred and no one knows the end of it, if it is not suppressed. We are sure that Government are aware of these evil effects and desire to do all they can to promote mutual harmony and co-operation among the people. They may say that the Council Regulations have nothing whatever to do with these effects. But every one can see that the Hindus are not adequately represented in the Council, that their interests have greatly suffered, and that other communities enjoy a preference everywhere. In Government offices and in bazars too, the spirit of religious and racial rivalry may be seen to a great extent. And no one can deny that by a suitable alteration in the Council Regulations creating electoral Colleges as suggested by Lord Morley by mixed electorates the union of all creeds and races and joint responsibility and public interest can be created. The best way to put down disunion and rivalry is not by giving official recognition to the same in the Statute books, but by insisting on the joint electorates * * * .

"According to the constitution of the Punjab Legislative Council, the membership is divided into three groups: (1) Nominated members, 19, (2) Nominated experts 2, and (3) Elected members 5—total 26, or including the President 27. The first group may be composed of officials and non-officials, but the former are not to exceed 10. That is to say, they may be any number up to 10 and if power of nomination were well used and the number of official members reduced, we can have more elected members than the five at present which includes the University and trades member. In the United Provinces 20 members out of the total of 49 can be elected, at the rate of one for two millions of population. In the East Bengal—the favourite province—the proportion of elected members was one for 1½ millions and in Bengal proper 26 out of 50 members were elected—about one for 2 millions. In Madras 19 elected members are allowed out of nearly double the number of millions of population and in Bombay—which is only equal to the Punjab in population—there have been 21 elected members or nearly one per million. Why should the Punjab be given one member for 4 millions of population is what no one has been able to understand. East Bengal considered to be a full-blossomed Muhammadan province, was given one elected member for 1½ millions of population. Punjab is considered the 'nerve centre' of the Muhammadan population and even considered from this point of view the five elected members here can in no sense be regarded as a fair allotment. We should have not less than ten elected members if we are entitled to be treated in common with other parts of India. And if the total strength of the Council could not be disturbed, the nominated group should be reduced by five members. If this could be done, then we can have ten elected members from the 29 districts, and as the Hindu and Muhammadan populations are fairly balanced, there should be no difficulty in sending a fairly representative body of both the communities. If the Sikhs, however, refuse to mingle with the Hindus and are not elected in the usual way, two or three of them can well be nominated. And besides we have two seats for the specialists, one of which should in fairness be given to the Desi Beopar Mandal or the Indian Chamber of Commerce. In any case we do not think that Punjab will be satisfied unless ten out of 26 seats in the Council are thrown open for election now, and even this is far from establishing the principle of any real non-official majority in this Council. The interests here are so little converging to bring about a defeat of an official measure, that Government need not hesitate to give us the proper strength and treat the people with that fairness to which they are entitled. As it is, the Punjab Council is a travesty of Reform and the most injured community is the Hindu. At a time when to belong to a minority is to have special advantages over and above the majority, it is nothing but gross injustice to rob the Hindus of their privileges, not only of belonging to the helpless minority but even of their minimum claim of being a living and an audible factor. We ask for fairness and consistency. We do not ask for separatism. We do not ask everything on the theory of number of population. We want the just claims of one and that all should be recognised and no unfair preponderance should be allowed.

The Viceroy and the Orissa Tenancy Bill.

34. The following is from the *Tribune* (Lahore), of the 8th May 1912, on the subject of His Excellency the Viceroy's refusal to assent to the Orissa Tenancy Bill.

"* * * The precedent, as we have already pointed out, is that of the Punjab Colonisation Bill which, after having been passed by the Punjab Legislative Council, was vetoed by Lord Minto and never was the right of veto more wisely exercised.

Restriction of Lawyers.

35. The following is from the *Tribune* (Lahore), of the 8th May 1912 :—

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"The very efficiency of the Bar depends on the quality of its being free. It is by the energising friction provided in an atmosphere of free competition that the best lawyers are made. Any arbitrary restriction upon the admission of legal practitioners is sure to

adversely affect the efficiency of the legal profession and thereby indirectly impair the administration of justice. It is on this account that such proposals of arbitrary restriction have not found favour with the authorities anywhere in the British Empire, the N.-W. Frontier Province and British Beluchistan alone excepted. In the latter provinces, primitive types of administration of justice are still in vogue, and archaic laws are still administered. The wonder is that the Beluchistan and other trans-Himalayan analogies should be applied in a practical form in this province; the wonder of wonder is that this retrograde innovation should be introduced by an agency no less than our Chief Court.

"Of course, we do not deny that the legal profession in this province has been overstocked. We agree with Mr. Montagu that it is necessary in the best interests of the country that our young men should turn away from the congested ranks of the legal profession and the public service to careers of commerce and industry. But the opportunities for such careers are none to many in this province. Indeed, the absence of such opportunities has been responsible for the overcrowding in the profession of law, which in spite of the waning of its attractions is still sought for by the bulk of our graduates for want of anything better. If these are shut out from the legal profession after they have duly qualified themselves by taking their degree in Law, the result will be the rise of a class of discontented educated young men, who will naturally, be chagrined to find themselves cheated of their legitimate rights by the operation of an arbitrary rule.

"* * * At present, the standard for the LL.B. degree in the Punjab University is quite as high as that obtaining in any other Indian University. As a matter of fact, the prescription of an even higher standard for the admission would have been less arbitrary and less open to reproach than the present retrograde measure. There might have been assemblance of principle had the Chief Court ruled that only graduates getting 60 per cent. of the total marks in LL.B. examination will be entitled to the degree or that only M.As. or M. Scs. would be allowed to go in for Law examinations. Of course, when the standard set here is as high as that of any other University, there is no justification for any raising of the standards to a point higher than that required in provinces where the legal profession is more overcrowded than in the Punjab. Still there would have been less anomaly in the principle of a higher standard, although there is no more justification for it than for the present rule.

"We have not, however, yet exhausted the arbitrary and anomalous features of the present rule. It has been announced that in 1914 only the first thirty students among the successful LL.B. candidates will be admitted as pleaders. It follows that the student, who will stand 31st in the list of successful candidates will be nowhere. The entrance to the legal profession is rigidly fenced against him. His degree is of no value to him. On the other hand, his LL.B. degree is his misfortune. For had he failed, he would have got another chance to appear and thus might have secured a place in the privileged list. But for the crime of having taken his degree, he finds himself excluded from the legal career. Can there be a greater anomaly than this, anything more unjust and arbitrary than the exclusion of men of tested merit in favour of those who failed in the test? Yet this is the obvious result of the rule made by the Chief Court. It is difficult to see why the logical and rational course is not adopted by the Chief Court. Why does it not, we ask, insist on the recruitment of the subordinate judiciary from the Bar? This could, to a considerable extent, have removed the congestion in the legal profession and would at the same time raise the calibre and capacity of the subordinate judiciary, which is at present, barring a few exceptions, notoriously deficient in legal training."

Arms Act and Dacoities.

36. The following is from the *Panjabee* (Lahore), of 2nd May 1912;—

"The Arms Act has reached the stage of sublime superstition, and instead of being a means to an end, it has become an end in itself. Like the Laws of Manu and the dictum of primeval priests some of our old laws are a source of unhappiness to the people and a block to peace. In the border districts of the Punjab, the people are exposed to frequent dacoities by armed outlaws and besides they themselves are disarmed and unable to protect themselves. The Government whose duty is to protect the disarmed people, send policemen who merely warn the people to keep vigil throughout the night and protect themselves as best as they can. The facts furnished by our Attock correspondent, whose letter we publish elsewhere, are a sorry reading. The dacoits naturally take advantage of this situation and the consequence is a further encouragement to crime. There is no doubt that the Government is earnest in doing all it can to protect the people, but the principle of the Arms Act is always in the way. What is more distressing still is that the wise and practical proposals made by the Local Government are rejected by the Supreme Government. May we ask whether the Arms Act is fixed for all times and all circumstances, unalterable, eternal and immutable—to which all must submit and all must succumb, even though border outlaws profit by it? Are we to sacrifice our life, surrender our honour and throw away our wealth, render life itself a wretchedness under the threats of dacoits?"

## VII.—General Administration.

### (a)—*Judicial.*

The Khan of Hoti's case.

37. The *Akhbar-i-'Am* (Lahore), of the 27th April 1912, has an article headed "Bright hopes of justice." Adverting to the Khan of Hoti's case, the paper expresses satisfaction at the matter having been brought to the notice of Government, and at the promised official enquiry into the same. A question, it adds, has also been asked in Parliament, and the Under-Secretary of State for India also has promised to make enquiries. Next it condemns the treatment which the Chief Commissioner of the Frontier Province is alleged to have accorded to the Khan; and remarks that, in the event of his proving to have really been guilty of the same, Sir George Roos-Keppel will have at least to apologize to the Khan and to expunge from his Manual of Pashtu all passages (offensive to the latter).

### (d)—*Education.*

Hindu and Sikh students of the Alexandra Girls' School, Amritsar.

38. The *Hindustan* (Lahore), of the 26th April 1912, publishes a communication headed "Daughters of the Hindus and Sikhs of Amritsar under the influence of Christianity." The writer alleges that the Alexandra Girls' School, Amritsar, is proving a source of serious injury to Hindus and Sikhs. Respectable Hindu and Sikh girls, he adds, reading in the school, live in the attached boarding house and do not visit their homes for months together. They have also to attend Church twice a week, wearing "Christian clothes," carrying copies of the Bible in their hands, and singing hymns in praise of Christ and His faith. After stating that every male European is also free to attend the Church, the writer remarks that, to have Hindu and Sikh girls educated in this school is tantamount to placing them in the Christian fold with one's own hands.

Mr. Godley on Primary Education.

39. The following is from the *Panjabee* (Lahore), of the 7th May 1912:—

"The Punjab Departmental Educational Conference which was held last week at Lahore being not open to the Press, we are not in a position to know what its opinions were and what recommendations it has made. A number of non-officials seem to have been invited to it apparently to give their strength and a popular colour to the departmental representations. What the results are remains to be seen. But if it is true, as we heard it stated, that Mr. Godley, the Director of Public Instruction, was opposed to the popular agitation for extending free mass education we are not very anxious to know his opinions on many other questions on the subject. On this point we must agree to differ and there can be no real co-operation. So long as Mr. Godley thinks that the agitation for free education has a political object and is a 'political nostrum,' or something of that kind, so long he cannot expect nor claim popular co-operation. We hardly know if it is his own personal view or of his department. But it certainly has a discouraging effect and must be regretted. The Punjab Government, in common with most other Provincial Governments, have opposed Mr. Gokhale's Bill. In the Council debates, we saw that the greatest objection raised was one of the finance, not political policy. Government are in favour of free education and will extend it as far as funds permit. But they hesitate to adopt compulsion because it may have the effect of bringing Government agency into unpopularity. In this sense the compulsory scheme may be said to be politically unacceptable. But even the most confirmed opponents of Indian mass education cannot attribute any unfair political motives to those who press for compulsory free education. If Mr. Godley thinks it is a political move or a political nostrum it will certainly surprise many. The Hon'ble Mr. Butler has admitted that compulsion will have to be employed, but not now. Mr. Gokhale thinks that before Lord Hardinge's time is up, the Bill will have been passed in one form or another.

"We do not know why Mr. Godley of the Punjab Education Department connects mass education with political motives. We must take the liberty to remind the learned Director, as Mr. Montagu did Mr. Rees in the House of Commons the other day, that there are two kinds of political motives and agitation, of which one is happily extinct and the other perfectly legitimate. First of all, we deny that compulsory free education has any political aim. No Government officer has ventured to say it openly in any responsible place and we still doubt if Mr. Godley could say it. But in his own departmental circles, and surrounded mostly by his colleagues and subordinates he may have ventured to connect education with politics and with every right to do so. It is certainly not a new idea suggested by the activities of educational department and they are entitled to the benefits of their inventions

and discoveries. But from the popular point of view, we must say that there is really no sort of political object—except the all-round benefits that the country derives from a more informed population, literate, active, and sensible. As a result of compulsory education, the first effect would be a rise in the general revenues of the State, rapid extension of trade, custom, railway and stamp returns. Even the excise revenue is likely to be doubled or quadrupled and, certainly, Mr. Godley's department will be the first to be enlarged and benefited in all ways. Such political aims and ambitions are truly not unworthy."

### (*g*)—*Postal matters.*

Retrenchment Policy in the Postal Department.

40. The following is from the *Tribune* (Lahore), of the 5th May 1912 :—

" * * * * * As a result of gigantic efforts made the Post Office has no doubt been able to lessen the burden of the tax-payers by 2½ lakhs of rupees annually, but this saving infinitesimally small as it is, falls short of the great expectations which the public had formed of the high dignitaries entrusted with this work. We on our part, however, confess that we are not surprised in the least as we had already predicted that retrenchment is sought for in quarters where there is nothing to retrench and that the line of action adopted besides being injurious to the public interest is not likely to touch even the fringe of the real question.

"There has been a very nominal reduction in the number of lucrative appointments while those which are and have been the preserves of one class have not been touched at all. On the contrary, a deathblow has been struck at the roots of progress and development by closing wholesale the small post offices which used to be worked by outside agencies.

"In the Punjab alone 102 such post offices have been closed during the last six months. Like the Punjab there are other seven more postal circles and if the same policy has been followed in these circles also it means that more than one thousand post offices have been closed within a short period. The extent of the harm done will however be exactly gauged from the figures that will appear in the annual report for the year 1911-12.

"The closure of so many post offices means the corresponding loss likely to be sustained by the department in the income derived from those post offices and the privilege of easy communication enjoyed for years by thousands of people living in those villages.

"The long strides of progress and development mainly achieved through the agency of the post office have now been lost to the people and they will be put to the greatest difficulty. The consequence is that a very awkward position has been created for those who in their zeal for meeting their chief's wishes regardless of the consequences and the public interests involved proposed their abolition in the first instance. The offices are full of applications and representations for opening post offices in localities where they existed before, yet those responsible for this state of affairs cannot dare raise the question again with the fear of stultifying their own action.

"If the Director-General has been pleased to bring into reduction the number of his Personal Assistants by one he has, on the other hand, not been slow by any means in creating a similar birth as a reserve at the same time. If such is the meaning of the retrenchment then the very purpose of effecting it has been defeated and one should not therefcre be surprised to find at no very distant date the huge administrative machinery becoming more than ever cumbrous and expensive."

### (*h*)—*Miscellaneous.*

The Frontier Province.

41. The *Punjab Advocate* (Mianwali), of the 2nd May 1912, publishes an article headed "two respectable *raises* are bidding farewell to the Frontier." The paper remarks that it is beyond the power of the pen to describe the hardships which "our Frontier brothers" have to suffer. For some months past it has been laying stress on the amalgamation of the Frontier Province with the Punjab, for the reason that the lives of the people on the Frontier are in danger. After remarking that the question is one of life and death to these people, it asks whether the *Afghan* can honestly say that they live in peace or that "one-sided doings by the (local) authorities have not been widening the gulf between Hindus and Muhammadans." Next it endeavours to meet the objections raised by a correspondent of the Peshawar paper against the suggested union of the Punjab and the Frontier Province. Continuing, it remarks that the

Frontier Government is always solicitous for the comfort of "the favourite wife", and that the *Afghan* opposes the amalgamation from the sole thought that the same would cost it the subsidy of Rs. 800 paid to it by the Government named. Muhammadans, it adds, feel that the said journal is engaged in injuring them, but they cannot open their lips through fear of the authorities. It is, however, a matter for thankfulness that some of them (*lit.* they) have begun to regard the Frontier Province as a dangerous place, and have given out that they intend selling their properties and migrating to the Punjab. One of these men is the Khan of Hoti, to disgrace whom the Frontier authorities did their level best. Another is Lambardar Maaz Khan; and the paper regrets that ill-treatment should have compelled them to leave their ancestral homes. It would, however, advise them not to leave their beloved homes, but to memorialise His Excellency the Viceroy to amalgamate the Frontier Province with the Punjab. In conclusion, it remarks that it should be the duty of all the Frontier people to submit similar memorials.

Muhammadans of East Bengal and Government service.

42. The *Afghan* (Peshawar), of the 26th April (received on the 7th May 1912, has a note entitled "A favourite (and) fortunate community." It says that the *East Bengal and Assam Government Gazette*, dated the 6th March last, shows that there are only one and two Muhammadans respectively among the four Deputy Magistrates and fourteen Sub-Deputy Megistrates recently appointed in the said part of the country. Is this the way, asks the paper, in which the rights of the Prophet's followers should be safeguarded? Has the Muslim population of a province, which is inhabited chiefly by Muhammadans, been considered worthy of such unfair treatment? Is Government prepared to assert that able Muhammadan candidates are not forthcoming (in East Bengal)? Should loyalty, fidelity and patience be thus rewarded, and does the "favourite wife" [the epithet applied (to Muhammadans) by the liars of the time (Hindus)] only deserve such treatment? Time will show that "the favourite wife" is "she" who holds the reins of every (Government) department, and whose angry glances make even "the poor husband" (Government) see the expediency of doing everything according to "her" wishes. This should show that the epithet "the favourite wife" is applied to Muhammadans by way of a taunt, and with the sole object of lacerating their hearts. It has, however, been the world's practice from ancient times to ridicule the unsuccessful (the reference is to Muhammadans). The paper then goes on to say that the Muhammadans concerned were assured on the annulment of the Partition of Bengal that everything would be done to safeguard their rights. After remarking that the assurance was intended merely as eye-wash, it observes that in the very first arrangement made the claims of Muhammadans have most heartlessly been trampled upon. It remains to be seen what will happen in future; but if the existing state of things continues the hopes of the Eastern Bengal Musalmans will perhaps turn out to be delusions. Government should, therefore, see that the legitimate rights of the said followers of Islam are not treated with indifference, and that the party which has the upper hand (*i e.*, Hindus) does not succeed in putting the knife to their throat.

The new capital.

43. Discussing a recent article in the *Pioneer* on the new capital in which that paper advocated buildings planned with a view to winter occupation only, the *Tribune* (Lahore), of May 4th, 1912, makes the following remarks:—

"* * * We are aware the new capital will be the winter residence of the Government, but what does that matter? Will it not be the capital of the Empire? The Government may go to Simla or to Mount Everest for the greater part of the year, but the great mass of the people will stay there in the burning heat of the summer. The town-planners may not consider the requirements of these people but the growth of the city cannot be prevented. The *Pioneer* suggests that the city should be laid out and its buildings planned with a view to the winter requirements of the Government of India. We hear for the first time that there may be plans and styles of architecture which are useful only during the winter. We wonder why the *Pioneer* does not point out the difference between the winter and summer architecture, for it may help the experts."

The Bengal Chamber of Commerce.

44. The following is from the *Tribune* (Lahore), of the 8th May 1912 :—

"The Bengal Chamber of Commerce has raised issues of great importance. Even as regards the transference of the Capital which is an irrevocable act it presents an aspect of the question which is seemingly forceful and unanswerable. Mr. Shorrock's views, for instance, about the Government of the country being 'autocratic and bureaucratic' and about John Company's commercial mantle having largely descended upon the merchants of Calcutta, and of Bengal and Burma may be considered sound and healthy by a section of the British public. If the Government of the country must be autocratic and bureaucratic, it must be so for all who inhabit the country, not merely for the sons of the soil as the Bengal Chamber of Commerce implies by claiming exemption for the European community. The persistency with which the agitation against the administrative changes is being engineered shows that it is not merely the right of consultation that is claimed but the power to dictate to the Government.

"As regards the commercial mantle of John Company having descended upon Calcutta, Bengal and Burma, the Bengal Chamber of Commerce would seem to attach greater importance to the jute, tea and oil industries of a handful of capitalists than to the extensive British trade with which the whole Empire is concerned. Presumably it is nothing to the Bengal Chamber if the export and import trade of India undergoes a serious diminution provided jute and tea and petroleum would flourish. But we know that the genius of the British nation is not likely to permit the suicidal course recommended by the Bengal Chamber of Commerce. The heroics of Mr. Shorrock that in the event of disaster overtaking India the tea planters and the jute and oil kings would stand by the ship while the export and import traders of Bombay and Karachi would run for their lives are hardly likely to be appreciated by the descendants of John Company who are primarily practical tradesmen and only secondarily investors and speculators. It may not be inappropriate to remind Mr. Shorrock and others of his way of thinking in Calcutta that once upon a time the British slave-holders from John Hawkins downwards had the self-complacency of regarding themselves as empire builders and that the final abolition of slavery did not materially affect the interests of even British slave dealers. Throughout it is the British commerce that has stood for the Empire, not the speculation of individual capitalists. We think it is time that the Bengal Chamber of Commerce ceased to ask for the moon and limited its demands to its own provincial needs."

Assaults by Europeans on Indians.

45. The *Tribune* (Lahore), of the 7th May 1912, publishes the following letter from a correspondent from Hyderabad Sind under the *nom de plume* of "One who knows" :—

"Every year we hear of some assault cases by European Officers on Indians without provocation. It is only a few months ago that a Military Officer assaulted the late Hon. Mir Alah Bux Khan for which the Military Officer was punished, but it seems the punishment was too inadequate to act as a deterrent on his brother officers.

"A few days ago Mr. Kundanani, Barrister-at-Law, in company with Rai Bahadur Bulchand Dayaram, President of the Hyderabad Municipality, was passing along the European Gymkhana road when a Military Officer coming out of the Gymkhana compound gave a very hard push to Mr. Kundanani and called him names. The matter came to the notice of Mr. C. A. Beyts, I.C.S., Collector of Hyderabad, who invited Mr. Kundanani and the Military Officer to his bungalow and after a long talk lasting for nearly 2 hours Mr. Kundanani was advised to drop the matter. Mr. Kundanani agreed to do so provided the officer apologised. As no apology was offered to Mr. Kundanani, he has taken the matter to Court. The talk that took place between the gentlemen at the Collector's bungalow is very interesting, but as it is likely that the Collector and the Military Officer will be called as witnesses in the case, its reproduction and comments upon it are not deemed advisable at this stage.

"This same Military Officer not satisfied with this assault on Mr. Kundanani got hold of some six students (4 of whom belong to the D. J. Sind College, Karachi, and 2 to the N. H. Academy, Hyderabad), and asked a police Jamadar to take the boys to the District Superintendent of Police, who, after getting their names and addresses was pleased to let them go. The intention of the Military Officer as well as of the D. S. P. was to file a criminal prosecution against the boys for using the civil lines road. With this end in view the Public Prosecutor, Hyderabad, was sent for and consulted. When it was found that a criminal prosecution would not stand against them, the Principals of the College and the Academy were written to by the Collector of Hyderabad to punish the students for their ungentlemanly conduct. The Principal of the Academy sent for the boys of his school and without getting any explanation from them caned them while the Principal of the College wrote letters to the fathers of the students that he was sorry to hear of the ungentlemanly

conduct of their sons and so he would not admit them to his College. What action the fathers of the students intend taking on the conduct of the Principals will be known in a short time. The boys were insulted, wrongfully confined and chastised by their Principals at the instance of the Collector on the one-sided version of the Military Officer without getting a word of explanation from the boys.

"About 2 years ago when Mr. Sale was the Collector of Hyderabad the Rev. Henry Stevens, Chaplain, had assaulted a College student while the latter was passing by his bungalow in company with 3 friends. The College student filed a criminal complaint against the Reverend gentleman. Mr. Sale very wisely intervened in the matter and brought about an amicable settlement by asking the Chaplain to apologise, which being properly done, the matter was dropped."

C. STEAD,

SIMLA :

*The* 11*th May* 1912. } *Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Govt. Branch Press, Simla—16-5-12—No. 1—107—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 20. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

Examined up to 18th May 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate .. | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions* ... | Kadian (Gurdaspur) .. | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh .. | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai .. | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH MAY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Q. Haj Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana .. | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 ,, |
| 35 | Delhi Gazette .. | Do. ... | Sajjad Husain ... | 200 ,, |
| 36 | Edward Gazette ... | Abbott-abad ... | Muhammad Latif ... | 200 ,, |
| 37 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 ,, |
| 38 | Haq .. | Delhi ... | Kasim Ali ... | 200 ,, |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 ,, |
| 40 | Hindu ... | Lahore | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt .. | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam .. | Do ... | Abdul Latif ... | 200 ,, |
| 44 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 ,, |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain .. | 155 ,, |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 ,, |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 ,, |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Mister Gazette* .. | Do. ... | Ali Bakhsh ... | 150 ,, |
| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 ,, |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 ,, |
| 53 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 ,, |
| 54 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 ,, |
| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 ,, |
| 56 | Parkash ... | Do ... | Krishan ... | 1,723 ,, |
| 57 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 ,, |
| 58 | Punjab Samachar ... | Lahore .. | Hira Lal ... | 705 ,, |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 ,, |
| 60 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 ,, |
| 61 | Sadiq-ul-Akhbar .. | Bahawalpur ... | Maulvi Ata Ullah ... | 392 ,, |
| 62 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 ,, |
| 63 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 ,, |
| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 , |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 ,, |
| 66 | Sirtaj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 ,, |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 ,, |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 18TH MAY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 copies. |
| 69 | Waqt ... | Lahore ... | Ali Husain ... | 200 „ |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah .. | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
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| 72 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 75 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Indar* ... | Lahore ... | Dharm Pal, B.A. ... | 3,000 „ |
| 78 | Jauhar* ... | Amritsar ... | Muhammad Ismail Khan .. | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
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| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* .. | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Indians and German East Africa.

1. The following is from the *Observer* (Lahore), of the 8th May 1912 (*vide* paragraph 5 of Selections No. 19) :—

"* * * * That British Indian subjects will be hard hit by this drastic step goes without saying. But the reason given by the Germans for the undesirability of the presence of Indians in German colonies is a repitition of the cant employed by the colonists in British dominions. How then can it lie in the mouth of the British Government to protest against such action on the part of the Germans? The only remedy possible is the extension of equal treatment to Indians in British colonies. This can be secured only by adopting retaliatory measures towards the inhabitants of all countries which differentiate against Indians. If the British Government only knew the indignation that the degrading treatment of Indians in the colonies arouses in this dependency, it would at once adopt strong measures to put an end to the evil. The fate, however, of Mr. Gokhale's resolution on indentured labour in the last session of the Supreme Council holds out no such hope for the present."

Persian affairs.

2. The following is from the *Tribune* (Lahore), of the 10th May 1912 :—

"* * * * If the present Ministry does not command its confidence it should bring into existence a Ministry that is capable of retaining its confidence. Failing in this primary duty, it has no right to complain of foreign interference when a result of its own impotence the disorderly elements court such interference by imperilling the life and property of foreign subjects who transact business on its borders. There was a good deal of loose talk on the part of the friends of the Persian Revolutionists when Lord Hardinge announced his intention of opening direct negotiations with the tribes in the disturbed area for the punishment of those who led the attack upon the British convoy. The correspondence now published throws a lurid light on the dark side of the Persian Revolution which short-sighted perversity would try to gloss over. Early in December 1911 a boycott of British goods was declared in Shiraz. It was at first thought that this veto on English trade was not likely to be of long duration, but it continued from week to week producing a deadlock in British trade in South Persia. But long before this boycott an attempt was made to establish a reign of terror."

After detailing cases of outrage on British subjects the article concludes with the following remarks :—

"This being so it is folly to rely on Persia which could not prevent the kidnapping of its own Deputy Governor-General by the tribes. With facts such as these before us it is not surprising that even so pacific a Viceroy as Lord Hardinge should have deemed the attack upon the British convoy as the last straw on the Government's patience and obtained the consent of the Secretary of State to open direct negotiations with the tribes both for the punishment of the ring-leaders and for the future safety of British and Indian caravans passing along the main trade routes in South-Persia."

The Muslim-Buddhist peril.

3. The *Zamindar* (Lahore), of the 11th May 1912, publishes an article headed "Union of the Muslim and Buddhist." In continuation of its previous remarks on the subject (*vide* paragraph 1 of Selections No. 19), the paper says that, acccording to Professor Vambery, Muhammadans felt gratified and pleased at Japan's victories over Russia owing to the latter country being the chief representative of European superiority in Asia. This is not, however, true. Russian advance towards the Near East was an act of oppression, while Japan was the aggrieved country. And when the oppressed humbled the oppressor the sympathy of people with the former took the form of joy. Nor was the expression thereof confined to Musalmans and other Asiatic races. It was shared by the English themselves, but for whose moral support to Japan the Muscovites would have fared differently in Manchuria. The paper then goes on to say that the Professor regards the union of the Muslims and Buddhists of China as a danger for Europe. He should, however, know that the union is of a defensive character, and that its object can never be an aggressive one. If the European powers were to content themselves with the untold riches they already possess no Eastern people would in any way interfere with them. In case, however, they do not discontinue their usurping moves, but go on shedding blood in a heartless manner, Asiatic races also will, in spite of their weakness, feel compelled to bestir themselves.

4. The *Zamindar* (Lahore), of the 9th May 1912, publishes an article headed "Rhodes occupied by Italians." The writing is in the form of a dialogue between two Italian soldiers in Tripoli and opens thus :—

The Turco-Italian war.

"*First* (*soldier*)—It is not known why Virgin Mary has been displeased with us and what evil Lord, God's only Son, Who, placing a crown of thorns on (His) head and taking upon Himself the curse (which rested) on sinful man, suffered crucifixion, has detected in us that he has turned his back on us . . . . . In spite of our having entered the Kingdom of God, the fates are according us the treatment which should be meted out to Satan and his accursed spawn.

"*Second* (*soldier*)—You have said what is in my heart. If the signs characterising those who enter the Kingdom of God are the same that are to be found in us and our army, we will have none of such a Kingdom."

The interlocutors next dwell on the sufferings of the Italian forces in Tripoli and on the sorry figure the latter have so far cut in the battlefield. They also opine that "the occupation by us of Rhodes and one or two other islands (belonging to Turkey) cannot give us Tripoli" and that "our possession of Rhodes will still further add to our difficulties." Continuing, the second soldier says :—"There is only one way in which we can save ourselves and achieve success . . . . . We should try to convince Europe that, if we fail to occupy Tripoli, (Christian) Europe will be disgraced in Africa and that the results of this loss of prestige will not prove good for France and England, as Muhammadans will raise the standard of *jehad* against both these powers. Although, therefore, we may be defeated in Tripoli, it is the duty of Europe to stand by us and compel the Turks to hand over Tripoli to us."

"*First* (*soldier*) . . . . . There may perhaps be no moral consideration (*lit.* excuse) to prevent Europe from bringing united pressure to bear on Turkey, still the declaration by the Turks, with angry eyes and sword in hand, that they are prepared to shed their last drop of blood in defence of their lives, property, and rights, is a thing which cannot but affect even the united force of the European powers."

### (*b*)—*Home.*

The partition of the Punjab.

5. The following is from the *Panjabee* (Lahore), of the 9th May 1912 :—

"Two weeks ago we pointed out that there was a good case made out for the annulment of the Punjab Partition of 1901,—also a failing of Lord Curzon—and reunite the North-West Frontier Province with the Punjab. His Excellency the Viceroy lately visited the province and we hope that he is convinced of the necessity for a re-union of the provinces. The people, both Hindus and Muhammadans, seem to be in favour of it and lately submitted a largely signed memorial to the Government. Of this a correspondent gives the following particulars. He writes ;—

"An incident happened at Kohat two days before His Excellency the Viceroy's visit to that station which has not drawn sufficient attention of the public yet. A memorial was prepared by the general public of Kohat with over a hundred signatures of the Hindus and Muhammadans and the memorialists intended to present it to the Viceroy. Somehow or other, the Deputy Commissioner came to know of it. He sent for the memorialists and asked them to bring the memorial with them to his house. As in duty bound they obeyed the orders and went to his house. The officer asked them to show him the memorial which they did. The Deputy Commissioner said that they had desired in the memorial that the N.-W. Frontier Province should again be amalgamated with the Punjab as it was separated experimentally and the experiment proved altogether a failure. They should therefore tell him why it was a failure. The memorialists explained to him the reasons for it and referred specially to the increase of dacoities by the Frontier tribes and the distinction that was made in giving Government posts to one sect in preference to another. They were mentioning the complaints when he said that this was a sort of complaint against the Chief Commissioner. They said humbly in reply that it was not a complaint against any particular person and that they desired him to forward the same and put it before the Viceroy. He said this was not an opportune time for it and they should withdraw the memorial."

"The correspondent further tells us that the Deputy Commissioner ultimately prevailed upon them to desist from memorialising and one member of the deputation actually tore up the memorial out of deference to the District ruler, who however, promised to remedy the defects pointed out. We do not know why the Deputy Commissioner thought the time was not opportune. We can hardly think of a more favourable opportunity for this question. Apart from the local complaints of the memorialists, there are weighty administrative and political reasons for the change urged. The progress of the people in the Frontier Province, the settlement of the country, the introduction of arts and industries, extension of trade—all require closer union and not separation. There are fresh openings in Persia, which is going to be settled under the guidance of Great Britain. The political

and other interests of India are now extended much beyond the border originally fixed. The sphere of influence has also extended and Afghanistan and Persia are no longer the Buffer States they were before. As the sphere of influence is extended, the people and territories brought within must be assimilated and settled. Moreover, with the capital removed to Delhi, Punjab is to be enlarged and given a higher status, both of administration and justice. All these are matters that ought to be under consideration and we regret the Deputy Commissioner should have dissuaded the people from sending up their earnest memorial. Nevertheless we hope the Government of India have the matter under their consideration."

The Punjab Muslim League's protest against Mr. Montagu's speech.

6. The following is from the *Panjabee* (Lahore), of the 9th May 1912 :—

* * * * * * *

"* * * No one will deny that the East Bengal Muhammadans have very little in common with the Punjab Muhammadans as regards their customs, manners, medium of speech, and the like. They are mostly descendants of the converts to Islam made at the flash of the sword. They speak, dress, talk and write as Hindu Bengalis do. Again what practical relations have the Punjab Muhammadans with the East Bengal Muhammadans? If it is the privilege of calling each other brethren, why every one can do in India or in the whole world, including Turks and Italians. In theory we are all alike and closely one. But in practice an East Bengal Muslim has no more in common with Punjab Muslim than a Bengal Hindu has with one of the Punjab. Occasionally they can marry from each other's stock but more often know little of each other. Territorial influences are stronger than religious or other ties of sentiment and in matters worldly it is best that territorial divisions of humanity should prevail."

Mr. Montagu on Indian Muhammadans

7. The *Watan* (Lahore), of the 7th May 1912, has a note entitled "A right objection." Adverting to Mr. Montagu's recent remarks in the Commons about the Muhammadans of India (*vide* paragraph 10 of Selections No. 18), the paper says that the expression thereof by a responsible officer like the Under-Secretary of State has not only deeply pained Musalmans, but has surprised not a few fair-minded Anglo-Indian newspapers. After quoting an extract from the *Englishman* in support of the latter assertion, it observes that the silence of Muhammadans in the matter would have proved an insurmountable obstacle in the way of securing their legitimate rights. Next it expresses satisfaction at the Punjab Provincial Muslim League having recently adopted a resolution to contradict Mr. Montagu's views about Muhammadans in a well-reasoned but respectful manner. In conclusion, it calls upon all other Musalman associations in the country to follow the example.

The *Paisa Akhbar* (Lahore), of the 8th May 1912, also writes to the same effect.

Muhammadans and *Swaraj*.

8. The *Hindustan* (Lahore), of the 10th May 1912, has an article headed "Indian Muhammadans and *Swaraj*." After referring to Muslim opposition to *Swaraj*, the paper remarks that some Muhammadan leaders also consider self-government not only useful, but highly necessary for India. It adds that Khawaja Ghulam-ul-Saqlain, B.A., LL.B., of Meerut, is one of such Musalmans, and that his views deserve to be shared by all his educated co-religionists. Next it quotes an extract from an article which he recently contributed to a Muhammadan paper and in which he defends the demand for *Swaraj* for India.

India's cash balances.

9. The following is from the *Tribune* (Lahore), of the 15th May 1912 :—

"Mr. Montagu in reply to a question in the House of Commons said that the last balance held by the Secretary of State for India apart from the Gold Standard Reserve amounted on the 6th instant to £17,568,485, of which £6,915,000 was deposited in seven banks without security, £10,100,000 on security to approved borrowers, and £553,485 on current account at the Bank of England. The rates of interest varied from 2½ per cent. to 3½ per cent. per annum according to the period of deposit. Compare with this statement the following news which Reuter cabled on the 18th April last :—'The *Evening Standard* states that active preparations are being made for the offer of three million sterling Indian 3½ per cent. stock at 93.' It is to be remembered that besides the cash balance there was the Gold Standard Reserve of over £13,000,000. In spite of this thirty million pounds sterling of India's money being at the disposal of the Secretary of State an Indian loan of three millions could not be successfully floated. From these facts can there be any doubt that the financial policy of India requires a thorough revision?"

Imperial and Provincial Finances.

10. The following is from the *Tribune* (Lahore), of the 10th May 1912 :—

"The statement that the Government of India are about to issue a Resolution defining the future financial relations between the Imperial and Provincial Governments will be recognized as of great importance. Sir James Meston was engaged upon the question for the greater part of the past two years. The object in view is the placing of the Provincial contracts on a permanent basis and it is expected that the Resolution will mark an important step in the direction of Provincial autonomy in financial affairs. It is to be hoped that the *Times* will not take alarm at this announcement and proclaim it as the first step towards the dismemberment of the Empire. The Provincial contracts have hitherto been most unsatisfactory and have retarded the development of the different Provinces. Many schemes of improvement are either at a standstill or have made very little headway for lack of funds. The first essential of Provincial autonomy is financial independence and it is to be sincerely hoped that this will be secured by the Resolution about to be published."

## II.—Afghanistan and Trans-Frontier.

Hindus in Afghanistan.

11. The following is from the *Panjabee* (Lahore), of 14th May 1912 :—

"There are various rumours set afloat that the Hindus living in the Afghan territory have now been suffering from injustice and cruelty at the hands of the people. Vernacular papers publish certain accounts of 'eye-witnesses' who give a sad account of their troubles. It is not easy to find out what special reason there is for this sudden change of attitude towards the Hindus in a Moslem State. But the matter has excited some comment. There are about 50,000 Hindus and Sikhs living in the Amir's territory and they were hitherto treated with fairness, though a special tax was levied on them which was not levied on Muhammadans. It is alleged that not only are Hindus not allowed to build fresh places of religious worship but even the old temples are demolished. Complaints of tyrannical conduct and cruelty, it is alleged, are not heard. In one place a place of worship was confiscated to the State and in another a Dharmsala was closed arbitrarily. Two others in Jalalabad are said to have been pulled down. The Hindus cannot blow their conch in their temples and to crown all the following sensational news is published :—

"A Hindu woman who had quarrelled with her husband was coming to her mother. She was accompanied by a Sikh gentleman who was also coming to the same place on business. Near the city of Kazh they met a Muhammadan who at once came up to the woman and said that she had promised to marry him. The Muhammadan then dragged the woman to a mosque by force and married her there. She protested and cried and made a tremendous noise. Her mother cried herself to death. Her husband joined with all the other Hindus and sent a strong representation to the Amir Sahib. But no notice was taken of it and no reply was ever given."

"If these allegations are true they disclose an insufferable state of affairs requiring the interference of the Government of India. The Hindus are not a noisy race and with patience they bear many wrongs but only complain when it is not in their power to bear any longer. But the matter requires enquiry. The Amir of Afghanistan was known for his fair treatment of Hindus and when he visited India he went so far as to ask the Muhammadans not to wound the feelings of the Hindus by killing cows during the Bakr-Id. It is unaccountable, if a change of policy has been considered necessary."

*Id.*

12. The following is from the *Khalsa Advocate* (Amritsar), of the 8th May 1912 :—

* * * * * * *

"But we have a plain duty in the matter. If we can extend our sympathy to the suffering of our fellowcountrymen in South Africa, we ought to be able to extend our sympathy to our co-religionists in Afghanistan which was once an integral part of India. Let the Chief Khalsa Diwan and other Singh Sabhas interest themselves in the matter, and devise suitable measures to protect the interests of our brothers in faith in the territories of Afghanistan."

## III.—Native States.

Hyderabad affairs.

13. The *Paisa Akhbar* (Lahore), of the 9th May 1912, has a letter headed "Hyderabad *Gup*." After remarking that the welfare of a people is closely connected with the revenue administration, the writer complains that, although the subjects of Hyderabad have to pay less in taxes than people in British territory, still they are comparatively worse off than the latter. The sole reason for this is that the Revenue officials in the State are incompetent and that due consideration is not paid to ability and claims in making appointments. Not infrequently sons

of rich and influential persons are appointed Taluqdars of the third grade simultaneously with their leaving school, with the result that the work entrusted to them cannot be satisfactorily done. Were they, however, first required to learn (revenue) work, to act as probationers in different districts or to pass an examination in (revenue) law, their appointment would not perhaps prove as injurious (as it now does).

Nabha affairs.

14. The *Loyal Gazette* (Lahore), of the 5th May 1912, has a paragraph headed "Government itself should solve this riddle." Referring to the *Tribune's* note about the postponement of the installation of the Maharaja of Nabha (*vide* paragraph 14 of Selection No. 18), the paper expresses its inability to divine any reason for the occurrence, which, it says, has sorely disappointed the Sikh community (*lit.* Sikh societies). After remarking that the Maharaja has frequently afforded strong proof of his being an able and educated man, it remarks that, when even Native Chiefs of common parts are installed as soon as they have attained majority, why should the installation of an enlightened and just-minded prince be delayed for a long time? It is to be hoped that the kind Government will itself "solve this riddle" and reassure the public by giving out why the (installation) Darbar was postponed and when it is now to be held.

Faridkot affairs.

15. The *Hindustan* (Lahore), of the 10th May 1912, publishes a letter headed "An extremely improper action on the part of the Faridkot State." The writer—one Muhammad Yusaf, Patwari of Bhatinda—complains that the authorities of the State named have, with the sole object of adding to its income, promulgated an order requiring all sales and purchases to be made in the State markets alone. It is grossly unjust, he adds, that people living in villages at great distances from the above markets should be prevented from patronising a market, such as that at Bhatinda, much nearer to their homes.

Another correspondent, "A Traveller," makes similar remarks, and reports that about 40 villages have been ordered to patronise only the market at Goniana.

The colonization of Kashmir.

16. The following is from the *Tribune* (Lahore), of the 10th May 1912:—

"On the strength of a statement appearing in the *Imperial Gazetteer* of India, the *Modern Review* thinks that the Government intends to make Kashmir a British colony.

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"It is true that Englishmen have not yet largely settled in India due to the climatic drawbacks and that Kashmir has frequently been thought of as an ideal British colony. It has an ideal climate and the loveliest scenery in the world. But Kashmir is not British territory and the Government cannot make it a British colony. So far Europeans have not been allowed to settled in Kashmir. No European is allowed to hold any landed property in the State. If colonization is once allowed there will be no end of European settlers. Kashmir will be full of Europeans and the Kashmiris will be soon deprived of all the privileges which they have hitherto enjoyed. A parallel may be cited. A few Europeans have settled in the Kulu Valley. We have nothing to say against them and some of them are very friendly to the people, but a large colony of Europeans is nowhere desirable in India for their own sake. We do not think the idea of a European colony in India need be seriously considered, at least for the present."

Writing on the same subject the *Rajput Gazette* (Lahore), of the 11th May 1912, has a note entitled "Proposal to convert Kashmir into an English colony." The paper remarks that the English entertain the intention of colonising the Happy Valley. The question was raised several years ago, but had to be dropped owing to opposition from the Bengali press. A passage in the *Imperial Gazetteer* has now led a certain paper to the conclusion that the Government of India wishes to convert Kashmir into an English colony. After reproducing the passage, the Editor remarks that the appearance of the same in an official publication leaves no room for doubt in the matter. Next he contends that Government has no right to settle white people in Kashmir, and that its treaty obligations and its policy towards Native States also prevent it from doing so.

## V.—Native Societies and Religious Matters.

Muhammadans.

17. The *Vakil* (Amritsar), of the 4th (received on the 13th) May 1912, has an article headed "It is a shame that a bird like thee should be a captive in the cage." The paper begins by referring to the struggles of the Arabs, Oliver Cromwell, George Washington and the Dutch to secure liberty for their respective countries. Continuing, it says:—"Innumerable instances of this kind are preserved in history. Read them and reflect over the sacrifices which progressive nations have made to shake themselves free from oppressive Governments." It then goes on to remark that the British Government has of itself conferred this liberty on "us," and that under it "we" have the right to better "our" condition and remove the weaknesses to be found in "our" community. If "we" continue inert even in "our" present condition of shameful degradation and wretchedness "we" shall assuredly be involved in utter ruin. "We" have lost the sceptre and have no share in education, riches and industries, while *zamindaris* are passing out of "our" hands. The worst of it, however, is that "we" have parted with ("our") religion and do not understand, or act up to, its teachings. "Our" sole need is that "we" should become true Muhammadans. "We" have come into the world to be at the head of all. It is high time that "we" profited by these days of freedom and justice to knock off "our" shackles of ignorance, irreligiousness, and immorality.

The *Shuddhi* movement.

18. The *Hindustan* (Lahore), of the 10th May 1912, publishes an article headed "Is it a question of life and death for Indian Muhammadans?" The efforts of the Arya Samaj, it says, to reclaim "the untouchables" and to bring into the Hindu fold those Muhammadans, who bear Muslim names but are Hindus in all other respects, have caused feelings of uneasiness in the Musalman Camp. Some Islamic Societies, it adds, have also started a movement to keep nominal Muhammadans like the above among the followers of the Prophet. After remarking that the propaganda has derived strength from the visit to India of Sayad Rashid Riza, the Egyptian journalist who presided at the recent session of the Nadwat-ul-Ulma, it quotes an extract from an article which recently appeared in the *Muslim Gazette* (Lucknow), and in which the question is spoken of as being one of life and death for Musalmans.

Dharmpal.

19. The *Indar* (Lahore), of the 3rd May 1912, has a note headed "Our account with the Holy God." The Editor states that during the preceding week he received several letters from his Arya Samajist brothers. These communications are to the effect that, as he places Christ and Muhammad above Swami Dayanand, he should openly sever his connection with the Arya Samaj. He is not, however, prepared to do so, because he knows that he is a prophet sent by God to reform Arya Samajists (*lit.* this following). He will never disobey God (especially) as he knows that the children of those persons, who are now engaged in abusing him, will think it a privilege to untie his shoe latchets and will mention his name with feelings of great pride and respect.

The forthcoming Hindu Conference.

20. The *Hindustan* (Lahore), of the 10th May 1912, publishes an article headed "Who should preside over the coming Hindu Conference?" After stating that the names of Lala Shadi Lal, Lala Lajpat Rai and Pandit Rambhaj Dat have been suggested for the purpose, the paper remarks that the Pandit is the most suitable man to act as President of the Conference. Proceeding, it contends that Lala Shadi Lal has rendered no services to Hindu society and that he has so far performed not a single act of sacrifice. As regards Lala Lajpat Rai, it alleges that, towards the end of 1909, when about a dozen cases of sedition were being tried at Lahore by Mr. Harrison, feelings of alarm were prevalent among Arya Samajists in particular. The Lala was under the impression or had been given to understand that Government intended prosecuting him also for his life of Mazzini. He was, therefore, constantly apprehensive of arrest,

while the fact of his being an Arya still further added to his fears. He was assured by his friends (at this time) that Government looked upon him as the life and soul of the *Panjabee*, and would feel pleased with him if he changed that paper's policy or handed it over to people who would effect the desired change. Lala Lajpat Rai saw Mr. Butler, the then Deputy Commissioner of Lahore, and a single threat from that officer was sufficient to strike terror into his heart. He could think only of committing political *kari kari* in order to remove the stains which, he thought, covered his name in the eyes of Government. In short, he sacrificed the *Panjabee* to save himself. The Editor considers the present policy of that paper beneficial for both Government and the "nation." What he wishes to impress on the public is that the Lala deliberately changed, or (*lit.* and) allowed a change to be effected, in that policy which he regarded as correct and advantageous for the country. Can he assert that the journal named was sold, not by himself, but by Lala Jaswant Rai (its first proprietor) ? Pitiable is the condition of a public leader whom a single threat from a Deputy Commissioner can induce to part with the life he has been leading for years, and who can lay down his arms at the sight of the latter's angry eyes. The paper does not mean to say that "the leaders of the nation" should care nothing for, or should go against, the wishes of the authorities. He desires only to convey that they should have the courage to open their hearts to the authorities, and should not throw their long-settled principles overboard with the sole object of pleasing the latter. It firmly believes that the authorities respect only the leader whom they regard as being a man of principle. For instance, Mr. Butler, who "rent Lala Lajpat Rai's political moon in twain," used to respect Pandit Rambhaj Dat and to attach the greatest weight to his words. He knew that the Pandit said only what was in his heart and that his acts agreed with his professions After remarking that he cleared the position of the Arya Samaj to Mr. Butler, Sir Archdale Earle and Sir Guy Fleetwood Wilson to such good purpose that the lastnamed became a sincere admirer of the Samaj, the paper says that Pandit Rambhaj Dat has never hesitated to set the Arya Samaj right with the authorities. Nor has he ever tried to flatter the latter, who respect him for his sincerity and whom he has converted into so many admirers of the Samaj. There has never been an occasion on which he either unduly flattered the authorities from motives of personal gain or tried to save his skin by laying down his arms at a threat from some English officer. As to his learning and selfless services to the country, they are fully known to the public.

The *Hindu* (Lahore), of the 9th May 1912, publishes the letter from Lala Jaswant Rai in which the above explanation has been demanded from Pandit Rambhaj Dat.

The paper has also an article in which it contends that the Pandit has done nothing to deserve the honour proposed for him by the *Hindustan*.

The *Rajput Gazette* (Lahore), of the 11th May 1912, says that Pandit Rambhaj Dat has absolutely no claims to the Presidential chair at the ensuing Hindu Conference. After remarking that, for the present, it wishes to discuss only one trait in his character, the paper repeats the question put to him by Lala Jaswant Rai, first Proprietor of the *Panjabee*, in the columns of the *Hindu* as to what he has done with the following sums of money :—

(1) Rs. 1,000 realised by him from the public on account of subscription to the English *Hindustan*.

(2) Rs. 2,500 collected by him from the public in ( ? postage) stamps (*tikton ka*) in respect of the issue of the *Hindustan* which was to have consisted of one lakh of copies.

What right, as Lala Jaswant Rai enquires, had the Pandit to pocket the above amount ? Again, he has not as yet fulfilled his promise to give his first wife's ornaments with a sum of Rs. 500 for the establishment of a Girls' School and the construction of a room at the Gurukula in memory of the deceased lady. Continuing, the paper says that Pandit Rambhaj Dat may indulge in tall talk, but that those in the know are fully aware that he is perhaps the greatest coward in existence. This should be evident from the fact that the speech

made by him under the auspices of the Bharat Mata (Society) was repudiated by him in the columns of the *Rajput Gazette* and an Anglo-Indian paper (the *Civil and Military Gazette*).

Six greatest men of India.

21. The *Zamindar* (Lahore), of the 10th May 1912, publishes a leaderette headed "Six great men of India." In 1907, says the paper, the local *Hindustan* asked its readers to name six greatest men of India, the palm being awarded to the following Indians :—

(1) Mr. Dadabhoy Naoroji.

(2) Mr. Tilak.

(3) The Maharaja of Baroda.

(4) Babu Surendra Nath (Banerji).

(5) Mr. Gokhale.

(6) Lala Lajpat Rai.

After remarking that the *Parkash* has now put the same question to its readers, the paper expresses its inability to see any reason for this. Why should the "great" men of 1907, it asks, be hurled down from the pedestal on which they were placed five years back? Should Mr Tilak be so treated because he has been sent to jail over one of his principles? Should Lala Lajpat Rai suffer because he had to be deported to Mandalay through back-biting by "some traitors to the nation fond of fame?" If this is so, the Editor will have to greatly change his view about the hero-worship of Hindus. Next he enquires why Muhammadans should be kept out of the field of selection.

Complaint against *neo*-Sikhs.

22. The *Sanatan Dharm Parcharak* (Amritsar), of the 1st May 1912, publishes a letter headed "Interference with religious societies." The writer—one Bhawani Shankar Jotshi—states that for some time past religious discussions have been held at the Sanatan Dharam Debating Club, Amritsar, between Orthodox Hindus and those people (*i.e.*, *neo*-Sikhs) who profess to follow Guru Nanak, but, in reality, repudiate his teachings. The former, he adds, put and answer questions in a gentlemanly way, but the latter conduct themselves in an unbecoming manner. Should *neo*-Sikhs be unable to reply to any question, they descend to abuse and refuse to resume their seats. As an instance, the correspondent reports that, at the debate held on the 21st ultimo, under his presidency, one Bhai Moti Singh openly remarked that he cared for nobody and would not stop. In conclusion, he says that, if *neo*-Sikhs do not mend their ways, the matter will have to be laid before the Lieutenant-Governor, through the Deputy Commissioner of Amritsar.

The Provincial Muslim League.

23. The *Observer* (Lahore), of the 11th May 1912 publishes the following from a correspondent under the *nom de plume* of "Frank."

"After the portentous sleep of nearly 18 months, the Provincial Muslim League has once more begun to show signs of awakening. During the early days of its existence, the organisation did some very good work, and its General Secretary earned the well-deserved encomiums of Musalman India for his commendable activity. But its pace grew slower and slower just when its services were most needed. Some three years ago *The Observer* was obliged to call attention to the lethargy exhibited by the body with regard to the question of the constitution of Provincial Legislative Councils under the Reform Scheme. Soon after that the League showed signs of vitality and took an energetic part in the matter of Council elections. When, however, the elections were over, it went to sleep again. During the last 18 months or so not one general meeting of the Punjab League has been held. Even the anniversary for the last year did not take place. A few meetings of the Executive Committee were perhaps convened. These, however, were generally held not for the purpose of discussing any burning question of the day or voicing Muslim feelings on topics exercising the community, but with a view, in the main, to passing resolutions of congratulation or condolence. Publicists belonging to another community have been attacking the Land Alienation Act. But the League has kept silent. They have been animadverting on the Council Regulations. The League has, however, remained unmoved.

The Partition of Bengal has been revoked without eliciting any protest from the Association. The administrative changes, so stupendous in their character and so far-reaching in their potentialities, have been passed by in utter silence. Turkey has been raided by Italy without provoking any expression of opinion on its part. The massacres in Persia, the desecration of the Meshed mosque by Russia, have failed to move it. Not one meeting has been held as long as the Elementary Education Bill was on the anvil. And now when the election of the office-bearers is again in sight, we are told that a general meeting will be held on the 26th instant.

"That protests against the apathy of the League have been made from more quarters than one is a well known fact; while it is equally obvious that the Punjab Musalmans are no longer prepared to silently acquiesce in everything that may be done by their 'leaders' on their behalf without consulting them. It is being openly proclaimed that the days of autoracy by the 'leaders' are gone, never to return.

"Chaudhri Shahab-ud-Din, Pleader, Lahore, it will be remembered, wrote 'an open letter' to the Hon. Mian Muhammad Shafi, accusing the latter of having repeatedly acted in an unconstitutional manner as General Secretary of the Provincial Muslim League. The Hon. Mian thereupon rendered his resignation. No meeting of the Executive Committee, however, was held for months, to consider the resignation and it was only on Sunday last that the matter came up for consideration. On the agenda paper were two important resolutions and the question of the General Secretary's resignation was to come after them. But for obvious reasons, it was suggested that the resolutions about Mr. Montagu's speech (published elsewhere) should not be discussed first, and that the place of honours should be given to a consideration of the resignation of the Hon. Mian Muhammad Shafi. The meeting paid no heed to the fact that the resolutions were far more important and forthwith accepted the suggestion. Thereupon a unanimous vote of confidence in Mian Muhammand Shafi was passed and he was requested to withdraw his resignation. The Hon. Mian very kindly accepted the request and, the meeting being held in his own bungalow, was called to the meeting, and moved the next resolution. It was after this that Chaudhri Shahab-ud-Din came. Now it is asserted by some that the sole object of the meeting was to pass a vote of confidence in the Hon'ble Mian and thus prepare the way for his re-election as General Secretary on the 26th instant; that the resolutions were for mere show and intended to mislead. We do not say that all these assertions are right. But it would have been far better if the order of the subjects on the agenda had not been changed and the resignation discussed in the presence of the writer of the 'open letter'.

"The Punjab League has begun to wake up again, but the first signs of its awakening are hardly auspicious. What is required is a reform of not only of its constituent body, but a change in its attitude towards the Muslim public. An admission on its own part that it has some defects and an honest attempt to remove them will tend to raise it in the public estimation. May we hope that it will try to do so?"

24. The *Zamindar* (Lahore), of the 10th May 1919, publishes a leader headed "Invaluable services." It begins by referring to the resolution which the Executive Committee of the Punjab Muslim League recently adopted to express its hearty appreciation of the invaluable services rendered to Muhammadans by the Khan Bahadur Mian Muhammad Shafi. After remarking that Mian has used his personal influence to make certain persons adopt this vote of confidence in him, the paper observes that the members of the aforesaid Committee are free to panegyrise him in hyperbolic language. They have, however, no right "to gratuitously place the heavy burden of his 'invaluable services' on the back (*lit* head) of all Muhammadans," who should, moreover, be enlightened as to the nature of these services. Continuing, the *Zamindar* reports that the resolution referred to constitutes a vote of censure on Chawdhri Shahab-ud-Din, who contributed an open letter to the paper in February last to find fault with the conduct of Mian Muhammad Shafi in his capacity of Secretary of the Punjab Muslim League. After reporting that the Chawdhri has consequently severed his connection with the League, it says that he stated—and that openly—only what was true; that no reply being forthcoming to it the same has been treated with indifference; and that a vote of confidence has been passed for the Mian in place of his having been called to account. (This shows that) Muhammadans are still wanting in that moral courage of which they stand in sore need. "The strong hand of time" will, however, teach them the necessary lesson, while, in the event of their not learning it they will assuredly be exterminated.

The Hon'ble Mian Muhammad Shafi, Secretary of the Punjab Muslim League.

## VI.—Legislation.

Expanded Legislative Councils.

25. Writing under the heading "Advantages of Expanded Councils," the *Victoria Paper* (Sialkot), of the 1st (received on the 11th) May 1912, says that a careful perusal of the questions asked in the above Councils and of the (official) replies made to them leaves no room for doubt that the bodies named render very great help in widening the knowledge of both the people and Government. The questions asked in the Supreme and Provincial Councils are not invariably important, still the replies from Government disclose "the true facts" and thereby remove any misunderstanding that may have been caused. Again, the replies returned to all the questions which have so far been put make it quite clear that Government is sincerely desirous of reforming the law and administration in the interests of the people. After remarking that the Hon'ble Members should have "local agencies" to keep themselves informed of the happenings in all districts, the paper suggests that Provincial Councils should have representatives from every district.

Indian Press Act in the House of Commons.

26. The following is from the *Panjabee* (Lahore), of the 14th May 1912 :—

"At last the Punjab workers and interpreters of the Press Act of 1910 have got the distinction of having their decisions questioned in the House of Commons. The security demanded from one Lahore paper formed the subject of a question by Mr. O'Grady last mail week and he asked if the action of the Lahore Magistrate was not *ultra vires*.

* * * * * * *

"Now the new Press Act, as worked in this Province, is, we are afraid, faulty. In the first place the Act itself is so severe that it excludes judicial investigation in deciding an 'offence.' A journalist or a paper is branded as having offended by an executive mandate. What is more astounding is that the 'offence' itself is not explained and the 'offender' has to pay security once-twice-thrice if need be without ever having an idea of his 'offence' so that he might try to avoid the same. Moreover, the demand for security a second time without absorbing the first amount is clearly *ultra vires*. Even the Draconian Law of 1910 does not contemplate it. Thirdly, security for merely changing the locality of presses already established was not thought of by the Legislators, but the Punjab authorities have introduced it. There is no Province where the Press Law is worked as harshly as in the Punjab and there is nothing like uniformity or definiteness about its operation in all parts of India—except that it is the only law in which 'offences' are established and 'offenders' languish without a word being ever said in their favour to explain their side of the case."

## VII.—General Administration.

### (*a*)—*Judicial.*

The Khan of Hoti's case.

27. The *Zamindar* (Lahore), of the 1st May 1912, publishes a letter headed "Sir George Roos-Keppel and his critics." The writer—Ghulam Hasan, Sub-Registrar, Peshawar—remarks that the criticism which Hindu papers have passed on the Khan of Hoti's case pre-supposes the following things :—

(1) That Sir George was the originator of the proposal to establish an Islamia College at Peshawar.

(2) That the first steps to give effect to the proposal were taken in his time.

(3) That the Khan of Hoti declined to give a donation for the College.

(4) That the correspondent's letter to the Khan (to ask the latter to give money in aid of the College) was written in the time, and at the instance, of the present Chief Commissioner.

As regards (1) and (2), it may be stated that the proposal originated with the educated Muhammadans of the Frontier Province, and that it began to assume a practical shape in the time of Mr. Merk. There is also no truth in (3) ;

no deputation having ever waited upon the Khan of Hoti to request him to subscribe towards the funds of the College. The fourth assumption is also unfounded ; and, consequently, the attacks made on Sir George Ross-Keppel are of a similar character.

The Khan of Hoti's case.

28. The following is from the *Panjabee* (Lahore), of the 9th May 1912 :—

"It is nearly three months since the sensational incidents in the Hoti Mardan Case challenged the attention of everybody and since its conclusion the House of Commons has been flooded with questions and the Indian Council has been approached with at least one question. So far beyond a verbal promise of enquiry, the public are not given to understand that the Government regards the case with any seriousness. Yesterday Mr. Keir Hardie asked another question in the House of Commons and Mr. Montagu again spoke of his ignorance of facts. The case seems to have become more mysterious and everything hinges on the entire want of information in these days of cablegrams and wireless messages. Is it not a great defect that cases of this magnitude fail to move the Government of India, whereas a fishing question in Labrador or the retirement of an Army Captain before his time interest Home ministers who settle such questions then and there. If any such outrage as the Hoti Mardan's occurred in the United Kingdom, surely there would be no lack of information for something like three months. The Viceroy lately visited the Frontier Province and had a talk with its ruler. We are anxious to know why a case of this kind does not call for prompt action or why the Government do not show the same anxiety that the people do in their desire to worship the Goddess of Justice."

Complaint against the Magistrate of Backergunj.

29. The *Shanti* (Rawalpindi), of the 27th April (received on the 8th May) 1912, has a paragraph headed "Ill-treatment of women during railway journeys." Some railway officials, it says, do not hesitate to outrage solitary female passengers, knowing as they do that no evidence can be discovered (against them). Next it states that recently a Railway Guard (at Backergunj) "attempted to forcibly dishonour" a native woman travelling by rail. The Magistrate, who tried the case, found on enquiry that the woman was a widow, and had attained her majority, upon which he recorded in his judgment that she was a consenting party. After remarking that the Guard has been acquitted, the paper asks why such just Magistrates do not permit the accused (in such cases) to prosecute the complainants for perjury, so that no case may be instituted against railway servants in future.

### (c)—*Municipal and cantonment affairs.*

Sale of meat in Lucknow.

30. The *Vakil* (Amritsar), of the 4th (received on the 13th) May 1912, has a note headed "Prohibition to sell meat in the bazars of Lucknow. It complains that the Lucknow Municipality has recently issued an order to the above effect, restricting the sale of flesh to the Sander's Market alone. This place, it adds, lies at a very great distance from the city and the order in question is, therefore, calculated to entail considerable inconvenience on meat-eaters. It is a matter of great surprise to the paper that thousands of Muhammadans and Christians should be inconvenienced for the sake of the few Hindus who avoid the use of the flesh.

### (d)—*Education.*

Government and the Muslim University.

31. The following is from the *Observer* (Lahore), of the 8th May 1912 :—

"A study of the attitude of Government towards the proposed Muslim University and the changes which that attitude appears to have undergone is highly instructive. The scheme was launched under the most happy auspices. A leader of the commanding influence of His Highness the Aga Khan stood sponsor to it. Government officials gave it their benediction. Some of them presided over meetings held in its support and a few even went the length of openly subscribing towards its funds. The speeches delivered by the leaders of the movement induced a general belief that the University would be practically independent of official control and free to affiliate duly qualified Islamia high schools and colleges in any part of India, free to prescribe proper text books and free to appoint suitable Professors. The only control that Government would exercise on the University, it was popularly imagined, would be to veto text-books or ban Professors that were likely to breed sedition.

"The publication, however, of the draft of the Bill, as prepared by the Constitution Committee, shattered these fond hopes. It was discovered that those responsible for the draft would place many restrictions upon the powers of the University. It was then that many people, who had given their enthusiastic support to the scheme and promised liberal donations, learnt for the first time that the proposed Muslim University would be about as much under official control as the existing Universities; that even when qualified Indians and Muslims could be had as Professors, the University College would have to keep a certain number of Professors of European descent on its staff; and that the University would 'affiliate such institutions only as shall be conducted on the residential system, on the principle and model of the University College, Aligarh.' But great as was the disappointment caused in Muslim circles by these revelations, many sober people were of opinion that Government would grant a charter on these conditions only. The stream of subscriptions towards the Muslim University Fund grew torpid at first, but the leaders of Muslim thought in India eventually succeeded in winning back public confidence in a great measure and thereby accelerated the rate of the flow.

"The Hindu University scheme was now brought forward by Pandit Madan Mohan Malaviya. This project, while it improved the attitude of Hindu publicists towards the Muslim University, has coincided, though accidently only, with a modification of the official attitude towards denominational Universities. Many Anglo-Indian journals, which up till now had kept reticent or even blessed the Muslim University, began to denounce the schemes of what they were pleased to call 'sectarian' Universities and openly hinted that they were engineered for sinister political purposes. A circular order was also issued, prohibiting Government officials from actively taking part in meetings held in support of either scheme. And the Muslim University deputation, which waited upon Sir Harcourt Butler, though treated with great courtesy, was given distinctly to understand that a charter would be obtained only on the condition of still further increasing special control over the University and of amassing a sum larger than that originally estimated as capital of the proposed institution. The Government of India wanted, it transpired, first, that the Muslims should provide a capital of at least 35 lakhs of rupees; second, that no man should be appointed Professor without the *previous* sanction of the Chancellor (schools and colleges affiliated to existing Universities are not subject to such a condition); third, that no text-book should be prescribed without the *previous* sanction of the Viceroy (though the draft Bill permitted the Chancellor to veto any undesirable book); and lastly, that the University should affiliate no institution outside the University town of Aligarh. Many attempts were made to keep these things strictly confidential. But, to quote the Persian poet, how can a secret to which a large number of men are party be kept unrevealed? In spite of the efforts of many to revive public confidence, some Musalmans have lost all enthusiasm over the scheme and decline to pay up their subscriptions. Nawab Viqar-ul-Mulk, that venerable leader of the Muslim community, assured his co-religionists that Government might still be expected to change its attitude towards the question of affiliation. But articles published in Anglo-Indian journals have tended to discount the assurance; while it is now stated that the Secretary of State has withheld his assent to the grant of powers of affiliation outside Aligarh.

"We hope the report is incorrect or, at least, the powers-that-be are still open to conviction. The leaders of the Muslim University movement are prepared to agree that only those institutions should be affiliated to the University which follow a residential system, impart religious teaching and are otherwise run on the model of the Aligarh College, and, as a further concession to official opinion, are regarded as fit for affiliation by the Chancellor. If Government remained inflexible even now, it would be disastrous to the interests of the University. Some people would, in the event of the Secretary of State persisting in his present attitude towards the question of affiliation, regard the scheme as of little utility to the Musalmans. Already proposals have emanated from certain quarters that if the donations realised towards the University Fund be diverted towards the establishment of a Muhammadan technical and industrial college or used for sending abroad suitable candidates to foreign countries in order to learn modern arts and industries, they would yield far better results than their investment in an emasculated teaching and residential University confined to a single town. It is true that Oxford and Cambridge have got Universities of this description. But there exists not a single University of this kind in India. Why should then Government impose conditions on private Universities from which its own Universities are free in this country? The projected Dacca University may follow the Oxford mode. But the schemes of Muslim and Hindu Universities are of older standing. They may serve as a link between the examining Universities already maintained by Government and the teaching and residential institutions contemplated by the Government. Now that the sum stipulated for by Government is within an ace of being realised, we trust Government will see their way to grant the privilege of affiliation to the University and thereby assuage Muhammadan apprehensions. As such action will mean the concession of a similar favour to the Hindu University, it will give satisfaction to practically all sections of His Majesty's Indian subjects. Otherwise, there will be many who will not be favourably inclined to the idea of establishing a Muslim or a Hindu University that would not enjoy the powers of affiliation. For such an institution will be too

costly a luxury, especially for the poor Musalmans, who cannot afford to have what will practically be an improved Aligarh College at the enormous expense which it will entail, instead of a central institution located at Aligarh but not confined in its beneficient results to one city or province and serving as the pivot round which the entire educational fulcrum of Muslim India would turn. If this be not acceptable to Government, we shall have to seriously consider whether it will not be more advantageous to the community as a whole to abandon the idea of such a lifeless University and instead divert the money so far collected to the establishment of a Provincial College in every Indian Province, fed by a number of High Schools, this chain of Provincial colleges and local schools serving the best educational interests of the community all over the country much better than a teaching University that would confine its activities to the residents of the town where it may be located."

Government and the Education Department.

32. The following is from the *Tribune* (Lahore), of the 10th May 1912 :—

"* * * * In many directions education has made scarcely any progress and technical education is in its infancy. The Indian Educational Service itself is a misnomer. It practically excludes all Indians, yet it is called the *Indian* Service. The figures obtained by the Hon'ble Mr. B. N. Basu show that practically there is no room for Indians in the Indian Educational Service. The future of education in India lies with Indian educationists who will bring enthusiasm and devotion to their work."

Education and Missionary methods.

33. The following is from the *Panjabee* (Lahore), of the 11th May 1912 :—

"It is sometimes given out by the missionary societies and the institutions controlled and conducted by them that their object is more of a philanthropic nature than that of direct proselytism. But such does not appear to be actually the case always. By slow and gradual steps ways are adopted by these missionaries to bring about direct or indirect pressure upon those who can, in any way, be influenced. At a public meeting of Hindus and Muhammadans, which was held at Benares on the 7th instant and which was largely attended by members of both the communities, strong disapproval and dissatisfaction was expressed at the missionary tractics. A resolution was passed at that meeting saying that the citizens of Benares, while admitting the help rendered to the people of the town by educational and other charitable institutions conducted by the different missionary societies, view with strong disapproval a tendency in some of these societies to obtain converts by ways which creat suspicion and dissatisfaction in the public mind, and in view of this tendency which is calculated to arouse religious feelings and by way of protest the meeting requested the public to be careful of such institutions. The request of the Benares meeting deserves the careful attention of both the Hindus and Muhammadans."

Separatism in Education.

34. The following is from the *Panjabee* (Lahore), of the 11th May 1912 :—

"We have already got so many troubles as a result of separatism of the Moslems that we must object to the principle being adopted in regard to educational benefits. The Hon'ble Mr. Bhurgri's Sind Cess Bill, though a well-meaning one, is a severely sectional and separatist legislation which leaves the Hindus and others backward. It is on this ground we object to the Bill, and our feelings will perhaps be better understood if we propose that Mr. Gokhale's Bill be passed for Hindus only leaving Muhammadans out of account. Mr. Shaffi and other Moslem leaders stated that the Moslems do not want compulsory education. But the Hindus want it. What would be the effect of passing Mr. Gokhale's Bill so far as the Hindus are concerned who are in favour of it by financing the scheme in some such way as Mr. Bhurgri proposes? The Muhammadans will be left miles behind the Hindus in progress and all other advantages and they are sure to suffer. If Mr. Bhurgri's Bill were accepted, it will compel the Hindus to adopt even a more effective plan of sectional scheme of education and Government will have to adopt the same in fairness. What will such separatist and rival plans of progress lead to?"

### (*e*)—*Agriculture and questions affecting the land.*

The Fodder problem.

35. The following is from the *Tribune* (Lahore), of the 11th May 1912 :—

"In Bombay His Excellency the Governor in Council has approved of the action of the Director of Agriculture in postponing experiments in bull-breeding in favour of the experiments in the growing and storing of fodder. The fodder question certainly lies at the root of all agricultural questions. This is especially so where the number of plough cattle has increased without a corresponding increase in the area of grazing grounds. It is

therefore essential that cultivators should be properly educated in the methods of conserving the supply of fodder. We very much wish that the Punjab Government followed the example of Bombay in this respect and spared itself the anxiety incidental to finding fodder in times of scarcity. In Pusa experiments were being made in ensilage three years ago. But nothing conclusive has been published about the results of those experiments. We learned from the Madras Forest Report that that Government is carrying on its own experiments in the conservation of the fodder supply. In the Punjab the fodder problem is as acute as ever it was. But our officials have a very adjustable frame of mind and forget their past troubles in good seasons. It is quite time that an effort were made to educate cultivators in the modern methods of conservation."

### (*f*)—*Railways and Communications.*

Third class passengers.

36. The *Munir* (Jhang), of the 8th May 1912, has a note headed "Every one is partial to the rich." After stating that electric light and fans have been supplied in 1st and 2nd class carriages in the North-Western Railway, the paper remarks that justice demands that the authorities concerned should first have thought of the comfort of third class passengers, who contribute the bulk of the revenues of the railway named. Next it refers to the hardships suffered by these passengers during their journeys by rail.

Corridor trains in India.

37. The following is from the *Panjabee* (Lahore), of the 14th May 1912 :—

"The Bombay-Baroda and Central India Railway has recently introduced corridor mail trains between Bombay and Peshawar. Corridor trains have been introduced partly in Bombay and Madras. People in the Punjab have perhaps no idea what these trains are like. In Bombay the carriages in a corridor train are connected by a common passage which runs from one end of the train to the other. The passengers can enter the train from the door of any one carriage without much anxiety or needless hurry in finding out seats and after boarding the carriage can find seats for themselves conveniently in the carriages of the class for which they hold tickets. No inconvenience is caused to a passenger in either getting in or getting out of a corridor train. Besides there is hardly any congestion, especially for 3rd class seats, because a passenger having free access from one carriage to another carriage inside the train can easily know where he can find suitable accommodation and can occupy the vacant seat without trouble. Another advantage of a corridor train is that thefts and attacks on women or men are impossible, because no theft or attack on women's modesty can be committed in the presence of the passengers of a whole train seated in view of each other. Therefore it is apparent that a corridor train has several advantages over other trains as regards equitable adjustment of accommodation and the avoidance of overcrowding, &c. All these are well-adapted to Indian conditions. In corridor trains a refreshment bazar is usually kept and passengers can be served at their seats if they like while the train is in motion. But we see that Anglo-Indians who love privacy and exclusiveness are against the introduction of corridor trains in India. The Lahore Anglo-Indian daily has come out with an article condemning the extention of corridor train in India, but it is difficult to see how they are put to any inconvenience unless they wish to avoid all contact with Indians. We are afraid it is a failing of Anglo-Indians but they will, in course of time, realise the many advantages. But as more than nine-tenths of the Railway passenger income is derived from the Indian passengers, the Railway administrations are to give effect to what conduces to their comfort and safety. And we hope that the Railway Board will ask all the Railway companies to adopt corridor trains and introduce the corridor system as early as practicable.

### (*g*)—*Postal matters.*

Postal Registration.

38. The following is from the *Tribune* (Lahore), of the 14th May 1912 :—

"A postal article may be registered or insured or both. In case of insurance which also includes registration the postal authorities accept liability for the safety of the article and pay compensation in case of loss or damage to the article. But in registration no such liability is admitted by the Post Office. It appears that the only object of registration is to make the transmission of an article more secure, as it passes through the hands of special postal officers. It is clear that the Post Office, as written in the sender's receipt, is not responsible for its loss or damage. But what is the equivalent to the public for the registration fee charged? The only privilege the sender gets is to receive a receipt for the article registered, but if it does not enable him to claim anything in case of loss or damage, what is the use of such a receipt? And again the sender does not receive any acknowledgment from the addressee as in the case of postal money order. The sender of a registered

article is however entitled to obtain an acknowledgment of its delivery bearing the signature of the addressee on payment of an additional fee of one anna at the time of registration. It is apparent that there is a good deal of inconsistency in this procedure, for when an article is registered its delivery should at least be ensured and the demand for the extra fee seems quite unreasonable. If the sender does not get any advantage by registering the article why should there be any registration at all? A widespread movement is on foot to reduce postage, cable rates and charges for deferred telegrams in Europe. If similar measures are adopted here in the Postal Department it would mean an increase of income to the Department and would ensure greater safety. Both the registration and insurance fees may be reduced so that people may be encouraged to register and insure their articles more frequently. If it were possible that all registered parcels would be insured at a lower fee it would be the best thing. The liabilities of the Post Office in that case will increase, no doubt, but we think there will be at the same time an increase in the income of the Post Office which will compensate for the increased responsibility.

## (*h*)—*Miscellaneous.*

The Hindu Press and Sir George Roos-Keppel.

39. The *Zamindar* (Lahore), of the 4th May 1912, publishes an article headed "Sir George Roos-Keppel's Heap of Sins." It says that, if one were to prepare a list of the sins which a section of the Hindu press has of late been surprisingly zealous in laying at the door of Sir George, it would probably be found that the blackest part of his sinfulness is connected with the interest which he has been evincing in the establishment of the Islamia College at Peshawar. The Hindu papers in question repeatedly raise the outcry that the officer named forcibly collected money from the (Muslim) inhabitants of the Frontier Province for the College; visiting his displeasure on those who refused to render pecuniary help to that institution. The Editor also can take a hand in blackening Sir George's reputation, provided he is first told whether or not, in the event of the charge levelled against the latter proving well-founded, a similar accusation could be preferred against even those Tahsildars, Deputy Commissioners, Commissioners, Lieutenant-Governors, Governors and Governors-General, who realised subscriptions for the King Edward and Queeen Victoria Memorial Funds. Did not the authorities, he asks, resort to every intimidating inducement in collecting lakhs of rupees in aid of these funds? And, if it is urged that "this Forced Charity" was intended to serve a good purpose, why should not the object of the (proposed) Islamia College, Peshawar, be also regarded as noble? Apparently there is no reason for looking on the latter end as being other than laudable, excepting that the word "Islamia" forms part of the name of the College. Continuing, the *Zamindar* remarks that, according to the *Punjab Advocate*, another of Sir George Roos-Keppel's sins is that he confers special favours on the Prophet's followers. Hindu newspapers lay several other sins also at his door, and one of these is that Hindus alone have suffered from dacoities in his time, although dacoits have not even spared Muhammadans. Again, they feel very indignant at a certain *rais* (the Khan of Hoti) having resolved to leave the Frontier Province through the (so-called) misdeeds of Sir George; while they display such warmth in espousing his cause as to indulge in threats of having the Chief Commissioner sent about his business; witness the *Panjabee* of the 2nd May. When, however, the Khan of Agror was exiled for no fault in the time of one of Sir George's predecessors none of these journals thought it worth while to shout in the former's favour. After saying that the complaints of Hindus against the present ruler of the Frontier Province are of an imaginary character, the Editor alleges that the rights of Muhammadans have been trampled upon (in several cases), but that there is no paper or Councillor to espouse their cause. This is why it has not as yet come to the knowledge of the public (*lit.* any one) that the *jirgah* system is proving a source of serious injury to them; that, thanks to the machinations of some treacherous and honours-hunting persons, their associations (*e g.*, the Anjuman-i-Islamia, Hazara,) are a thorn in the side of certain short-sighted officers of low rank, merely because they inculcate the principle of pan-Islamic love and brotherhood; and that the Muhammadans of a town in which a Hindu's house may, perchance, be plundered, are made responsible for the safety of the lives and property of their Hindu neighbours.

The Khan of Hoti and the "Manual of Pashtu."

40. The following is from the *Panjabee* (Lahore), of the 11th May 1912 :—

"We are sure that the name of Sir George Roos-Keppel, Chief Commissioner of the Frontier Province, has been unnecessarily dragged in in connection with certain quotations from the 'Manual of Pashtu' in which the Khan of Hoti Mardan is said to have been referred to in very uncivil terms. The Manual in question is compiled by Sir George with the assistance of two Muhammadan officers and consists of three parts—I, the Grammar, II, series of lessons and exercises, and III, colloquial sentences. It is in Part III that some of the offensive sentences are quoted, but we find that the whole of this part is composed of papers set at Higher Standard Pashtu examination from 1886 to 1892 with their translations. Thus the Khan of Hoti complains of sentences given for translation in pages 202, 213, 217 and 231. On reference to the 'Manual of Pushtu' we find that questions 8 and 12 on page 202 are from the examination papers of the year 1889 and questions on page 213 are of 1890; those on page 217 are of 1891 and those on page 221 of 1892. During these years Sir George was not in the Frontier Province and he had nothing whatever to do with the setting of those examination papers, for which a Board of Examiners are responsible. Part III of his book contains exercises for translation taken from these examination papers in regular order and not by any set design to print anything reflecting on any one in particular. In fairness to the Chief Commissioner we must say that his name has been unnecessarily dragged in and represented as though he purposely maligned the Khan. It is a different question however as to why such sentences were selected for examination by the Board of Examiners, but we shall deal with this question subsequently.

Sikhs and Government service.

41. The *Loyal Gazette* (Lahore), of the 5th May 1912, has a note entitled "Sikhs and Government service." It is an open secret, says the paper, that, unlike Muhammadans, Sikhs are granted a share of public posts and seats on representative bodies from considerations neither of political importance, historical greatness nor of numerical strength. After observing that they should be adequately represented in every department, it remarks that, so far they have utterly failed to secure (their share of) the public service, and that they are not likely to fare any better in the future. Why should they not, then, try to stand on their own legs, *i.e.*, cease thinking of Government service and take to arts and industries? Next the Editor asks his co-religionists to establish industrial schools for their sons, as also to send Sikh) youths to foreign lands (to acquire technical education). To have Sikh boys, he adds, taught at the existing schools is tantamount to making them fond of service under Government, which is, however, almost impossible for them to secure.

The new Capital of India.

42. The following is from the *Tribune* (Lahore), of the 9th May 1912 :—

"So more light has been thrown on the trio who will fashion the Delhi of tomorrow. One is admittedly a layman, the other a dreamer and the third an engineer with no practical knowledge of the Indian soil. It is not a very promising combination. The building of a new capital is not an easy affair. The work is a most responsible one and requires the co-operation of men of experience. Here in India we have several Europeans and Indians who have both practical knowledge and ability. Why were not they entrusted with the responsible task of town-planning and what was the necessity of importing the triumvirate of so-called experts? Are foreign laymen better than indigenous experts? The Government do not say anything as to what the new capital will be like and what share the people of the country are likely to get of the work. All that is known about Captain Swinton and others is that they are waiting for the monsoon after which the site of the new capital is likely to be fixed. In the meantime they are exploring the surroundings of Delhi in motor cars and on elephants. The howdah is said to be a seat of vantage from which the town-planners get a better view of the surrounding country. And by means of this Imperialist survey they are said to have already spotted out one place, Okla, which is destined to be the future Barrackpore of the new Capital. Does it not sound inconsistent that before the site of the capital is fixed, the country retreat of the Viceroy has been settled? It is curious that no details are forthcoming from the Government regarding the making of the Capital. It is a great mistake to keep the public in the dark as to what the Government proposes to do. No policy, however mature it may be, is perfectly sound. And it is desirable that every scheme of the Government should be offered to the public for approval and criticism. By the adoption of this course the Government will be able to secure public sanction to a well reasoned and considered scheme."

Gambling in India.

43. The following is from the *Tribune* (Lahore), of the 14th May 1912 :—

"It cannot be said that the vice of gambling has been recently introduced in India for it is at least as old as the Mahabharata which relates how King Yudhisthira, the incarnation of truth, was so passionately addicted to gambling that he lost everything, including his kingdom and even his wife, by it. But gambling on the turf is new in India and Sir George Clarke has rendered an important service to the cause of public morality by trying to minimise its evils. It is welcome news that after much opposition the Race Course Licensing Bill has been passed. The Bombay Presidency will gratefully remember Sir George Clarke's earnest and persistent efforts to reduce the evil of gambling. We wish the action of the Bombay Legislative Council will be recognised as an important precedent and will prompt the other provincial Legislative Councils to adopt similar measures and to reduce the evil effects of reckless gambling. Calcutta and Lucknow are big centres of gambling and recently fresh developments have appeared in Calcutta. A new craze for gambling on American cotton figures and Indian opium figures has set in and its evil consequences are in evidence in the Calcutta papers and the police courts. In Upper India gambling is largely and publicly indulged in during the *Dewali*. Gambling in any form is objectionable and should never be encouraged. Large fortunes and promising men are hopelessly ruined by games of chance. Appeals have been made from the pulpit against the prevalence of gambling and a serious and concerted endeavour should be made to suppress it."

Malaria in the Punjab.

44. In his recent speech summarising the Punjab Budget debate His Honour the Lieutenant-Governor quoted facts and figures showing the intimate relation between periodical floodings and epidemics of malaria ; the existence of this relation having been queried by the *Tribune* (Lahore), in its issue of the 17th February last. Adverting to Sir Louis Dane's above mentioned speech the *Tribune*, in its issue of May 14th, 1912, writes as follows :—

"Our grateful acknowledgments are due to His Honour the Lieutenant-Governor for this frank and full statement. In the *Tribune* of the 17th February there was only a single sentence enquiring whether periodical flooding had not been a constant feature in the Punjab and whether there was anything like malaria on the present scale twenty years ago. The Punjab Government is now doing its best to avert epidemics of Malaria, but we are not aware what measures, if any, were taken for that purpose between, say, 1881 and 1908.

SIMLA :

*The 18th May* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Govt. Branch Press, Simla—23-5-12—No. 2—107—H. L. S.

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[ Vol. XXV. ] [ No. 21. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

## Examined up to 25th May 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate .. | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 , |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH MAY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana .. | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore .. | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt .. | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain .. | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
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| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not [illegible]

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 25TH MAY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah .. | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 74 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 75 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan .. | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 85 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Ill-treatment of Sikhs in Canada.

1. Writing under the heading "Difficulties of Sikhs in Canada," the *Loyal Gazette* (Lahore), of the 12th May 1912, complains that the Inspector of Buildings, Victoria (Canada), has prohibited the local Sikhs from building a *Gurdwara*. After asking whether this is the civilisation of which the white races feel proud, the paper remarks that it is unlikely that grosser oppression is practised in either Russia or Afghanistan. Continuing, it considers it a matter for the deepest regret and shame that Sikh ladies should be accorded a grossly unjust and unbecoming treatment in Vancouver. In support of this assertion it refers to the recent expulsion of some Sikh women from the place, and goes on to remark that Sikhs shed rivers of blood in 1857 in order to preserve British rule in India. The bravery, loyalty, and fidelity, moreover, which they have since displayed on every battlefield, are also known to all. It is, therefore, to be regretted that they should have, in spite of being (loyal) British subjects, to suffer hardships like the above in America. After asking the Government of India to have their grievances redressed, the *Loyal Gazette* suggests that all Singh Sabhas ought to hold meetings to condemn the Canadian Government's oppressive treatment of Sikhs and to appeal to the just British Government to look into the matter.

The Turco-Italian war.

2. The *Vakil* (Amritsar), of the 11th May 1912, has an article headed "The Island of Rhodes." Referring to the occupation of Rhodes by Italy the paper says that the facts connected with the event should create in every Muhammadan the feeling that the ( ? Christian) world has completed its preparations for ending the days of Musalmans. After remarking that the Christian (*lit.* European) form of Government has supplanted the rule of the Quran in Morocco and that "northern and southern tempests ( ? Russia and England) have long been bent on the ruin of Persia," it states that preparations are being made to invade even Afghanistan, and that the independence of that country also is in danger. Should, then, the Islamic world tolerate that the Muhammadans of Rhodes should, like their co-religionists of Tripoli, suffer oppression from the Italians; that the mosques (in the said island) should be converted into stables; that the leaves of the Quran should be used for fuel (there); that respectable Muhammadan women should be dishonoured; that the youth should be put to the sword; that the old and children should be baptised by force; that crosses should be erected on the *mehrab* and pulpit; and that unitarian Musalmans should be forced to worship Jesus and Mary? Muhammadans should bear in mind that these things are certain to come to pass in Rhodes: they took place in Tripoli only a few months back. Have they become so inert that they can keep silent at the ruin of the sacred land which constitutes a memorial of the conquests of the Caliphs and which the Prophet's companions won to Islam with their life-blood? If "we" had not kept silent over the ruin of Morocco the calamities which have overtaken Persia would not have been witnessed. (Again) if "we" had raised a systematic outcry on behalf of the latter country, Tripoli would not have fallen on evil days. If, however, "we" cannot feel sorry at this island having passed out of "our" hands the time should not be considered distant when Mecca and Medina will be bombarded, the Black stone will be removed to Europe, and European officers will be appointed to look after the Prophet's tomb."

The Turco-Italian war.

3. The following is from the *Observer* (Lahore), of the 15th May 1912:—

"Having refused point-blank to interfere when their intervention would have avoided a bloody war, the European Powers expressed the readiness to mediate only when Italy had lost all hope of conquering Tripoli. As was to the expected, Turkey has gently but firmly refused these offers unless Ottoman sovereignty over Tripoli is guaranteed. There cannot be the slightest doubt that the war would not have taken place unless Italy had had hope of the moral support of at least some of the Powers. This it has enjoyed, and these Powers cannot be acquitted of all responsibility for the Italian raid. When a war is waged, non-

belligerent trade cannot but suffer. The Italian attack on the Dardanelles has naturally led to the closing of the Dardanelles by the Turks. But instead of compelling Italy not to repeat an attack on the Dardanelles, pressure has been put on the Porte to re-open the Straits for the benefit of the trade of Russia and other Powers. No guarantee is given that the Dardanelles will not be attacked in the event of its being re-opened. The demand of such a guarantee from Italy has been represented as an action that would constitute a violation of international law. But the demand of re-opening the Dardanelles is not regarded as an infringement of international morality!"

The Turco-Italian war.

4. Commenting on the cablegrams about the recent Italian occupation of some islands belonging to Turkey, the *Zamindar* (Lahore), of the 15th May 1912, says that the powers keep silently looking on, and that none of the civilised European Kings enquire from Italy why she does not keep her promise to confine the war to Tripoli. But why should they, asks the paper, take this trouble when they are all of one mind? Continuing, it remarks that evidently the world is soon to witness a sanguinary war, after which statesmen will have to prepare a new Geography.

Moroccan affairs.

5. The *Vakil* (Amritsar), of the 11th May 1912, has a note entitled "Morocco in her last gasps." Writing about the establishment of the French protectorate in Morocco, the paper remarks that the event means that the only independent Islamic Kingdom in Africa has passed out of the hands of Muhammadans for ever. After observing that Europe, which feels no shame in breaking treaties concluded by it, keeps silent even on the present occasion, it complains that the treaty entered into between England and France on the 8th April 1904, as also the Algeciras treaty concluded on the 7th April 1906, has been broken without any hesitation. It was the duty of England to stop French machinations in order to preserve the integrity and independence of Morocco.

Sir Walter Lawrence on Lascars.

6. The following is from the *Panjabee* (Lahore), of the 21st May 1912:—

"On the 25th April, Sir Walter Lawrence presided at the 55th annual meeting of the Stranger's Home for Asiatics, West India Dock Road, London. A number of distinguished Anglo-Indians were present and the report showed that 1,341 Asiatics were admitted—500 more than in the previous year. Of these 222 were destitute and on them £ 147 were spent. 'The Asiatics,' said Sir Walter, 'are not here to amass fortunes or indulge in selfish pleasure, but as humble but most essential workers in the great Imperial trade on which the very life-blood of the country depends.' He then praised the Lascars and admired their bravery at sea. Yet the fact is plain that the jealousy of others is only kept down by the humble nature of the work allotted to the Asiatics. If they begin to 'amass wealth' or 'indulge in selfish pleasures' they are to be turned out. For that is clearly not the function of Asiatics but of others. With such great maxims should Imperialism thrive."

Turkey and Persia.

7. The following is from the *Panjabee* (Lahore), of the 21st May 1912:—

"The troubles of Turkey and Persia are increasing and the situation is becoming more complicated. The attempts to end the hostilities between Italy and Turkey were immediately followed by the seizure of Rhodes and other Aegean islands. The Turkish garrison in Rhodes has surrendered and the Italians are jubilant. Russia is said to be intriguing to restore the throne of Persia to the ex-King and mediating in favour of Italy. England is believed to be opposed to these plans and apparently wants a more honourable course of action. In the meanwhile, Russian mobilisation in the Caucasus is renewed and the British Prime Minister is conferring with Lord Kitchener at Mata. The London Moslem League has protested against the extension of hostilities to the Dardenelles and it says that the Muhammadans in Indian States will organise a system of volunteering for the assistance of Turkey. We do not know where all these will lead to, but it is curious to note how Moslem volunteering in India will induce British interference in favour of Turkey. The occasion has been taken advantage of by Salar-ud-Doulah who has issued a manifesto saying that he is marching with 200,000 Persians towards Teheran. None of these bring any hope of peace to the Moslem world and the situation looks very grave indeed."

Russian bombardment of the Mashed shrine.

8. The *Paisa Akhbar* (Lahore), of the 14th May 1912, publishes a letter from its special correspondent, one Sayad Abdulla Husain, who gives an account of the bombardment of the Mashed shrine, saying that

hundreds of pilgrims from distant places were killed on that occasion; that the Russians (also) plundered the shops of all the merchants (in Mashed); that they carried away from the shrine property worth crores of rupees; and that Russian cavalrymen and foot soldiers are encamped in the compound of the shrine. Nevertheless, he adds, the Muscovites issued a proclamation (which is reproduced) to the effect that not the least damage has been done to the sacred place in question.

The Turco-Italian war and England.

9. The following is from the *Observer* (Lahore), of the 22nd May 1912.

"We do not wish to fasten any responsibility on England, which her own statesmen are loath to accept; nor have we any right to do so. Those who are to-day at the helm of affairs in England and who control the destinies of her empire must have a broader outlook than any section of the subject races can have; nor is there any doubting the keenness of their sense of duty; while they are best able to look after the interests of Greater Britain and of the many peoples committed to their charge. The heads that planned the British Empire, are, we are convinced, still possessed of sufficient wisdom, and the arms that completed the conquest of its component parts, of sufficient strength to keep the empire intact. But that does not mean that we, who pride ourselves on forming an integral part of the mighty British empire, should not place our innermost wishes before our rulers in a manner at once loyal and constitutional or hesitate to explain our point of view, not with the object of imposing our will on His Imperial Majesty the King Emperor and his advisers but to beseech a careful and sympathetic consideration of our prayers. Doubtless, Englishmen alone are and can be the framers of true Imperial policy; but the Musalmans of India, or for the matter of that every other section of British subjects, are vitally interested in the effects of that policy and are thus entitled to influence it whenever such a result can be achieved with loyal adherence to the ideals of the empire, with an eye to the good of the Paramount Power and without in the least jeopardising the general Imperial interests of Great Britain and her empire. That is a claim which England has ever conceded generously to her dependencies and her past and present treatment of subject races is a convincing proof of the deep solicitude which her statesmen have invariably shown in respecting the cherished sentiments of the ruled. In this lies the unique strength of British rule and its ever-lasting glory. And relying on the traditional policy of their rulers and encouraged by their constant solicitude for the feelings of the ruled, the Indian Musalmans have freely and frankly opened out their hearts to their Sovereign and his advisers. They have seen great wrongs attempted in Tripoli and Persia and they have appealed to England's sense of equity and humanity to intervene in the war between Turkey and Italy and in the troubles between Persia and Russia. The Musalmans, whose hearts had been greatly perturbed by recent events, are not unaware of what has been already accomplished by England's staying hand in Persia and of the active steps which she has taken to put a brake on Russian and Italian aggression. For this they are grateful beyond expression; and they are deeply gratified to note that their prayers have been duly heeded. The recent article in the *Daily Telegraph*, a short summary of which was wired by Reuter yesterday, furnishes one more evidence of English solicitude for Muslim feeling, of which we are speaking. The *Daily Telegraph*, discussing Great Britain's position in regard to the Turco-Italian war, declares that while Great Britain is desirous of remaining on friendly terms with Italy, she is bound as a Muhammadan Power to consider the desires of the vast population of India. She cannot without embarrassment see the curtailment of Ottoman authority. Great Britain, the journal adds, has recently become more popular with Turkey, because it has been felt that she is bound to defend Muhammadan interests. Noble words these, and we trust they will not fail to materially influence the attitude of England in the present war between Turkey and Italy.

"It may be noted here, by the way, that Sir Edward Grey has failed in preventing Italy and Russia from throwing themselves into the arms of Germany. The report of Russia now striving after a *rapprochement* with Germany and being desirous of mediation in favour of Italy should convince the London Cabinet that no reliance can be reposed on the Colossus of the North. In view of this staggering blow to Sir Edward Grey's efforts to bring about a *rapprochement* between English and Russia, it is to be hoped that he will be convinced of the far-sightedness of the Beaconsfield policy towards the lands of Islam, and that he will stand firm in the face of European demands for the usurpation of Muslim countries. As a result of this not only would the Musalman territories remain independent, but Great Britain would also have behind her back the solid phalanx of Muslim support throughout the world without the expenditure of any blood or treasure in defence of the Musalmans. With conciliated Turkey and a friendly Muslim world at her beck and call, England will be able to defy the united strength of Germany and Russia and will be not only the mistress of the seas, as she is, but the mistress of the whole world as well."

Muhammadans and Constantinople.

10. The following is from the *Observer* (Lahore), of the 22nd May 1912 :—

"The London Muslim League has rendered a distinct service by urging that the extension of hostilities to the Dardanelles is calculated to incite the warlike elements in the neighbouring States and in India to organise a system of volunteering for the assistance of Turkey. Though it is not the religious capital of Islam, few Europeans can realise the importance which is popularly attached to Constantinople by the Muslim throughout the world. We admit that feelings were not manifested in a very prominent fashion during the Russo-Turkish War, when in 1878 Russia threatened Constantinople. But much water has flowed under the bridges since 1878. That the last Russo-Turkish War did agitate the Muhammadans of India there can be no dispute. Now, however, the Musalmans read the newspapers with far greater avidity and the report of every unjust raid on Muslim territory becomes current in a few days throughout Asia. The Muhammadans know that Italy gave a definite understanding to the Powers that the war would be confined to the Tripolitaine, that at all events it would not be carried to the Turkish possessions in Europe. They know that Italy has broken the pledge and that no one has as much as formally reminded her of her pledge. They know that, so far from enforcing the promise, Russia, that arch-enemy of Islam, wants to put pressure upon Turkey instead and that it has behind it the support of Austria. Thus Muslim rule in Europe, predicted by the Prophet many years before it was consummated, is threatened with extinction. Can there be any wonder that they should sympathise with Turkey in her troubles and that the London League should invite the attention of the Government to this matter?"

Great Britain and the Turco-Italian war.

11. The following is from the *Tribune* (Lahore), of the 24th May 1912 :—

"So far the attempts made by the Moslem League and Muhammadan leaders to secure the diplomatic intervention of Great Britain in the war between Italy and Turkey have proved vain. Nothing else was to be expected, for international neutrality cannot be lightly violated and England has no interest in either of the belligerents. But the note struck by the *Daily Telegraph* shows that there is a growing feeling in Conservative circles that the wishes of the Muhammadans of India cannot be entirely disregarded. Great Britain is the largest Muhammadan Power in the world and she cannot without embarrassment see the curtailment of Ottoman authority. But what can she do? A rupture with Italy is out of the question and she may resent even diplomatic representations. On the other hand, anything that may be done to bring this miserable war to an end will be welcomed not only by Muhammadans but all the nations of the world. Whatever else she may have done Italy has not certainly covered herself with glory by this brigandage."

## (*b*)—*Home.*

The Nicholson Committee.

12. The *Jhang Sial* (Jhang), of the 11th May 1912, has a note headed "Changes in the Military Department of India." Lord Hardinge, it says, wishes to again place the Military administration of this country on the lines followed before Lord Kitchener's reorganisation scheme.

Muhammadans and political agitation.

13. The *Chaudhwin Sadi* (Rawalpindi), of the 1st (received on the 16th) May 1912, publishes an article headed "Fear of misguidance and ruin." It criticises two articles which Maulvi Shibli contributed to the *Muslim Gazette* of Lucknow soon after the reversal of the Partition of Bengal advising his co-religionists to resort to political agitation, which is, however, regarded by the paper as spelling ruin for the Muslim community. It examines and condemns the sentiments expressed by the Maulvi in the above writings, observing in the course of its remarks that, according to him, the Aligarh College has produced, among other worthies, a brave man like Zafar Ali (the *Zamindar's* Editor); that he looks upon the anarchist outrages committed by Bengalis as brave deeds; that his use of the late Sir Sayad's independent criticism of the Punjab University at the time of its establishment shows that he can see no difference between education and politics; that the views embodied by him in the aforesaid articles reveal that he favoured the participation of Muhammadans in politics even previous to the annulment of the Partition; that he forgets that the existence of Indian Musalmans is bound up with that of British rule in this conntry, and

that Government has conferred different favours on them in recent years owing simply to their having eschewed political agitation. Next it quotes extracts from different speeches by the late Sir Sayad Ahmad Khan, in which the deceased Knight of Aligarh advised the Prophet's followers to win Government's confidence and to abstain from joining Hindus in carrying on political agitation. In one of these quotations it was also remarked by Sir Savad that Muhammadan students of the Aligarh College would never oppose Government, but would rightly understand its policy. Commenting on the observation the paper says that, in at least two instances, the expectation has not been realised, otherwise (the editors of) the *Comrade* and *Zamindar* would have expressed views about the reversal of the Partition different from those which they have been airing. Proceeding, it refers to the Nawab Vicar-ul-Mulk's words in his well known article in the *Aligarh Institute Gazette*, dated the 20th December last, that it is useless to advise Musalmans to repose trust in Government. Some foolish Muhammadans, it adds, who were bent on opposing Government grossly exaggerated the significance of these words, with the result that the seed of a great evil was sown. After observing that Maulvi Shibli has been manuring and watering this seed, the paper remarks that Muhammadans are now in a far more critical condition than they were in 1887 (when Sir Sayad Ahmad advised them to have nothing to do with the National Congress). Half-educated young men among them have largely increased in number, and it is natural for such minds "to become inflamed and to take to complaining against the national party." It was the bounden duty of the leaders of the Muslim community to tell their co-religionists that the modification of the Partition of Bengal had caused them no injury. Continuing, the *Chaudhvin Sidi* enquires whether Government can go on reposing its old confidence in Musalmans after the use of the aforesaid words by the Secretary of the Aligarh College. And, as if this were not enough, the most highly-placed official of the Nadwat-ul-Ulema has been fearlessly telling Government that he is about to establish a Muhammadan Gurukula at Lucknow. As to the papers which are spoken of as "national," the *Comrade* "occupies the old metropolis" and the *Muslim Gazette* has established its head-quarters at Lucknow; while the *Zamindar* reigns at Lahore and has, in addition to having undertaken to guide the Musalman youth of the Punjab, burdened itself with the political training of the students of the Islamia College which the Anjuman-i-Himayat-i-Islam also considers a good arrangement. As regards the *Aligarh Institute Gazette*, it can do more harm than good; and it would be a pity if the Editors of these papers wrought the ruin of their co-religionists. In conclusion, the paper urges the Muhammadan community to follow the lead of men like Sir Agha Khan, Nawab, Haji Ismail Khan and Sahibzada Aftab Ahmad Khan; saying that the leaders of the type of Sir Salimulla Khan, the Nawab Vicar-ul-Mulk, and Maulvi Shibli have lowered it in the estimation of Government.

The *Aligarh Institute Gazette* on Bengal affairs.

14. The *Chaudhvin Sadi* (Rawalpindi), of the 23rd April (received on the 16th May 1912), says that the *Aligarh Institute Gazette* remarks that the Bengalis have not been satisfied even with the recent administrative change, and that they have lost no time in setting up another agitation. After observing that this agitation is based on the concessions made in favour of Muhammadans, *viz.*, the proposal to establish a University at Dacca and the appointment of a Muhammadan to the Executive Council of Bengal, the paper opines that it is inherent in the Bengali to agitate. Continuing, it says that the Editor of the *Aligarh Institute Gazette*, who seems to be a politician of the Vikar-ul-Mulk school, complains that Government has not so far announced on what lines the above University is to be run, or how long the Governor of Bengal will reside at Dacca each year; adding that this raises the question whether Government intends redeeming its promises to safeguard the rights of (East Bengal) Musalmans. The latter point, adds the *Chaudhvin Sadi*, has already been settled, while the journalist referred to may depend upon hearing about the University also before long. Would the late Sir Syed Ahmad Khan, it asks, have doubted Government's word merely because the Dacca University had not

been established in twinkling of an eye? In conclusion, it remarks that, if the *Aligarh Institute Gazette* is to be converted into a political paper, it should have no connection with the M. A.-O. College.

The Punjab Partition.

15. The following is from the *Panjabee* (Lahore), of the 23rd May 1912 :—

"There is a growing feeling in the people of the Punjab and the North-West Frontier Province that the latter should be re-united with the Punjab and should no longer be kept as a separate Muhammadan Province. The same reasons, more or less, that applied to the re-union of Eastern Bengal apply to the re-union of the North-West Frontier Province. And the additional reason is that during the last 11 years the districts have been settled and their further progress require closer and direct associations with the Punjab people. We are afraid the people will be disappointed to read the following from the *Empire* of Calcutta :—

"We learn that 'the Government of India have informed certain signatories of a memorial praying for the re-transfer to the Punjab of the settled districts of the North-West Frontier Province, that Government see no reason to alter arrangements which were made after full consideration only some 10 years ago'. Evidently these principles do not apply to the North-East Frontier of Bengal, or to the arrangements made there considerably less than 10 years ago!

"The last remark of our contemporary is pithy and telling. It is difficult to see in what respect the principles of re-union differ between East Bengal and the North-West Frontier Province. We hope that this reply is not final and that the troubles created by dacoities will enable the Government of India to reconsider the question on another and early opportunity."

Rumoured transfer of the Saharanpur district to the Punjab.

16. The following is from the *Tribune* (Lahore), of the 21st May 1912 :—

"We do not known whether there is any truth in the rumour which appears in some of the Calcutta papers that the Saharanpur District will be transferred to the Punjab to compensate for the slice of the Delhi enclave pared away from the Punjab. The only reason for which we are inclined to give this rumour any credence is that the proposed arrangement will provide the Punjab Government with a separate hill station. If there is any truth in the revival of the rumour that the Punjab Government is to be ousted from Simla we think it is time that that Government made an attempt to assert itself. Its meekness and docility have done it great harm. First the Frontier Province was taken away, then followed the Delhi enclave and now it is said to be Simla though the report is contradicted by the *Pioneer*. The one substantial compensation to the Punjab would be the amalgamation of Sind with this Province, but nothing has been heard on this subject after the newspaper agitation which seems to have fizzled out."

## III.—Native States.

Muhammadans in Bikaner.

17. The following is from the *Observer* (Lahore), of the 18th May 1912 :—

"His Highness the Maharaja of Bikaner is known as an enlightened ruler, free from racial and religious prejudices. A small proportion of the population of the State are Musalmans, the rest being all Hindus; but the relations between the two have generally been of a most cordial character. A correspondent, however, sends up reports which, if true, show clearly that anti-Muslim influences are being introduced even in Bikaner. It appears that about a year and-a-half ago, an ox was beaten so cruelly by some person or persons in the village of Choru that it died from the effects of the injuries. The State Police, most of them Hindus, did their best to trace the culprits. Many Musalmans were thrown into jail merely on suspicion, though the place in which the injured ox was found was inhabited by Hindus as well as by Muslims and in spite of the fact that the Hindus, as the blows showered on oxen found eating wheat out of the Hindu grain-sellers' stores will show, seldom hesitate to punish offending oxen. Rewards were offered for the arrest of the culprit, but without avail. In March last the Maharaja, in the course of his tour, visited Choru and sent for the Musalmans. His Highness accused the Muslims of having killed the ox, told them to produce the offender within a month and threatened them in default with a monthly fine of Rs. 300 dating from the death of the ox. The Maharaja reminded the Musalmans that they were treated on an equal footing in his State with the Hindus and enjoyed full religious liberty. His Highness further told the Muslims that the Hindus were subjected to degrading disabilities in Muslim Native States; that they were not allowed to sound their gongs for religious worship, and had their feet cut if they slept with their lower extremities facing the Kiblah. After repeating these myths, His Highness accused his Muslim subjects of having become unruly and demanded a speedy discovery of the 'murderer' of the ox. The Musalmans did their best to find out the culprit, but

they were as unsuccessful as the Police. On the expiry of a month after the visit of the Maharaja, the Tahsildar of Choru reported that the culprit had not yet been run to earth. The Darbar thereupon ordered that a fine at the monthly rate of Rs. 300 should be levied upon the Musalmans from the date of the death of the ox. It need hardly be stated that Bikaner is in the grip of a famine and that the poor Musalmans are unable to pay a fine of Rs. 6,000. Moreover, even if it be just to punish a whole class for the offence of an individual, it should be first proved that the culprit was really a Muslim. And even if he were a Musalman, it does not necessarily follow that the Muhammadans should be successful where the State Police with their vast powers have failed. The result of this order has been that many Musalmans have fled from the village and others are making preparations to leave. But it cannot be expected that all the Muslims, numbering about 4,000 out of a population of 16,000, will be able to abandon their hearths and homes. Some of them are being instigated to name a particular person who is in the bad books of the authorities. Who knows that they may try to save their skins by falling into the trap ?

"We do not vouch for the truth of the above story as sent to us by a correspondent who happened to visit Choru."

The paper then proceeds to give details of another Choru case which is alleged to have resulted in the unrighteous expulsion from the State of a Muhammadan named Qazi Zikr-ud-din ; and concludes with the following remarks :—

"The accounts speak for themselves and if true, they show that the poor Musalmans of Bikaner are subjected to indignities and troubles at the hands of State officials. The mere fact that such complaints should have arisen in Bikaner is very deplorable. Will not His Highness order a thorough and impartial investigation into the complaints and pour balm over the lacerated feelings of his Musalman subjects ?"

Public service in Kashmir State.

18. The following is from the *Observer* (Lahore), of the 22nd May 1912 :—

"The *Vakil* quotes facts and figures giving the proportion of Muslim employees in the different departments of the public service in Kashmir, which ought to set the Maharaja athinking Though forming ninety per cent. of His Highness' subjects, Musalmans are stated to form a microscopic minority in the Office of the Maharaja himself and in that of the Chief Minister. The Judicial Department of Kashmir, the Sessions Judge, all the Sub-Judges, two of the Munsifs and the Public Prosecutor are Hindus, while there is only one Muslim Munsif, a Muhammadan Sub-Registrar and a Musalman Judge of Small Cause Court. There is not a single Muslim Judge to settle cases pertaining to Muhammadan Law, and Muslim employees of even old standing are being dismissed from the office of the High Court. As for Jammu, it has one Sessions Judge, three Sub-Judges three Munsifs, two Public Prosecutors and two Sub-Registrars. But not one of these high officials is a Muhammadan, the Muslim element being kept at arm's length in that Province ; so that there is not even a Reader or Superintendent of Office. Moreover, Judges of the High Courts in both Kashmir and Jammu are Hindus. The most extravagant apologist of Hindu rule in Kashmir cannot defend these things on the score of justice or fairplay. To say that the Musalmans of Kashmir are not educated enough to fill high posts is merely begging the question. When they are denied the educational facilities granted to the Hindus, how can they be expected to come abreast of the Hindus? Moreover, when most of the Hindu high officials in the service of the Maharaja are British subjects, cannot the Darbar import British Indian Muhammadans to redress the balance ? We understand that it is now proposed to increase the number of high judicial posts in the State. Let us hope that in selecting incumbents for the new posts an effort will be made to do justice to the Musalmans."

## V.—Native Societies and Religious Matters.

The Arya Samaj and Muhammadans.

19. The *Indar* (Lahore), of the 17th May 1912, published an article headed "The mission of the Arya Samaj and universal peace—III." In continuation of its previous remarks on the subject (*vide* paragraph 15 of Selections No. 18) the paper says that the existing estrangement between Muhammadans and the Arya Samaj is ascribable to Chapter XIV of the *Satyarth Parkash* now in circulation. After observing that this part of the book is calculated to lacerate the hearts of Musalmans, it complains that the criticism passed in it on the Quran and the believers therein is an offensive collection of foolish abuse and nonsensical absurdities. Next it endeavours to substantiate this assertion by quoting and ridiculing some passages from the book, and says that the extracts should show what sort of justice "the Mithyartha Parkash" has done to Muhammadans and their scriptures. Still more severe and disgusting,

it adds, is the criticism indulged in regarding the Prophet, with the result that the aforesaid chapter in the book under reference has proved greatly instrumental in parting Musalmans and the Arya Samaj. The estrangement is also due to the *shuddhi* movement, which is of a political character and which is clearly meant by the Arya Samaj to increase the political strength of Hindus. Arya papers have been saying that the Hindu community, being threatened with death, requires the aforesaid movement to keep it alive. Besides, what meaning can there be in "purifying" Muhammadans, who do not worship idols and are not, therefore, an "unclean" people? It is Hindus who stand in need of "purification," seeing that, according to Swami Dayanand, they are steeped in "the depravity of idol worship." The paper then goes on to say that the launching of the above movement in the name of religion to end "the national existence" of Muhammadans had the effect of placing them on their guard and holding themselves aloof from Arya Samajists. For some time the latter "kept this political weapon covered with the cloth of religion, but this cloth was so thin" that the cat was soon out of the bag. Upon this they openly attached this propaganda to the National Congress. It is no offence for a movement to be political in character, adds the *Indar*, but it is deceitful to run political propaganda in the name of religion. Next the paper expresses the opinion that, in order to save the Arya Samaj, it is highly necessary that a line should be drawn between that body and the *shuddhi* movement, and that every Arya taking part in it should be expelled from the Samaj, and every Samaj actively interesting itself therein should be disaffiliated from the Pratinidhi Sabha. This, it asserts, would effect considerable improvement in the relations between Aryas and Muhammadans.

Christianity and Hinduism.

20. The *Jhang Sial* (Jhang), of the 18th May 1912, publishes a note headed "White ants." For the past five thousand (!) years, says the paper, the Hindu community has been attacked by these ants, *i.e.*, Musalmans and Christians, who convert a large number of Hindus every day. After remarking that the followers of Hinduism care nothing for this, it writes "Let alone Muhammadans who, during their reign, parted lakhs of Hindus from their co-religionists at the point of the sword, look at Christians, who have been smiting with a sugared knife, which Hindus gladly drive into their own breasts!" Next the paper publishes a statement to show the increase effected in the number of Christians in India during the last decade. Continuing, it quotes an extract from the *Arya Gazette*, which says that, if Christians continue increasing at the present pace, the whole country will one day embrace Christianity. The *Gazette* also calls upon the people concerned to save the Hindu community from the great danger with which it is threatened. Commenting on the quotation the *Jhang Sial* says that the Arya Samaj alone can avert this danger, and that Hindus are too shameless to be affected by the same.

Christian Missions in India.

21. The *Parkash* (Lahore), of the 14th May 1912, has an article headed "Failure of the Christian Mission in India: Sensational reports by a Christian Committee." The Christian Mission, it says, has now been working in India for a long time, during which it has been supported by the might, not only of religion, but also of the sceptre. There can be no doubt, it adds, that Government follows a policy of religious neutrality in this country, and has always held the scales even in connection with all conflicts of faiths. It cannot be denied, nevertheless, that a portion of the cost of the Christian Mission in India is found by the Government exchequer. After remarking that this money comes out of the pockets chiefly of Hindus and Musalmans, the paper says that the fact of Government being Christian also exercises a powerful influence on the minds of innumerable persons, and that numerous low-class people, who change their religious convictions in order to raise their worldly position, cannot but succumb to this influence. Proceeding, it observes that "the doors of higher castes have almost been closed in the face of Christianity," and that Christian Missionaries have now began to work among lower classes. They undoubtedly deserve praise for this noble work, still one cannot ignore the fact that they have taken

it up (only) in their despair of securing high-caste converts. And, as their work is being gradually confined to the lower classes alone, the Christian Mission's standard of morality (*lit.* of moral condition) is (also) being lowered. In support of this assertion it quotes extracts from a report by a Committee which was recently appointed by the International Bible Students' Association of America to ascertain what success had been achieved by Christianity in Japan, China, the Phillipine islands, and India. Commenting on the same it remarks that they show that, among other things, the failure of Christianity in India is ascribable to its defective teachings.

Poor Muhammadans and pilgrimage to the Hedjaz.

22. Writing under the heading "Return of destitute Indian pilgrims," the *Paisa Akhbar* (Lahore), of the 15th May 1912, reports that a Bombay friend of the Editor's writes to say that the British Consul concerned has informed the Government of Bombay that 1,000 Indian pilgrims are lying at Jeddah in a state of extreme destitution. After stating that last year also 413 pilgrims returned to Bombay in similar circumstances, the paper remarks that it is highly undesirable that Indian pilgrims (to the Hedjaz) should every year cause trouble to the Government department concerned, as also to Muhammadans of Bombay, and that thousands of persons should suffer physical and mental discomfort, which injuriously affects their health and sometimes results even in loss of life. After observing that this has the effect of lowering Islam and India in the estimation of "others," the paper states that only Mussalmans of means are required to undertake a pilgrimage (to the Hedjaz). It is, therefore, a matter of surprise that *ulemas* (in the country) should not prevent poor Muhammadans from starting on the pilgrimage.

A complaint.

23. The *Jhang Sial* (Jhang), of the 18th May 1912, publishes an article headed "The dignity of the *Hindustan* newspaper. May God save the Hindu community from such friends!" The paper says that it is through the conjugal fidelity of Hindu women that their community still remains, in spite of its having been subjected to unbearable oppression. If (Hindu) women also, it adds, had, like the men, favoured Western civilisation the Hindu religion would long have ceased to exist in India. Next it regrets that the *Hindustan*, which professes to be the only genuine organ of Hindus, should have advised Hindu women to part with conjugal fidelity. Continuing, it reprints a note headed "separation from (her) husband for the good of her sisters," in which the latter paper reports that an American lady has severed her connection with her husband in order to agitate for political rights for women. The *Hindustan* also prays that Indian women also may be fired with the same feelings for raising their sex as exist among their European and American sisters. Commenting on the extract the Editor condemns this "shameful" conduct on the part of the paper named, and says that, although he is not opposed to female education, he can never tolerate that Hindu women should, like those of the West, divorce their husbands over trivial differences or should separate themselves from the latter in order to render imaginary public services.

The Anglo-Indian Defence Association and the Eurasian community.

24. The *Vakil* (Amritsar), of the 15th May 1912, has a note entitled "It is a difficult tale that I am telling." The question, it says, has recently been raised whether Eurasians also can become members of the Anglo-Indian Defence Association. Next it quotes an extract from the last number of the *Indian Review* in which a Mr. A. P. Smith replies to the question in the negative, and declares that Eurasians should cast in their lot with Indians. "Look at this narrow-mindedness in the English," adds the paper: "with what contempt they regard even their co-religionists!" They neither allow Eurasians to sit at the same table with them nor will they have any "personal" relations with the latter. They cannot bring themselves even to talk with Eurasians, who dare not, moreover, step into the former's churches. Indeed, some (Anglo-Indians) have been so constituted by nature that they go mad at the mere sight of a non-European. Next the paper dwells on the Islamic spirit of equality, and enquires why, when Englishmen wish Eurasians to mix with Indians, should

they place them (Eurasians) over the children of the soil? Why, it further asks, have special rights been conferred on Eurasians, why are they treated with partiality in every respect, and why have posts been ear-marked for them in Government Departments? Again, why has a Conference been established for their education at a cost of 2½ lakhs of pounds?

## VI.—Legislation.

Protection of minor girls.

25. The following is from the *Punjabee* (Lahore), of the 16th May 1912:—

"The Government of India have given permission to the Hon'ble Mr. Dadabhoy to introduce a private Bill for the better protection of unprotected women and minor girls. The nature and scope of the Bill are not known at present, but every publicist in India knows that the position of women and girls at present is greatly exposed throughout India. Although Hindu tradition and civilisation have, wherever they are understood and practised, secured almost a reverential place for women, yet owing to the degradation of the people, their ignorance and changes in the social ideals, women are treated generally in an inhuman manner—particularly among the lower orders. Yet these form the bulk of the population and no rational being can deny that they need better protection. Moreover, Islamic culture and methods of life have introduced almost a vulgar ideal of the aims and purposes of women and nowhere is woman the greater sufferer than in the Punjab and Eastern Bengal—two places of Muhammadan domination. Offences against women are so numerous in these provinces, that one shudders to think of the consequences of removing Purdah restrictions in these places. Still it is doubtful if mere legislation will do much without the general elevation of the masses, their education and recognisation of higher social ideals. Women are practically sold and bought from man to man and they are outraged with impunity. Nowhere is legislation more urgently required than in these provinces. Nevertheless we cannot express an opinion in the absence of details and hope that the Bill may be acceptable in every way."

Writing on the same subject the *Tribune* (Lahore), of the 16th May 1912, has the following:—

"While awaiting the details of the Bill which will be introduced by the Hon'ble Mr. Dadabhoy for the protection of minor girls we feel confident that it will be heartily supported throughout the country. If Mr. Dadabhoy succeeds in getting his Bill passed the importance of the service that he will have rendered to the country can scarcely be exaggerated. The element of doubt consists in the attitude of Local Governments and that section of the orthodox community which persists in defending immoral customs in the name of religion. It may be remembered that Sir George Clarke who has so boldly and so successfully grappled with the evil of gambling on the turf failed to suppress the dedication of *murlis* because he found himself opposed by some persons whose names were not disclosed. It is an outrage on the Hindu religion to say that it sanctions immoral practices, though it is equally undeniable that some of the most important places of Hindu pilgrimage are hotbeds of vice and immorality. Public opinion should whole-heartedly support any measure for the protection of minor girls and against their dedication to a life of shame in the name of religion."

Revision of Council Regulations.

26. The following is from the *Tribune* (Lahore), of the 23rd May 1912:—

"The period of three years for which Councillors were elected and nominated to the various Legislative Councils under the new Act will terminate about the end of this year when fresh elections and nominations will have to be made. Meanwhile it is understood that a sub-committee of the Governor-General's Executive Council is engaged in revising the regulations. No hope however need be entertained that any considerable or important modifications will be made in the existing regulations as it has been already given out that no great changes will be made. Changes are badly needed in the regulations of the Provincial Legislative Councils. In the Punjab specially the existing arrangements are most unsatisfactory. The important Hindu community is practically unrepresented as are several other important interests, while intelligence, culture and capacity are severely left out in the cold. Is there any likelihood that the Punjab regulations will be so revised as to admit of a better representation in future and to raise the dignity and influence of the Council? We notice that conferences are being held in Bengal with the sanction of the Bengal Government, for considering the regulations. A conference of landholders met at Government House, Darjeeling, and its deliberations will be subsequently brought forward in the Provincial Legislative Council. In the Punjab the Local Government has not as yet consulted any public body nor has any such body taken the initiative in the matter or made any representation to the Government. There is yet time to arrange for a conference whose recommendations may be afterwards brought before the Legislative Council."

## VII.—General Administration.

### (a)—*Judicial.*

Restricting the number of legal practitioners in the Punjab.

27. The *Zamindar* (Lahore), of the 16th May 1912, has an article headed "The doors of pleadership shut in the face of Muhammadans." After remarking that Musalmans have fallen on strangely evil days, the paper complains that if they remain illiterate in the belief that their inborn loyalty will prompt Government to supply their wants, they are told by the latter to acquire ability and that it does not want loyal blockheads. In the event, however, of their acquiring ability they are given to understand that they will be appreciated (only) if they surpass others in this respect. But if they bow their heads to this order also and prepare themselves for the competition, they are discouraged by being treated with contemptuous indifference. The paper then goes on to say that it had long been felt that the number of Muhammadan lawyers in the Punjab was insufficient to supply the legal wants of their co-religionists in the province. Musalman youths, therefore, took to legal education, and, if obstacles had not been thrown in their way, the above want would have been supplied at no distant time. The Chief Court has now issued a circular letter restricting the number of pleaders (to be annually enrolled by it) on some administrative grounds, which its learned judges alone can fully understand. It is not a matter of concern to these officers that this may lead to there being not a single Muhammadan among the thirty successful candidates to be enrolled in the year 1914. The paper cannot refrain from saying that the Chief Court has dealt very harshly with the entire population of the Punjab in general, and with the Muhammadan section thereof in particular. Several of the Panjabi students of the Aligarh College, it adds, obtain the LL.B. degrees of the Allahabad University or pass the Vakil's examination prescribed by the Allahabad High Court. They have hitherto been allowed to practise in the Punjab after undergoing a special test; but the letter in question makes this impossible in the future. This means that, henceforth, such students should regard themselves as exiles from their native province, so far as practising at the bar is concerned. Next the *Zamindar* summarises a memorial which the law students of the Aligarh have submitted to the Punjab Chief Court on the subject, and enquires whether His Honour Sir Louis Dane will look into the matter and remove a great hardship.

The Tennasarim case.

28. The *Zamindar* (Lahore), of the 14th May 1912, has an article headed "The quintessence of British gentlemanliness." Every one desirous of knowing the secret of England's present greatness, it says, should carefully read the article which Mr. C. Arnold has recently published in his paper, the *Burma Critic*, under the heading "British justice murdered." The writer deals with "the shameful Tennasarim case" and is in defence of the unfortunate and destitute Muhammadan family concerned. So long, adds the paper, as there exist Englishmen of Mr. Arnold's independence of opinion and sense of justice and truthfulness there can be no fear of the greatness of England passing away. After remarking that the journalist named has laid Indians in general and Muhammadans in particular under a deep debt of gratitute, it observes that, if other Anglo-Indian papers also were to follow in the footsteps of the *Burma Critic*, the life of British rule in India would be extended by 500 years. Next it urges the Imperial Government to look into the case and inflict exemplary punishment on those officers who made an invidious distinction between whites and blacks (in connection therewith.)

### (d)—*Education.*

Education in the Punjab.

29. The following is from the *Observer* (Lahore), of the 15th May 1912 :—

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"District Boards in the Punjab were formerly required to spend at least 25 per cent. of their revenues on education. This standard has been abolished, and although it may be perfectly true that the standard was never enforced, the decrease in expenditure

of the boards in the Lahore, Jullundur and Rawalpindi Divisions, which has followed in the track of this abolition, is very significant. No amount of quibbling can disguise the fact that the smaller expenditure on education is partly due to this fact; while the increasing tendency of the Punjab Education Department to provide a smaller and smaller share of the expenditure on secondary and higher education is also an important factor in this connection. Fees are being raised in such a way as to prevent poor people from attending secondary and higher education and make it a luxury for the rich alone. Even in a wealthy country like England it is estimated that at least a half of the genius of the nation belongs to the poor. How large then should be the proportion in an essentially poor country like India? All British economists of standing advocate the provision of far greater facilities for the education of the poor in England. But here it is expected that those who acquire secondary and higher education must materially pay for it.

"As for technical education, it is in as bad a state as it could be. Strictly speaking the Lyallpur Agricultural College is not a technical institution. And even though it be regarded as such and may have received high praise from experts, what the laity know is the fact that very few students are prepared to utilise it. Beside the Agricultural College, there is not one Technical College in the Punjab, the proposed Engineering College at Rasul being still in the course of construction.

"The want of a carefully prepared scheme by the Education Department has also stood a great deal in the way of extending education. For the last few years the Education Department has been unable to expend even the small amounts allotted to it for distribution and the spectacle has been witnessed of the Punjab lagging year by year behind other Provinces in education. The Local Government and the Education Department should now fully realise the situation. May we hope that earnest efforts will henceforth be made to make up for lost time and bring the Punjab abreast of the best educationally advanced provinces in India? If His Honour Sir Louis Dane and the Hon'ble Mr. Godley leave such a legacy behind them, they will earn the gratitude of even generations yet unborn in the Punjab."

### (*h*)—*Miscellaneous.*

Ill-treatment of Indians by Europeans.

30. The ***Jhang Sial*** (Jhang), of the 18th May 1912, has a note headed "Haughtiness of Europeans." Adverting to the assault which a European military officer in Hyderabad (Sind) is said to have recently committed on a local Indian Barrister (*vide* paragraph 45 of Selections No. 19), the paper regrets that some European officers should wantonly ill-treat respectable Indians, and that some such incident should be reported every week from one or another part of the country. There is a great fear, it adds, of these occurrences prejudicing the children of the soil against the entire European community. Next it expresses the opinion that, so long as offending Europeans are not strongly reprimanded by Government or (*lit.* and) are not severely punished on their being found guilty in court, it is impossible for those European officers, who take pride in ill-treating Indians, to mend their ways.

Security from the *Vakil* Press.

31. The ***Zamindar*** (Lahore), of the 15th May 1912, publishes an article headed "Security from the *Vakil*." (District) Magistrates, says the paper, are invested with "the powers" of interpreting the Press Act of 1910. They, however, exercise these powers in such an arbitrary spirit as characterises, perhaps, the Czar of Russia alone. The palace of the greatness of the British Government rests on the foundations of justice, liberty, and equality, and this is why the people wish to carry their hearts' feelings to this palace through the press. But the gate-keeper, *viz.*, the (District) Magistrate, strips them of their clothes, makes them wear (only) a loin cloth, and gags them at the same time; so that they may neither reach the (Royal) court nor raise an outcry from a distance. The cup of the severities to which some (District) Magistrates in the Punjab have—by putting their own interpretation, which even the Chief Court cannot revise, on the Press Act—recently presented to (*lit.* subjected) Urdu Journalism (in this province), has been filled to the brim. It is, therefore, high time that all Urdu Journalists joined hands and submitted a representation to enquire from Government whether it desires native papers to live an independent existence. In the event of the reply to this question being in the negative, Government should be asked to issue a circular letter to the effect that all papers voicing the peoples' feelings in an independent manner should cease publication. As it is,

Government follows the "impossible" policy of claiming that the press in India is free, and at the same time of keeping no eye on the conduct of (District) Magistrates, for which poor journalists have to suffer in the form of furnishing heavy securities. After remarking that this policy does not become Great Britain's representatives (in India), the Editor says that Government has certainly made "us" free, but that its agents, *i.e.*, (District) Magistrates, treat "us" like criminal tribes; feeling angry with "us" at every turn and demanding securities from "us" at every step. The Proprietors and Editors of Anglo-Indian papers are treated in a way which perhaps engenders feelings of envy in the minds even of Rajas and Nawabs. Native pressmen, however, are (treated) worse than coolies and criminals; while their ability, their respectability their vigorous writing, their championship of truth, and their true loyalty to Government are all (regarded as) reprehensible and lay them open to a demand for security. Next the paper refers to the recent demand of security from the Rose Bazar Steam Press, Amritsar, and goes on to say that 18 years ago the late Shaikh Ghulam Muhammad began to issue the *Vakil* from that press in order to serve Government and his community. As long as he lived, it adds, he neither printed at his press any book contravening the law, nor did he allow objectionable articles to appear in his paper. When, however, on his recent death, the new publisher filed a declaration, he was required by the (District) Magistrate to furnish a security of Rs. 1,000. This amount has been deposited by the father of the late Shaikh Ghulam Muhammad who sacrificed his valuable life for his country and community, *i.e.*, in a way for Government. The Shaikh's reward for the services rendered by him to his country, community, and Government is that the last named has harrowed his spirit by demanding security from his father in respect of his only spiritual child, *viz.*, the *Vakil* press. It would have been a different thing if the demand had been lawful; but the worst of it is that (District) Magistrates in the Punjab are determined to act in contravention of the provisions of the Press Act, listening to (remonstances from) no one in the matter. The *Vakil* press has been in existence for the past quarter of a century; and, under section 3 (2) of the said Act, the District Magistrate had no power to demand security from it. After contending that the Local Government alone could have made the demand, the Editor remarks that, when the Press Act was on the Legislative anvil, the general impression in regard to it was that it aimed only at putting down seditious writings. In these days of peace, however, District Magistrates have converted it into a means of emptying the pockets of poor journalists. This can make no substantial addition to Government's exchequer: all that it can do is to close the mouths of the people for some time just as the Inquisition did in Spain. This Act is a dangerous weapon in the hands of short-sighted and ignorant-of-Urdu (District) Magistrates, with which they can attack journalists at all times. They cannot inflict a fine of more than Rs. 1,000 even in the most serious criminal cases, but the Press Act empowers them to demand a security of Rs. 2,000 from an unfortunate journalist for the sole offence of removing from one district to another (the reference is to the demand of security from the *Dial* Press). Can there be a severer hardship for those unfortunate interpreters of ill-starred people, *viz.*, the Editors of the newspapers? The press in question has been called upon to furnish security perhaps because it issues the *Vakil* newspaper, the greatest offence of which can be that it has been sympathising with Tripoli, Morocco, and Persia, and has been acquainting Government with the real feelings of Indian Muhammadans (regarding the recent happenings in these countries). But all sensible Englishmen must have come to know by this time that it is natural for the said Musalmans to feel sympathy for their co-religionists out of India, and that this instinct cannot be suppressed by demands of security, or by imprisonment or hanging. The right way to cope with the situation consists in changing the Imperial policy in relation to the Muslim world. If the Liberal Government were to exert itself to protect (the) Islamic Kingdoms (concerned) against the gross oppression which Russia, Italy, and France have been practising on them in pursuance of a policy of aggression, and if it were to sincerely make up its mind to end the destruction which "these savage dacoits" have been working, the shedding of rivers of blood in Morocco, Tripoli, and Mashed would forthwith be stopped; while the Muslim press (in India) would cease publishing the sort of articles which have been prompting

(District) Magistrates to demand security (from its members) and have been causing the Local Governments to conduct themselves in a childish way. "If, however, the disease continues and the Doctors also continue to be men like (District) Magistrates in the Punjab. ..... the patient will have to most sorrowfully exclaim with the poet 'you cannot cure me and I cannot be cured.'" It is possible for him to entertain feelings of love for "the world's Messiah, *i.e.*, the Imperial Government," but he cannot make himself a slave even of the Imperial Government's foolish friends, *viz.*, District Magistrates. The doings of some short-sighted officers have caused among the people the complaint that British Officers (in India) are not now as high-souled and broad-minded as they used to be 20 or 25 years ago. Perfect liberty of writing and speech is an invaluable blessing of British rule; but some foolish officers wish to put down this liberty, and are trying to muzzle the people before they open their lips. The Editor regards such tyrannical doings by these officers as highly injurious for the British Government, to which he is loyal in the extreme. No seditious paper is now published in the country, and there is consequently no special necessity for enforcing the Press Act of 1910. This piece of legislation should now be consigned "to the Almirahs containing those antiquated (*lit.* decayed) laws which have died a natural death owing to their having been suitable (only) for a barbarous Government."

The Office of the Accountant-General, Punjab.

32. The *Observer* (Lahore), of the 18th May 1912, publishes an article on the case of one Lala Chaman Lal, a Superintendent in the Office of the Accountant-General, Punjab, who is alleged to have been superseded by a Mr. Clark of the Local Fund Branch. According to the *Observer* this case is typical of the want of observance of any proper principle in settling the question of promotion in this office.

The Khan of Hoti's case.

33. The following is from the *Observer* (Lahore), of the 18th May 1912 :—

"The vituperative writings of a section of the press, have, in spite of ourselves, compelled us to find room in another column for a letter on the case of the Khan of Hoti, the first of a series of communications which explain facts and clearly show that Sir George Roos-Keppel had no hand in the legal proceedings started against the Khan of Hoti. All right-thinking minds will have every sympathy with the latter in his troubles and we cannot but congratulate him on his coming honourably out of an awkward predicament. That, however, has nothing to do with the other point, we mean the guilt or innocence of the Chief Commissioner of the Frontier Province. As our well-informed correspondent proves, Sir George had no connection with the case and the usual legal routine was followed, with the results of which the public is so well aware. But any stick is good enough with which to beat the friend of the Muslim community, and the representative organs of our Hindu fellow countrymen who moved heaven and earth to get the Partition of Bengal annulled, because the partition promised to free the Muhammadans from Hindu thraldom, who are now vehemently declaiming against the establishment of a University at Dacca as such an institution may benefit the Musalmans, who are violently denouncing Lord Hardinge for the idea of appointing a special educational officer for Eastern Bengal to secure continuity in the educational activity of the Muslim population in the eastern districts of Bengal, these representative organs could not brook the hateful notion of an Islamia College being started at Peshawar and their Musalman neighbours being helped by the power—that-be in their endeavours to improve their lot. Sir George's sole offence is that he is working out a scheme to enable one section of His Imperial Majesty's subjects, that has lagged behind in the race of life, to come abreast of the times and to take advantage of the educational programme of the Government which has proved of such incalculable good to the Hindus. For this he is a sore in the eyes of these 'patriots,' who have pounced upon a flimsy and false pretext to abuse and vilify the originator of the scheme of the Peshawar Islamia College. His name has been dragged in the mire of abusive criticism and under the guise of defending individual rights, these worthies are indulging in wanton abuse of the Chief Commissioner. But it is to be trusted that the attempt will deceive no one. Seated on the bed-rock of fact Sir George may treat with deserved contempt the base effusions of envious slanderers and persevere in the course of wise and generous statesmanship which he has chalked out for himself. When his vilifiers will be dead and forgotten, future generations will fondly cherish his memory and bless his name for the beneficient scheme that is to dispell the darkness of ignorance and superstition and radiate the light of learning and knowledge throughout the North-Western borders of India."

The same paper in its issue of the 22nd May, publishes the following :—

"We are not any great admirers of the way in which justice is sometimes administered in the Frontier Province. But after all things said, it is a Frontier Province and many things which will be looked upon with serious objection on this side of Attock are perhaps sanctioned by the system of law and regulation, a system which we may not look upon with much approval. When the recent sensational case of abduction against the Khan of Hoti was the subject of newspaper comments, we thought that perhaps this was another instance of the kind where the administration of law is entrusted in the hands of inexperienced officers. It was chiefly for this reason that we did not take much interest in the case at the time. But latterly the view of the case as presented to the credulous Indian public by the Jingo press here, and by the agents of this press in the House of Commons in their interpellations, assumed rather a serious aspect, inasmuch as the contention is that this unfortunate case was the outcome of the motive for revenge by Sir George Roos-Keppel and that because the Khan had refused to contribute towards the Islamia College. It was further implied by the conduct of these advocates of the Khan's grievances that undue official pressure was being exerted in the collection of funds for the College. As the honesty of our leaders in the Frontier Province who were working at this scheme day and night, a scheme which we can safely assert is eminently meant for the regeneration of our community there, was at stake, we considered it our duty to make an independent enquiry into this matter, and the facts which we have been able to ascertain conclusively absolve Sir George of all blame. Indeed, the net result of our enquiries has proved to us clearly that after all this was the outcome of the heated imagination of the Hindu press, for whom an Islamia College at Peshawar and Government sympathy for it were too big a pill to quietly swallow, and that in this case of the Khan they have found an opportunity to pour out their poison by mercilessly distorting real facts or rather suppressing facts. From the facts in our possession we can safely assert that in the matter of this College Sir George is entirely free from all these unfounded and unjustified blames and slurs. In fact in the matter of subscriptions he has studiously stood apart, and has allowed the community to work out their salvation. There is no doubt that in this scheme of ours he has shown us his sincere, genuine, and broad-minded sympathy and has ever been ready to ungrudgingly give us sound and most valuable advice. He has shown that nobility of mind and that sincere anxiety for the well being of His Majesty's subjects committed to his charge, which have been the distinguishing marks all through his administration. Beyond that he has done nothing and, as we tried to show in a previous issue, he has been unjustifiably made the target of cruel attacks on the part of those who cannot cherish the idea of a scheme devised for the good of the Muslim, and who are striving hard to throttle it in its incipient stage. As regards this particular case, we see that the procedure of the Frontier courts has for once been strictly in accordance with the strict letter of law."

SIMLA :

*The 25th May* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Govt. Branch Press, Simla—30-5-12—No. 14—107—H. V. S.

[ Confidential. ]

[Vol. XXV. ] [ No. 22. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

## Examined up to 1st June 1912.

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# LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 1ST JUNE 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate .. | Amritsar .. | Bahadur Singh .. | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions* ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 1ST JUNE 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 1ST JUNE 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 74 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 75 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 76 | Jauhar* ... | Amritsar ... | Muhammad Ismail Khan ... | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 86 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (a)—*Foreign.*

England and Turkey.

1. The *Zamindar* (Lahore), of the 24th May 1912, has an article headed "Alliance between Great Britain and Turkey." The desire for the above alliance, it says, which has always been cherished by every Muhammadan, seems about to be fulfilled. It is a matter for thankfulness, adds the paper, that Sir Edward Grey and his colleagues have at last realised the great truth that an alliance between England and Turkey can be the only guarantee of the maintenance of the world's peace. Turkey is held in esteem and reverence by the entire Muslim world, and Muhammadans will regard as their friend any power having friendly relations with her. It would have been better if the aforesaid British Statesman had listened to the cries of Indian Musalmans at the very outset, so that the streams of blood which have so far been shed might have been spared. The cruel treatment which they have been according to Turkey since 1908 may perhaps have been justified by them on the (mistaken) ground that she can prove of no use to them on land. Now, however, when the Turks have made things hot for a great European Power in a distant place like Tripoli and have, with their keen sword, pitted themselves against the whole world, the eyes of British Statesmen have been opened and they have come to realise that it is not disadvantageous to cultivate the friendship of Turkey. This is why the London *Times*, which used to pat Italy on the back till yesterday, has now begun to look angrily at her, while the *Daily Telegraph* says that England, who is a Muslim power, cannot tolerate any curtailment of the Turkish influence, as, otherwise, she would hurt the feelings of the crores of her Muhammadan subjects. In conclusion, the paper remarks that nothing can please the Prophet's followers better than an alliance between England and Turkey.

The Turko-Italian war.

2. The *Zamindar* (Lahore), of the 19th May 1912, has an article headed "Worshippers at the Kaaba and the *pujaris* of Somnat." Some materialists, it says, ridiculed the prayers offered by the Islamic world at the commencement of the Turco-Italian war (for success to the Ottoman arms). Some Non-Muslim papers in India also imitated the example, while the Hindu press compared these prayers with the unavailing appeals offered by the *pujaris* of Somnat in connection with Mahmud of Ghazni's attack on that temple. The prayers of Musalmans, however, came from the heart, and have not, therefore, failed to hit the mark. God prompted the Arabs to join forces with the Turks to fight Italy, and has made undrilled Arab fighters inflict crushing defeats on the trained Italian forces. He has heard the prayers of His Muhammadans and has wrought such wonders in Tripoli (in favour of Turkey) as to open the eyes of materialists. The result is that not a few Non-Muslim papers of Europe and India have begun to openly acknowledge that the prayers of Muhammadans have proved efficacious. After requesting his co-religionists to continue praying to God (for victory to Turkey), the Editor quotes an extract from the *Jhang Sial*, which says that, although the war has now been in progress for over six months, the Italian forces have not been able to occupy even an inch of soil (in Tripoli), and that "this spirit (!) in the followers of Islam has proved to the world that Muhammadans are a living people and that the nation, which wishes to extirpate them, is itself about to disappear."

The Turco-Italian war.

3. The *Zamindar* (Lahore), of the 19th May 1912, has an article headed "Love of Ali out of spite against Mu'awiya." It says that Italy has been bewildered at the rain of blows from shoes which has descended on her head in Tripoli. After remarking that she is now raising a commotion in different Seas in order to save her face, it states that recently she occupied Rhodes and some other small islands, and is beside herself with joy at her success. The manner, however, it adds, in which European papers have conducted themselves on the occasion betokens an agreeable change (in the policy which they have hitherto been following in

regard to the war). Apparently the occupation of the above islands by Italy compromises the dignity of Turkey, but strangely enough European, especially English, newspapers, have branded Italy's conduct as childish, and have been expressing sympathy with Turkey, although at the commencement of hostilities they "most zealously performed their sacred duty of ridiculing and insulting Turkey over everything." After quoting extracts from the *Pioneer* and the *Civil and Military Gazette* in support of its assertion, the paper says that this sudden change in the attitude of the noted and leading Anglo-Indian journals (named) needs to be considered with a little care. The fact of the matter is that the Italian occupation of Rhodes, &c., is a thorn in the side of those European powers which are opposed to the Triple Alliance. These powers can never tolerate that Italy should increase the centres of her naval power by taking possession, in Europe or Asia, of islands or of cities lying on the sea-coast. An addition to the naval strength of any of the parties to the Triple Alliance weakens the power (on sea) of England and her allies. If England has any rival, who is and can be a menace to her world-wide (naval) supremacy, it is Germany, who has been investing crores of rupees in war-ships every year with the sole thought of humiliating the English, and has allied itself to Italy only in the hope of being able to employ the Italian fleet against England in the Mediterranean Sea in the hour of need. It should, therefore, be evident that the Italian occupation of Rhodes, &c., cannot be regarded with equanimity by British statesmen. This is why English newspapers have been upset at the event and are taunting the Italians. They are indulging in these taunts not because "the savage Turk" has suddenly been "civilised," but because they apprehend Italian aggression. "At all events, we thank God for this change of tone (in them) to whatever cause it may be due. The object of the *Civil and Military Gazette* and the *Pioneer* is identical with ours." They desire the permanence of, and honour for, Great Britain, and so do "we." The only difference is that while they desire that England should become illustrious through Turkey and other Islamic Kingdoms losing in authority, "we" wish that she should secure this grandeur by linking herself with the Islamic world.

The Islamic world.

4. The *Curzon Gazette* (Delhi), of the 15th (received on the 28th) May 1912, has an article headed "Islam's bloody robe." It says that the Islamic world is in the throes of death: the whole of North Africa has been convulsed and the believers in the *Kalima* have been involved in a calamity of which they cannot get rid in a hurry. The fire kindled in Tripoli has spread to Tunis, Algiers, Morocco, Persia, Afghanistan, Arabia, Turkey, Syria and China. If Muslim children and women are being butchered in Tripoli, Muhammadan ladies are weltering in (their own) blood in Tabrez and Fez also. Musalmans have at last been driven to self-defence, their old bravery has begun to revive in them, and they have come to prefer death to a life of disgrace. They have determined to wage a sanguinary war against their enemy, who wishes to make slaves of them and to exterminate their religion. The result of this determination may prove disastrous even for the other races of the world, and if the existing danger grows worse a collision between the East and the West is a certainty. (Indeed,) the present state of affairs does not deserve to be viewed with indifference, North Africa, which is full of warlike Arabs, is being convulsed and a movement has been revived which had been non-existent for centuries past. The said African Muhammadans are admitted to be brave and intrepid; but no one could have dreamt that they would (ever) gather together under one flag, whereas this spectacle may now be witnessed (in Tripoli). God's hand is visible behind the movement, which cannot, therefore, be put down by any human power. It has been deriving strength from certain favourable causes, and is spreading at a rapid pace. It has overspread the whole of North Africa, and is now making for Tunis, Algiers, and Morocco. The paper then goes on to say that, in the coming conflict in Morocco, lakhs of Muhammadans will be killed by the French and that many children and young women will be made orphans and widows respectively. Thousands of handsome young men, it adds, will meet death for the offence of defending their sacred land against France. All this bloodshed, which will harrow the spirits even of Cyrus, Halaku, Timur, and Nadir, is shortly to be witnessed in the

Muhammadan world. The Moroccans are not blind: they have long been cognisant of the oppression which the French have been practising in Tunis and Algiers. It has been brought home to them that they cannot save their religion and country without making sacrifices. After remarking that they wish to die or kill the enemy, the *Curzon Gazette* remarks that the mosques and (other) places of worship in the Islamic world are being demolished, and that the honour of its denizens is being grossly assailed. If the aforesaid movement, it adds, continues gaining strength, there should be no doubt as to the safety of the honour, lives, and property of Muhammadans. Proceeding, it says that France, Italy, Germany, and Russia have come to an understanding to wipe Musalmans off the face of the earth. Next it remarks that the first two countries will find Morocco and Tripoli, respectively, very hard nuts to crack, and goes on to ask Indian Muhammadans to remember their co-religionists in other lands in their prayers; saying that God will listen to them and end the suffering of their brethren in faith. In conclusion, it prays God to stand by Muhammadans and to destroy their enemies.

The Turco-Italian war and England.

5. The following is from the *Tribune* (Lahore), of the 29th May 1912:—

"The sympathy that is felt for Turkey in the present war is not confined to Muhammadans but is practically world-wide. It is felt, however, that there is no justification for any other Power to violate the law of neutrality and it is impossible for any Power to intervene between the belligerents until they show themselves willing to come to terms. The Moslem League has made repeated representations to the British Government to intercede, but this is out of the question. The latest representation is about the extension of hostilities to the Dardanelles and other places and is addressed to the Secretary of States for India. Lord Crewe, while appreciating the motives of the representation, says he cannot enter into a discussion of the policy of His Majesty's Government or that of the other Governments concerned. He recommends Indian Moslems to observe strict neutrality. Moslem leaders are shrewd men and it is rather surprising that they do not yet realise the utter futility of addressing remonstrances to the British Government against Italy. Italy may be carrying on a wanton and unjustifiable war, but how does that concern England unless her interests are threatened? To expect that England will take the quixotic course of rushing to the help of Turkey is to expect a miracle, and miracles, in the words of Matthew Arnold, do not happen, at least in this material age."

## (*b*)—*Home.*

Bengali influence in Delhi.

6. The *Akhbar-i-'Am* (Lahore), of the 20th May 1912, has an article headed "The question of Bengali influence in Delhi." After praising Bengalis for their manifold excellences of head and heart, the paper says that a noted Bengali has made the suggestion that at least one lakh of persons of his nationality should settle in Delhi and spread Bengali influence all over Northern India. He adds that they should have marital and all other social relations with their co-religionists of that place and that one hundred thousand Bengalis should also take up their residence in Ranchi and Patna, the same number migrating to Dibrugarh (and) Gohatti. He opines that Bengalis would thereby spread to all parts of India, and that the Government of India would not escape Bengali influence even at Delhi. After remarking that he has not taken linguistic difficulties into account, the paper says that the Hindus and Muhammadans of other provinces also may profit by the suggestion. This would widen the circle of every brotherhood and place the formation of an Indian nation on strong foundations. Not only political, but even social, moral, material, and spiritual benefits are certain to accrue from the adoption of the proposal.

Muhammadans and Government.

7. The *Millat* (Lahore), of the 17th May 1912, says that some Musalmans have come to think that their co-religionists should display severity in demanding (*sakhti se mangne chahien*) their rights from Government. The idea, it adds, has gained such strength in some quarters that no ear is lent to any argument or advice. Their religion, however, forbids Muhammadans to agitate and to transgress the bounds of moderation. They should continue to ask for their rights in a respectful manner.

The Punjab partition.

8. The following is from the *Observer* (Lahore), of the 25th May 1912 :—

"The Government of India have done well to refuse the prayer of certain signatories of a memorial desiring the re-transfer to the Punjab of the settled districts of the North-West Frontier Province. The memorial could in no sense be regarded as one representing the opinions of the people of the Province. It was hardly signed by any member of the community which forms an overwhelming majority of the population of the Frontier. Again, those who affixed their signatures to it belong to two districts only. Hindus of other districts having abstained from imitating the example of their co-religionists of Dera Ismail Khan. Moreover, the number of even Hindu memorialists who signed the petition was very small and apparently did not represent the views of the majority of their brethren in the two districts. Besides the suggestion met with the strong opposition of some Muhammadans in the Frontier Province. Under these circumstances the Government of India could not but reject the prayer. If the Hindus regard the separation of the settled districts of the Frontier Province as prejudicial to the best interest of India, they should first convert the Muhammadans of the province to their views."

Rights of Indian Muhammadans.

9. The *Observer* (Lahore), of May 25th, 1912, reproduces a letter that Saiyid Wazir Hasan, Secretary of the All-India Muslim League, has sent to the Press on the subject of Mr. Montagu's recent remarks regarding the claims of the Muhammadans of Eastern Bengal. After discussing Mr. Montagu and his views at great length, the writer closes his letter with the following remarks :—

"It now suits Mr. Montagu to deny to the Muhammadans of India the characteristic of a homegeneous nationality and to separate the Musalmans of Eastern Bengal from the rest of their co-religionists by a line drawn on the basis of administrative expediency.

"But of the greatest significance and political importance is the rallying point on which the Musalmans of India from one end to the other have united together, forced by the recent events in the political history of India. It is just little more than half a century since the Musalmans of India lost their last vestige of a ruling class in this country, when the most unfortunate and the last of that long chain of the Muhammadan Kings of India became a prisoner in the hands of the British in the year 1857 and when the sovereignty of India formally passed from the hands of the Musalmans into the more deserving hands of the English people.

"Thanks to the wise counsel of our great leader, Sir Syed Ahmad Khan of revered memory we have realised in the greatest measure how our progress as a nation, even our existence, is bound up with the supremacy of the rule of our successors in the country. That the Musalmans of India have united together with one voice in their loyalty to the British Crown need no demonstration and that they have further united to safeguard their interests against the rapidly growing Hindu domination is also obvious. This aspect of our political situation in India to-day constitutes, therefore, our strongest bond of union. We have lost our Kingdom of India because we ceased to be worthy of it, but we trust we have not lost that dynamic force which is our heritage handed to us by our past history and traditions. And it is that force which will prove the strongest bulwark for the British supremacy against the rising tide of Hindu ascendency.

"It is extremely short-sighted statesmanship to take no reckoning of the sentiments and the special attributes of the Musalman community in India in shaping the means and ways of governing the country. Any vital change in the administrative machinery of the Government of India which may have the effect to quote His Highness the Agha Khan with little alteration in the language, of leaving 'one large and important section of the people disappointed . . . . and another section exultant and trimphant because they have been permitted to attain their cherished object is doomed to failure.'

"But the annulment of the partition of Bengal is a settled fact now, and however galling it might have been to the Muhammadans, we are exerting our utmost to accept the position with complacence. Why then add injury to insult and indulge in gratuitous flings at our nationality and our rights?

"Let us alone, we have learnt enough to rely upon our own strength and resources in future."

Punjab Musalmans.

10. The following is from the *Panjabee* (Lahore), of the 30th May 1912 :—

"Our brethern and fellow-country-men, the Musalmans, are preaching a new gospel. They mean to say that people living in the same country, following the same customs and manners and recognizing the authority of the same Sovereign power can have separate political rights and privileges. From the last four or five years we are hearing that the

Musalmans are a politically important community. They say that they were the rulers of the country immediately preceding the introduction of British Sovereignty. Some of them claim that they are an Imperial race and that if there rights are not recognized their dear and near ones in Arabia, Turkey, Persia and Afghanistan will give much trouble to Britain. Others say that since they are a peculiarly separate body, since their institutions, customs and manners are different from those of the Hindus, and since their needs are peculiar, they require a special treatment in the constitution of the Government. To-day it is not our purpose to discuss whether or not they are a politically important community. Their Imperial race outside India is in a very sad plight. Morocco is snatched by France. Tripoli is claimed by Italy, Egypt practically forms part of the British Empire. Turkey is caught in the grip of serious embarrassments, internal as well as external; Persia is threatened with total annihilation and Afghanistan internationally speaking is a vassal of the Sovereign of India. In India itself our historians tell us that the English took the country not from the Muhammadans but from the Hindus. So it is not inaccurate to say that the theory of a Muhammadan Imperial race is sufficiently exploded.

"Let us now examine the second position of their being a peculiarly separate community having special needs of their own. Let us look at the Census Reports and find out how the Musalman community is constituted. We will to-day examine the constitution of the Punjab Musalmans. The total population of the British territory in the province according to the census of 1901 was 203 lakhs. Out of this Musalmans claim 108 lakhs, *i.e.*, 53 per cent. of the total population. The very first thing that strikes the eye is that among Musalmans also like the Hindus there are some 219 castes. The biggest castes among them are Jats, Rajputs, Awans and Arains. Jats, Rajputs, Awans count 35 lakhs. The artisan castes like Carpenters, Oil Pressers, Barbers, Washermen, Water Carriers, Fishermen, Weavers, Potters and Mirasis claim 27 lakhs. Arains, Gujars, Khojas, Sheikhs and Kashmiris together take up another 21 lakhs, while the depressed classes like Mochis, Chuhras, Faqirs and Musali number 9 lakhs. Minor castes take up come 5 lakhs more. This brings up the total to 97 lakhs, *i.e.*, 90 per cent. of the total Musalman population in the Province. All the above mentioned castes have even to this day their representatives in the Hindu community. These very castes among the Hindus number 53 lakhs *i.e.*, more than 60 per cent. of the total Hindu population.

"Now let us examine the figures for those Musalman tribes that may be termed foreign settlers in the Province. The figures stand thus:—Beloch 4,00,510, Pathans 2,63,897, Sayyad 2,38,227, Moghuls 98,277, Qureshis 52,949, Ulemas 33,301, Kakkezais 10,633, Turks 662, Qazalbash 294 and Arabs 32. All these tribes form 11 lakhs, *i.e.*, 10 per cent. of the total Musalman population. The figures quoted above explain very eloquently the real state of affairs. They show that more than 90 per cent. of the Musalmans in the Province are the kith and kin of the Hindus. They show also that half of the foreign settlers possessed no political power in the country in any age; for Biloches are not known to have played any political part in the history of India. Ulemas, Kakkezais, Qazalbashes, and Arabs were also most probably peaceful settlers in the country. Therefore the people that had any political power in the land were Pathans, Sayyad, Moghuls and Turks. But their descendants do not number more than 6 lakhs souls, *i.e.*, 55 per cent. of the total Musalman population. On the other hand, the descendants of those Sikhs who were the rulers of the country before the advent of the British Sovereignty, *i.e.*, Jats, Aroras, Khatries and Rajputs, exceed 11 lakhs. In the presence of these figures may our Musalman friends be asked to tell us who are the politically important community in the Punjab?

"I have by means of census figures shown that more than 90 per cent. of the Musalmans and 60 per cent. of the Hindus belong to the same castes. Now what are these castes? Modern writers hold that these castes are either ethnological entities representing the successive waves of foreign settlers in India, or they are classes following professions by heredity. Jats, Rajputs Chuhras, Awans, &c., are ethnological units. Hence all the members of these castes or tribes, whether they are Hindus or Musalmans, must naturally follow the same customs, the same manners and they must have the same institutions. This is exactly what we practically find. The Rajputs though now embracing Islam still follow and respect the customs and traditions of their Hindu ancestors. Though Islam does not recognize any restrictions in contracting marriages, yet ask any Rajput to marry in a Beloch or Pathan family. He would never do it. Let a Rajput or a Jat Musalman get into trouble. He will at once run to a Jyotishi with as great a faith as that of a Hindu. Look at the customary law of the Province. It is the same for a Hindu as well as a Musalman Jat or Rajput. A Musalman Jat or Rajput will have as strong a faith in the doctrine of Karma as his Hindu brother. The superstitions of these people are also alike. Joint family system holds its sway among the Musalman castes with as equal force as among the Hindus. The same we find in the professional classes. Take for instance any class, carpenters, weavers or potters. Can any one say that there is any difference between a Hindu and a Musalman Carpenter, whether socially or morally? Both follow their castes rules that are alike. Both are endogamous. They would not marry out of their caste. Both of them follow the same trade rules, same social rules and are influenced by exactly

the same moral views. Their dress, their method of eating, drinking and talking are exactly the same. Their entertainments, pleasures and plays also are the same. So where lies the difference? More than 90 per cent. of the Musalmans and 60 per cent. of the Hindus are chips of the same block. Now let us examine the Musalman settlers in the Province. We find that the Beloches, Pathans, Sayyads, Mughals, &c., have also adopted the caste system, at least so far as inter-marriages are concerned. All these tribes have practically become endogamous. They have also adopted the dress and the language of the country in which their ancestors settled. Their moral and religious views have also been considerably modified from those of their original ancestors. In face of these facts and figures if any one comes forward and says that Musalmans are a peculiarly distinct nation, he is a very bold man indeed.

"Our Musalman friends might say the Hindus keep aloof from the Musalmans in matters of eating and drinking and therefore they are justified in including themselves in a separate nation. It is true, a Hindu will not eat and drink a thing touched by a Musalman. But at the same time need it be pointed out that, if asked a Bania will not take his meals in the kitchen of a Khatri? A Kayastha would not take his meals in the house of a Bania or a Khatri and *vice versâ*. A Khatri would not smoke from the *huqa* of a Brahman and a Brahman would not smoke from the *huqa* of an Arora. Has any one heard a Khatri complaining that he has been insulted in being not offered a *huqa* by a Brahman? These are social rules. They may be right or wrong; but they cannot form grounds of complaint. If Hindus cannot accept wet or cooked articles of food from the Musalmans, dry things, fruits and other hundred and one articles are acceptable. If they leave beef-eating, I think, the day would not be far off when even water would be acceptable from the hands of Musalmans.

"Again, it may be urged that Islamic religion is such a force, as to be capable of drawing out people from all sources and welding them into one nationality, distinct from all the rest. This position also is hardly tenable. Theological beliefs and ideas can never divide people, for the simple reason that religion is always an individual concern, useful for the salvation of an individual soul. Theological beliefs have nothing to do in the formation of a nationality. There is no country in the world where all the members of a nation hold the same views on theological questions. It is impossible. Islam in India has failed to break caste. It could not but assimilate many of the customs and manners of the Hindus. Their social fabric is practically the same as that of the Hindus. For this very reason Hinduism has been very liberal in allowing people to hold any theological beliefs they like. Hinduism contains Idolators, Polytheists Pantheists, Monotheists, Agnostics, Atheists, Eclectic-theists and many other sorts of people. The only restriction that Hinduism lays down are certain social laws, which are rightly or wrongly considered to better the society. All these social laws, except those concerning inter-dining, have more or less been adopted by the Musalmans. But in this respect also they are not peculiarly separate. Brahmos and Aryas have like the Muhammadans no scruples in the matters of eating and drinking. Hindus already possess 101 theological sects. Let Islam too form 102nd one. Our theological needs may be different. But that is not a new thing, for the needs of an Arya, a Brahmo, a Sikh, a Jain, a Buddhist, a Shaiva, a Vaishnava, or a Vedantine are not identical. It must be borne in mind that our social and political needs are not different. Our national weaknesses are common. The causes of our weaknesses and defects are the same, and therefore our remedies must also be identical. Let the true leaders of the Musalman community come forward. Let the crude notions of Pan-Islamism, political importance and distinct nationality be thrown away as injurious obstacles in the path of national progress. Let the bread and butter policy inaugurated by selfish title-hunter be discarded, for the simple reason that the policy was meant not so much for the advancement of Musalman community as for the personal aggrandizement of the so-called leaders. Let the Musalmans discard this begging policy of seeking favours and privileges and learn to stand upon their own legs. Too much begging brings comtempt and God helps those who help themselves. Let it be thoroughly understood that the Turks or the Arabs or the Persian cannot help their Indian co-religionists, for the simple reason that religion is not a sufficiently strong tie to affect modern national policies. Indian Musalmans should bear in mind that they are Indians by birth, that their bones after death will remain in India and that their descendants also have to live in India in fellowship with the Hindus. A Musalman becomes Indian from the very moment of his birth. But he becomes a Musalman only when he had sufficiently grown up to understand and accept the religion of Muhammad. It is essential therefore for Musalmans to know that they are Indians first and Musalmans afterwards. Let the Musalmans understand that the Hindus by religion and heredity are generous and liberal. They never desire to encroach upon the right of others. When the wrong notions of Pan-Islamism, political importance and distinct nationality are thrown away the Musalmans will find their joy that Hindus are more than brothers to them. They will find Hindus fighting their battles as they did in the time of Akbar and they will see that their needs, whatever they may be, are fully taken care of. Separatist policy cannot serve any useful purpose, for it is based on selfishness and narrow-mindedness."

Military economies.

11. The following is from the *Panjabee* (Lahore), of the 30th May 1912 :—

"The Nicholson Commission just sitting to consider Indian military economies, have three subjects to enquire and report on. They are—(1) to determine the military liabilities of India now and for the next few years, (2) to consider what forces are necessary for the purpose of meeting those liabilities, and (3) having regard to (1) and (2), whether any reductions in military expenditure are possible. It is considered that the situation in Persia, Turkey and other Muslim countries and also the Chinese political affairs will considerably add to the difficulties of the problem. The Committee will doubtless be able to find whether, and if so what, India has to pay for eventualities that are entirely beyond its control. But in any case internal economies can and must be effected. The *Civil and Military Gazette* makes a few suggestions to this end. Our Anglo-Indian contemporary writes :

"In the realm of natural history there are known, we believe, certain species which when cut in two or three immediately become two or three complete specimens of their class. So it has proved with the Military Accounts Department. A few years ago there were, we believe, four Controllers, one for each of the four Commands. These were subsequently reduced in number. Now, however, there still remain four Controllers, and, in addition, ten Deputy Controllers have attached themselves to the headquarters of the ten divisions, each, apparently, accompanied by a large office. All this bloated establishment seeks to justify its existence by the multiplication of work until the life of the regimental officer is made a burden to him.

"The way in which Civil establishments have grown during the past 20 years has been pointed out in the Councils, and Military establishments, not being open to discussion, must be examined with greater care, and the enquiry is likely to furnish valuable materials concerning Military expenditure."

## III.—Native States.

Hyderabad affairs.

12. The *Paisa Akhbar* (Lahore), of the 21st May 1912, publishes a letter from (Nawab) Abdulla Khan, of Kasmandi, headed "Discovery of the Hyderabad intrigue." The writer, who has been turned out of Hyderabad over this intrigue, asserts that he has done nothing to deserve this treatment by the Nizam at the instance of His Highness's Private Secretary, Maulvi Ahmad Husain. He also alleges that the Maulvi's unbecoming conduct has caused feelings of serious uneasiness in the State.

## V.—Native Societies and Religious Matters.

The forthcoming Hindu conference.

13. The *Hindustan* (Lahore), of the 17th (received on the 27th) May 1912, has an article headed "Lala Jaswant Rai's letter." The local *Hindu*, it says, has published a letter from the Lala, who charges Pandit Rambhaj Dat with having misappropriated two sums of Rs. 1,000 and Rs. 25,000 (*vide* paragraph 20 of Selections No. 20). After stating that Lala Lajpat Rai is believed to be the real author of the letter, the paper endeavours to prove that there is no truth in the accusation. Continuing, it remarks that a sum of about Rs. 25,000 was subscribed towards the *Panjabee* Defence Fund, which was started to meet the cost of the case instituted by Government against the journal named. The Fund was also intended to be used in defending the accused in the political cases which, it was thought, were to be launched in this province after the *Panjabee's* prosecution. Only a small part of the amount collected was, however, spent for the paper in question, while a sum of Rs. 500 was paid to a certain person, who was convicted of a political offence. The balance is still with Lala Jaswant Rai, who has no right to pocket the same. Again, it was announced by the Lala in the *Panjabee* that he would spend only Rs. 75 a month on himself out of the paper's income, devoting the rest to works of public utility. But when he sold the *Panjabee* on pressure from his (political) *guru*, Lala Lajpat Rai, he did not hand over to the public or the paper's new proprietors the sum of at least Rs. 24,000 which he had with him on account of subscriptions. He also pocketed a large amount on account of the good will of the journal. In short, he, as well as his *guru*, worships "public money" and has been profiting by it. Proceeding, the *Hindustan* says that, at first the couple were staunch supporters of the *swadeshi* and boycott movements. Now, however, the *guru* has joined the disciple in working an import and export agency. Can such unprincipled persons, asks the paper, be called public

men or deserve any honour at "the nation's" hands? Again, before his deportation it was frequently declared by Lala Lajpat Rai that it was the highest ambition of his life to serve the public, and that it would mean death for him to part with that vocation. On his return from Mandalay, however, he left off serving the public of his own accord, and still belongs to the land of the living. Previous to his deportation, moreover, he was a lion and a leader; but since his release he has degenerated into a jackal and has been seeking safety in retirement. He came to so shirk public work that he got his father to publish a letter to the following effect:—"We are *banias*. Our business consists in trade. We do not come of a warlike race that we should pit ourselves against Government." On the contrary, Pandit Rambhaj Dat "has openly and loudly proclaimed his brave spirit even in the most difficult times." It may be added that in 1908, when misunderstandings led political workers in the Punjab merely to suspect that the authorities were displeased with them, Lala Lajpat Rai had the cowardice to flee to England; while he so dreaded Government's imaginary displeasure that he did not make a single speech in that free country, although the requirements of the times demanded that the Indian leaders then in England should have appeared on the public platform in order to strengthen the hands of a well-wisher of India like Lord Morley. The Pandit, however, displayed courage on the occasion and delivered learned and powerful speeches calculated to prove a source of strength to the Secretary of State for India. Nor is this all. Lala Lajpat Rai was at Rawalpindi when five respectable lawyers of the place were arrested in connection with the riots of 1907. He was so frightened at the arrests that he left for Lahore in hot haste, without having attended to the business which had taken him to Rawalpindi. Again, the Indian Association, Lahore, proposed adopting a resolution to sympathise with the above lawyers, but the Lala, who was the President of the said body, did not allow a meeting to be held for the purpose. He had convinced himself that, if such a meeting had been convened, he, as President, would be made short work of by Government. Next the paper accuses him of having gone back on his political creed and of having abandoned Mr. Tilak, his confederate and (political) guide, on the occasion of the abortive Surat Congress. After remarking that he did so merely with the selfish object of saving his skin, it observes that, in certain letters which appeared in the *Tribune* last year, Lala Lajpat Rai was guilty of the exposure of a public body's (the Arya Samaj's) secrets, as also of laying the blame for his own doings at the door of others. Besides, when, after his return from Mandalay, a highly-placed Government official (? Rai Mul Raj) told him to leave either his politics or the Arya Samaj and also expressed the opinion that in the other event he would be given no high office in that body, he flew into a rage and threatened to divulge the said officer's "secret" to Government and to have the latter dismissed in five minutes. This should show that Lala Lajpat Rai can divulge a secret over a mere trifle; and such a person can never deserve to be trusted by the public. The paper then goes on to say that, shortly after the Kangra earthquake, the Lala collected a large sum of money in aid of the sufferers, but that it is not known how the amount was spent, no statement of receipts and expenditure having so far been published. The same, it adds, is true of the collections made by him after his return from Mandalay for the relief of the famine-stricken (in the United Provinces of Agra and Oudh). After remarking that he makes use of the (unspent) money to "patronise" those who follow his opinions, it observes that he has been bent on self-aggrandisement instead of trying to raise the position of the Arya Samaj. When, moreover, on his restoration to liberty, he was advised to sever his connection with the D. A.-V. College in the interests of that institution, he "became ready to rebel against the College authorities and (even) against the College itself." Continuing, the *Hindustan* says that the Editor of the *Hindu* has now thrown Lala Shadi Lal overboard and is wielding the cudgels on behalf of Lala Lajpat Rai. Is this due, it asks, to his palms not having been greased by the former gentleman, and to his having been helped out of the *Panjabee* Defence Fund? Will he, besides, say whether, on stopping the publication of his *Doaba* and *Subah*, he refunded to the subscribers the money due to them? What has, moreover, become of the money which Lala Lajpat

Rai recovered from the *Englishman* and the London *Times* (? *Globe*) and which he promised to spend on works of public utility ? In conclusion, the paper contends that Pandit Rambhaj Dat is the best man to preside over the coming Hindu conference.

The paper also publishes a letter from one Amar Nath Sufi of Lahore, who, too, levels against Lala Jaswant Rai the charges preferred in the foregoing article.

Pandit Rambhaj Dat also contributes a letter in which he deeply regrets that some short-sighted Hindus should hold the opinion that the best interests of their community demand that they should range themselves on the side of their own heroes, reducing other servants of the community to impotence by crushing them or making them out to be disreputable and untrustworthy persons. Continuing, he says that the articles published in the *Hindu* are intended, not to find out truth, but to disgrace him and to wound his feelings. Next he writes :—" For God's sake, give the presidential chair to any one—the Maharaja of Jammu, Rai Bahadur Lala Ram Saran Das or 'a Tom, Jack or Harry' (*lit.* a black thief)." He, for one, does not want it : the sight of his community being in its last gasps (the picture does not leave him even for one minute) has long made him indifferent to such honours. In conclusion, he requests the Editor to end the controversy as soon as practicable.

Commenting on the above, the latter asserts that Pandit Rambhaj Dat is the best leader for the Hindu community, which can depend on him even in the most difficult times and undertakings. He does not seek the honour of presiding over the Hindu conference, but this very fact constitutes strong proof of his being in every way entitled to the distinction. Next the paper appeals to the Hindu community to have him elected president of the conference.

The *Zamindar* and the Hon'ble Mian Muhammad Shafi.

14. The *Chaudhwin Sadi* (Rawalpindi), of the 15th (received on the 24th) May 1912, publishes an article headed " Let the Lahore people reflect." The Muhammadans of the Punjab, it says, were once noted for their sympathy with their community and for living in union and accord. Of late, however, their feelings of love and affection for one another have been changing into those of envy and malice. They are also parting with sentiments of mutual respect, and it is becoming a confirmed trait of their character to feel ungrateful and to express distrust of the servants of their community. After asking what this deplorable state of affairs is due to and since when it has come into existence, the paper remarks that the answer is furnished by words like " The times have now changed ; Muhammadans have now begun to distinguish between their bogus and real leaders," which are published in almost every issue of the *Zamindar*. That paper takes pride in the fact that this unpleasant change has been wrought by it ; but it is for Musalmans themselves to decide whether the same is an elixir of life or a deadly poison. It was an evil day for the Prophet's followers in the Punjab when the Editor of the *Zamindar* was expelled from Hyderabad and this province had to take back the bad shilling it gave to the Nizam's dominions. The *Chaudhwin Sadi* then goes on to say that, commenting on the vote of confidence in the Hon'ble Mian Muhammad Shafi, recently passed by the Punjab Muslim League, the journalist named observes that the Mian has been seeking his own good under the guise of wishing his community well. Even if this is granted to be true, the conduct of the above Hon'ble gentleman is a thousand times more praiseworthy than that of the man (the *Zamindar's* Editor) who has been, and still is, determined to ruin the Muhammadan community for his personal gain, and who has been emptying the pockets of his co-religionists and is teaching them in return what is certain to prove their undoing. Another charge preferred against Mian Muhammad Shafi is that he burns incense at the alter of Government, and that whatever be puts his hands to he does it (only) to please (*lit.* flatter) Government. If, however, flattery in Muhammadans means anything done to please Government, it should be borne in mind that their welfare depends upon pleasing the powers that be.

Besides, since when has the Editor of the *Zamindar* begun to hate the idea of seeking to please Government and to win its good will? After replying that this probably occurred a long time after his removal to Lahore, the paper states that he is under obligation to Mian Muhammad Shafi for more than one act of kindness, and that every true Musalman feels grateful to the Mian for that gentleman's services to his community.

Degradation of women and Islam.

15. The following is from the *Observer* (Lahore), of the 29th May 1912 :—

"The Hon'ble Mr. Dadabhoy has been permitted to submit to the Supreme Legislative Council a Bill for the protection of women and girls. Detailed provisions of the Bill have not yet been made public, but it is well known that they are directed against the custom of dedicating girls to temples, who generally lead immoral lives. Prominent Hindu gentlemen of Southern India have strongly animadverted against this pernicious custom. But seeing that it was rife even when Mahmud of Ghazni invaded Somnath, no one has dreamt of accusing Islam for this degradation of women. It has, however, been left to the *Panjabee* to discover 'that Islamic culture and methods of life have introduced almost a vulgar ideal of the aims and purposes of women and nowhere is woman the greater sufferer than in the Punjab and Easten Bengal—two places of Muhammadan domination.' One wonders at the impudence of writer in making this defamatory and lying statement. Instead of confessing with shame that the custom of having Devadasis is a purely Hindu institution, the paper accuses Islam of lowering the ideal of womanhood. Does it not know that there are only two countries in the world—India and Egypt—where people leading lives of shame have from times immemorial formed a caste unto themselves? So far as the Punjab is concerned, will the *Panjabee* enlighten us whether the Wammargis are Hindus or non-Hindus and if Hindus, what their ideal of womanhood is? Again, is the immorality fearfully prevalent in the Hill States due to the influence of Islam or any other cause? Will not same contributor to the *Panjabee* visit Chamba, Bilaspur, Suket and the Simla Hills and provide its readers with the necessary information? Are these unprovoked attacks on Islam to be the first fruits of the proposed Indian Journalists Association of Lahore?"

## VII.—General Administration.

### (*a*)—*Judicial.*

Ministry of Justice.

16. The following is from the *Panjabee* (Lahore), of the 28th May 1912 :—

"We publish elsewhere what the *News of India* writes about the creation of a Ministry of Justice in India and to free the Executive Government from the responsibilities of the administration of the department in any way. The suggestion is a highly important one, and we know that Indian opinion will welcome it. We have shown that the people of this country value nothing more than the British system of administering impartial justice, irrespective of race, rank and wealth of individuals concerned, and at present the executive control of the High and Chief Courts has afforded occasions for deploring the link. The confidence of the people in the integrity of British justice is to be maintained. In England, the Judgeships are in the gift of the Lord Chancellor and appointments are made by H. H. the King on his advice. We have no Lord Chancellor in India and his duties are performed by the Home Minister who also controls the police and various other executive departments for whose integrity he is responsible. This is certainly an anomaly. It would place the Indian Judiciary on a higher pedestal to have a judicial Ministry to whom the whole of the judicial matters must be submitted and their high integrity free from executive connections maintained. We do not think the cost would be an obstacle as the Indian judiciary can afford to meet the cost of the Ministers. The matter is worthy of serious consideration and we hope the various Bar Associations throughout the country will submit their views to the Government."

Complaint against the Assistant Cantonment Magistrate, Secunderabad.

17. The following is from the *Observer* (Lahore), of the 29th May 1912 :—

"A paragraph is going round the vernacular press; but nothing has so far transpired to show whether any step has been taken by the military authorities in respect to the alleged high-handed proceedings of a Magistrate in Secunderabad. Though a British military station, Secunderabad is situated in Hyderabad, Deccan, and is as a matter of fact included in the estate of Nawab Sir Salar Junj. In compliance with the rules of the cantonment,

the Musalmans of Secunderabad, it is stated, notified the military authorities on March 5 that they intended to recite the *Milad* on the night of March 7. As no orders prohibiting the same were issued, the religious ceremony was begun as usual. But at 2 A.M. before the recitations were finished, the Assistant Cantonment Magistrate, attended by a posse of police, entered the mosque, and stopped the recitations and took down the names of all who were taking part in the ceremony. Summons were then issued against these persons and the self-same Magistrate summarily imposed fines on those who had been engaged in the rites. It will be seen from the above that the *Milad* was held after previous notification and thus no offence was committed. But even if an offence had been committed, the Magistrate was hardly competent to try a case in which he was himself a witness, if not a complainant. The Imam of the Mosque has filed an appeal, but to add insult to injury, so the report goes, the application for appeal has disappeared from the file. The poor Imam is said to be dazed and knows not what to do. We, however, hope the military authorities know their own duty and will not tolerate such high-handedness in the State of the premier ruling prince of India. The matter requires a sifting public enquiry. No efforts should, therefore, be spared to satisfy the aggrieved Musalmans of Secunderabad."

### (*b*)—*Police.*

Complaint in connection with the quartering of Punitive Police in some villages in the Frontier Province.

18. The *Afghan* (Peshawar), of the 19th (received on the 28th) May 1912, publishes a note headed "Punitive police and the cry of the people of Tehkal Bala and other villages." After stating that punitive police have been quartered in Tehkal Bala and thirteen other villages in the Frontier Province, the paper reports that the people concerned feel greatly exercised over the step, and are preparing to submit a memorial against it. The proceeding has been taken in consequence of a white soldier having been wounded in the neighbourhood of Tehkal Bala; but, when the authorities know that the assailant was an Afridi why should the poor agriculturists and labourers of the said villages be fined instead of the culprit being arrested and punished? They are said to have had punitive police quartered in their villages for not having prevented the above assault. But how could these poor fellows have done so when Government itself, who rules their *ilaqa* and is very powerful, was unable to avert the outrage?

Police torture in Calcutta.

19. The following is from the *Panjabee* (Lahore), of the 25th May 1912:—

"It is a singular fact that ever since the well-known prohibition of Mr. Mackarness. pamphlet on the defects of the Indian police, torture cases have become the order of the day. Of course, it is due to the change in the policy of the Government and greater vigilance on the part of the authorities in weeding out the undesirable elements in the police force. The public are undoubtedly grateful to the authorities for this reform and we hope it will continue until a wholesome change is brought about. The case of torture which was being heard by the Chief Justice of the Calcutta High Court against Sub-Inspector Heelis and three others has ended in conviction. The former is sentenced to 6 months and the three latter to 9, 6 and 9 months imprisonment respectively. His Lordship the Chief Justice warned the culprits that the punishment meted out was very lenient in comparison with the seriousness of their offence. The remarks of the highest Court in the land will infuse great confidence throughout the country, and we hope, will have a chastening effect on the black sheep in the department. No other department is entitled to greater gratitude of the people than the police. Yet here and there instances of police oppression crop up and create untold suffering and distrust. During the last twelve months more cases of torture have been brought to light and the offenders punished than perhaps during many years in the past. Almost every day we read of some defect and exposure of police subordinates in some part of the country or other and all these show that the department yet contains many undesirable persons and the Government is determined to get them punished and removed. We have already suggested that the department should issue circulars to all its subordinates whenever a case of police malpractice is unearthed and conviction is secured, giving the details of the case. Such a systematic method of warning cannot fail to keep the inferior forces in order and prevent them from straying into unlawful paths."

### (*c*)—*Municipal and cantonment affairs.*

Municipal taxation.

20. The following is from the *Panjabee* (Lahore), of the 25th May 1912:—

"Local self-government in India has great difficulties to overcome. The beginner in the course of learning self-government is confronted by experts on all sides who pick faults and insist on high efficiency. It is said that the child must learn to be a youth and a boy

a full grown man, with power, wit, resources and everything. If the child and the youth stumble and fall, they are unfit and they can never learn self-government. Such, we confess, is the development of local self-governing institutions. Those who have learnt to govern themselves by over-governing others have little patience for those who have done neither. In Upper India the struggle between direct and indirect taxation in Municipalities is a keen one. Of course, arguments may be advanced on both sides, but the chief fact is that the growth of cities and towns is far more rapid than the economic improvement in the people admits. The demands for increased income and the inability of the people to bear increased taxation are manifest everywhere. A typical case is presented by Agra where, according to a correspondent, the people are put to much trouble:—

"At the last meeting of the Municipal Board the chairman read a letter from the Local Government which suggested for the board's consideration, in view of its present financial condition, the advisability of imposing a house-tax to secure an additional income of about Rs. 40,000. The proposal was strongly opposed by the members on the ground that the people of Agra could not afford any extra taxation, and after a spirited debate it was 'resolved' that indirect taxation is to be preferred to direct taxation, as the latter would be extremely unpopular, and in any case before imposing such taxation the board would prefer to see the result of the imposition of a terminal tax and to consider the possibility of increasing the rates of such terminal tax.

"The people cannot avoid fresh taxation though they prefer indirect burdens to direct ones in their trouble. In such cases Government ought to come to their rescue by liberal grants, seeing that in these days of high prices with no corresponding rise in earnings people cannot bear either a direct or an indirect tax. Training in self-government on these impossible lines is training with a vengeance."

### (*e*)—*Agriculture and questions affecting the land*

Provincial Settlements.

21. The following is from the *Tribune* (Lahore), of the 25th May 1912 :—

"The Resolution of the Government of India on Provincial Settlements should be carefully studied by students of Indian finance. Its importance consists not, indeed, in the decisions which are seemingly disappointing in some respects, but in the reasons which have been given for adopting the decisions. Further, the Resolution emanates from a Government over which Lord Hardinge presides and proceeds directly from two such popular officials as Sir Fleetwood Wilson and Sir James Meston. It should therefore be read along with the recommendations of the Decentralization Commission and the despatches from time to time issued by Lord Morley suggesting the principles which should govern the administration of finances in this country. If read in this manner it will be found that as compared with some of the pronouncements of the Government in the recent past the present treatment of the question is unquestionably liberal and encouraging but is still dominated by the bureaucratic spirit and falls far short of even the studiedly moderate ideal of the Hobhouse Commission.

"Take, for instance, the considerations to which the Hobhouse Commission subordinated the reform in decentralization. At the outset they postulated that the want of an independent body possessing the power to check and sanction the expenditure of the Imperial and Local Governments rendered obligatory the outside control and supervision now exercised by the Secretary of State and the Government of India respectively. They further laid stress on the fact that the members of the Government of India held office for a short period of five years and had consequently 'but a fleeting personal responsibility for the growth of expenditure or taxation.' It was under this sense of irresponsibility that Lord Curzon committed the country to a policy of heavy taxation and lavish expenditure. In vain do we look in the lengthy resolution now issued for the Government's approval of the views of the Commission as to the *raison d'etre* of the existing outside control.

"In more than one place the Commission has referred to this outside control falling to a Parliament in other countries and in the British Colonies. In paragraph 72 it goes further and suggests the transfer of this power to the Legislative Councils. 'We recognise,' it says, 'that the grant to the Local Legislative Councils of material control over Provincial Finance may make it necessary to do away, as far as possible, with the present divided heads, and to place some entirely within the purview of the Provincial, and others within that of the Imperial, Government.' In the present Resolution of Government there is no affirmation of this elementary principle. On the contrary, a beginning has been made in provincialising Excise and Forest Revenues without giving to the Local Legislative Councils any 'material control' of the kind suggested such as checking and sanctioning expenditure. We recognise the improvement in the tone and spirit of the Resolution and thank the Government for not yielding to the clamour of the Bombay Government for absolutism. But we regret the absence of all reference to the future policy of the Government.

"The only reference made to the future of Indian finance is that which is found in paragraph 11 under Provincial taxation. After complimenting the 'studied caution' of the Royal Commission the Government of India writes: 'They thought however that if in the future there should come about a clear separation between Imperial and Provincial finance,

with a more effective control over the latter by Legislative Councils, it might become practicable and necessary to allow Local Governments to levy provincial taxation if they wished to increase their scale of provincial expenditure. They did not propose to relax the present statutory safeguards of legislation without which no taxation can become effective. The Government of India are once again in general agreement with the Commission.' This in no sense amounts to an approval of the principles of decentralization with regard to checking and sanctioning expenditure laid down by the Royal Commission. As regards provincial taxation the Government of India has good reason for declining to state the conditions under which it can give effect to theoretical considerations which commend to it. Apparently it does not want to give a handle to howlers who are even now condemning the favourable reference to provincial autonomy in the recent despatch of the Government of India. But as regards the enhanced powers already conferred and proposed to be conferred on Local Governments it does not refer even to the theoretical obligation of transferring the powers of checking and sanctioning to Legislative Councils. There is, of course, no mention of the inadequacy of the powers of the Local Legislative Councils to obviate the control of the Government of India.

"Nevertheless the Resolution is of value. It is a masterly exposition of the history of Indian finance and lays down the principles of provincial settlement. The Government of India rightly says that the institution of provincial settlement represents an attempt to solve a problem which must always arise where there exists a Local Government in complete or partial subordination to a central authority. This problem is as inevitable in a federation of separate States as in any scheme of devolution and decentralization devised for a highly centralized form of Government. Much of the value of solution obviously depends upon the width of the outlook which the central authority generally keeps. But without entering into considerations of future policy the Government says :—

"Certain classes of expenditure must obviously be left to the subordinate authority while other servicen can be satisfactorily administered by the central Government alone. Both these bodies require to be kept is funds In India where the great bulk of the revenue of the country is collected in, and credited to the accounts of the various provinces the problem resolves itself into the question how the central Government can best be supplied with resources to meet the charges of the services which it must, of necessity, administer. The provincial settlements represent a method of attaining this object, which has been evolved by diverse and protracted experiments. To meet its own expenditure the Government of India retains, in the first place, the entire profits of the commercial departments and, secondly, all the revenue whose *locale* is no guide to its true incidence, such as the net receipts from Customs, Salt and Opium. The income derived from these sources is, however, insufficient to cover the cost of the Imperial Services, and an arrangement had therefore to be made by which the other sources of revenue should be distributed between the central and the various provincial Governments.'

"Here the Government of India admits that the bulk of the revenue is collected in the provinces and credited to the accounts of the provinces. That is to say, the revenue is paid by the people of the provinces. Now if both the central authority and the Provincial Governments are to be supplied with funds from the taxes paid by the people in the provinces, the question arises to whom does the surplus belong after satisfying the demands of the two great spending authorities? The Government of India has failed to indicate this, but inferentially conveys the impression both in the passage quoted and throughout the resolution that it can annex it to the Imperial Treasury to be spent in whatever manner it likes. If, as Edward Law once stated and the Royal Commission on Decentralization subsequently affirmed, there is no wisdom in allowing full play to the absolutism of Provincial satraps, it is certainly the duty of the central authority to fill the role of trustee to safeguard the interests of the tax-prayers in the provinces till such time as they can effectively control the Executive Government. In vain do we look in the Resolution for the enunciation of any such principle of provincial settlement."

### (*h*)—*Miscellaneous.*

The Khan of Hoti's case.

22. The *Punjab Advocate* (Mianwali), of the 16th (received on the 28th) May 1912, has an article headed "The Khan of Hoti's case." It begins by referring to the letter which Honorary Magistrate Ghulam Husain, of Peshawar, wrote to the Khan of Hoti to ask the latter to give a donation for the Islamia College proposed to be established in the city named. Continuing, it says that the impression was that, if the Khan did not make the contribution, he would have to suffer trouble. Next it quotes an extract from the (*Indian*) *Daily News* (Calcutta), of the 17th February last, in which that paper remarks that the case against the Khan was a false one, and that his refusal to give money in aid of the above College had very much to do with his prosecution. In conclusion, it gives an account of his family and refers to the services rendered by his father on different occasions. (*To be continued.*)

The Khan of Hoti's case.

23. The *Afghan* (Peshawar), of the 19th (received on the 28th) May 1912, publishes a leader headed "True facts of the Khan of Hoti's case—I." The mis-statements it, says, which the Hindu press has made about this case are known to all. After

remarking that the said press has proved itself "fully worthy of the Khan's salt," it contends that the proceedings taken in connection with this case in the Frontier Province were thoroughly legal. If the local authorities, it adds, had really been inimically disposed towards the Khan it would have been extremely easy for them to have had him tried at Peshawar. As it is, he was shown the special favour of having his case heard at Bombay.

The Khan of Hoti's case.

24. The *Akhbar-i-'Am* (Lahore), of the 25th May 1912, publishes a leader headed "The Khan of Hoti's case." After remarking that some of its contemporaries have girt up their loins to defend the Chief Commissioner, the paper condemns the irregularities which are alleged to have been committed in connection with the above case. Next it says that the Khan of Hoti has been grossly insulted in the *Manual of Pashtu* and that this book is from the pen of Sir George Ross-Keppel. Again, it is in the time of the author of the *Manual* that the Khan has been treated with tyrannical severity. After asking whether this is (only) a coincidence, the paper observes that the Khan has proved that the Chief Commissioner was displeased with him and that it was to end this displeasure that a donation (for the Islamia College) was demanded from the former. It is, however, prepared to grant that Sir George had no direct concern with the oppression and hardships which the Khan of Hoti has had to suffer. But in that case it will have to be explained why the District Magistrate of Peshawar issued a warrant of arrest against a prominent *rais* in his jurisdiction in the absence of any complaint against the latter. What was the plot due to if the Chief Commissioner did not visit his enmity and anger on the Khan and did the head of the Frontier Province take any notice of this shameful oppression? Did he call upon the District Magistrate to explain his high-handed conduct, and what did he do to reassure the Khan? Again, if it is untrue that he did not send word to the Khan to give money (for the aforesaid College) how has he punished the improper and objectionable, nay, dangerous conduct of those worthies who tried to realise a donation from the Khan in his name, which was used both as a threat and a bail? It is no defence that an oppressed nobleman should still further be sat upon and his cries should be pooh-poohed.

Security from newspapers.

25. Writing under the heading "Security," the *Millat* (Lahore), of the 17th May 1912, says that it is opposed to the practice of Government demanding security from newspapers. Have those members of the press, it asks, from which security has so far been required, given up their wrong policy and dangerous conduct or did they experience any difficulty in depositing the specified amounts? Government is perhaps unaware that "some short-sighted (journalists)" descend into the arena of wrong-doing only after providing against all contingencies. These enemies of "the country and the nation" win the sympathies of many by publishing mischievous articles and posing as patriots and servants of their community. They bring under their influence young men and the lower classes in particular, while they so impose on some rich men in secret that the last named readily help them with money in the hour of need. The *Millat* knows full well that, when a fiery Muslim paper (the reference is to the *Zamindar*) was (recently) called upon to furnish security "a certain Hindu gentleman placed (currency) notes for Rs. 1,500 before its Editor (*lit.* it)." Other people also rendered him (pecuniary) help, and the paper is of opinion that he has privately been helped with several thousands of rupees. (Again) some simple-minded Musalmans collected thousands and have obtained a machine (press) and a large stock of paper for him. After remarking that the circulation of his paper has also increased, it enquires whether he has been a gainer or a loser through being called upon to furnish security. In short, to demand security from political wrong-doers is to increase their influence with the public. They get talked about and are helped with money far exceeding the amount of the security; contributions from ordinary people being acknowledged in the papers and large amounts from rich persons being pocketed in silence. Another defect in the existing arrangements is that Government demands security (from an offending paper) after the latter has secured many sympathisers. Besides,

the demand results in the dissemination of objectionable literature, the articles complained of being spiced and reprinted by the paper. They are also reproduced or referred to by sympathising journals, which induce their readers to peruse the same. In this way, the object which Government has in view in demanding a security is defeated. The Editor would, therefore, suggest that securities, if demanded at all, should be asked for confidentially, and that the papers concerned should be prohibited from writing on the subject. It would, however, be better still to warn offending newspapers in the first instance and to have their Editors changed in the event of their not mending their ways. If they continue to misbehave themselves even then, their Proprietors and Editors should be bound down to be of good behaviour, and should also be forbidden to speak at public meetings ; while they should be kept under police surveillance for several years.

Security from the *Vakil* Press.

26. The *Afghan* (Peshawar), of the 19th (received on the 28th) May 1912, has a note entitled "Security from our contemporary the *Vakil*." It has deeply grieved the paper to learn from the *Paisa Akhbar* that the *Vakil* of Amritsar has been called upon to deposit a security of Rs. 1,000. After regretting that "innocent Muhammadan newspapers should be hunted down in the name of the Press Act," it makes bold to say that the *Vakil* is a most sober paper, and that its tone is highly moderate and inoffensive. To demand security from such a journal, it adds, is nothing short of insulting the law.

The *Civil and Military News* (Ludhiana), of May 20th, 1912, also writes in a similar strain.

Experts for India.

27. The following is from the *Tribune* (Lahore), of the 26th May 1912 :—

"Experts and specialists have become by-words in the Indian Press now-a-days. We hear of the Delhi experts every now and then sometimes in Delhi and sometimes in Simla, sometimes touring the country in motor cars and sometimes enjoying the hitherto unknown experience of the *howdah*. At first we were led to believe that Captain Swinton and his two colleagues would form a complete triumvirate. But a fourth wheel to the carriage has since been added and another expert has been appointed, who will be designated consulting expert. One wonders what is actually meant by a consulting expert and what is the difference between an 'expert' and a 'consulting expert.' Whatever that may be it is quite evident that the Delhi experts want consulting experts to help them and consulting experts are considered to be indispensable to a committee presided over by an 'expert layman.' But the worst of this 'expert' business is that it seem to threaten other Indian problems also. With reference to the construction of grain elevators in the wheat producing districts of the Punjab, Upper India and specially at Karachi, the *Pioneer* suggests the engagement of a few experts from Canada or the United States to 'simplify matter. Whether this will simplify matters or make them worse need not be discussed here. What we strongly object to is an invasion of foreign experts. Are there no Indians who can do the work which foreigners are called upon to do? There are several Indian engineers who have received both Indian and European education. Why should not they be given a chance? If a European layman is entitled to a present of £500 Indians already engaged in service can certainly demand some such consideration. There is an elevator and granary at Faridkot. May we enquire how many American experts were needed to erect it? And even if any special knowledge of modern methods and appliances is required for erecting elevators why should European and Americans be imported? Indians may be deputed to go to foreign countries at the expense of the Government and get first hand information which may be required for a particular purpose. The expenditure will be necessarily less while it will be a proper recognition of the claims of the people. But even if it is absolutely necessary to consult European engineers it may be done without incurring additional heavy expense. One of the Delhi experts is said to be an expert engineer and if he were invited to make suggestions with reference to grain-elevators in Karachi instead of enjoying the Himalayan breeze at Simla he might give the necessary advice. Referring to the departure of Captain Swinton for Simla an Anglo-Indian paper observes :—'Captain Swinton, the Delhi specialist, has gone to Simla. He is credited with being an expert at traffic managing. Could he be induced to come to Calcutta and set our chaotic streets in order? He would find almost as big a task here as finding a decent site for the new Delhi.' He might be also asked to facilitate the grain traffic at Karachi. Experts are few, but the things to which they can turn and the suggestions they can make are thick as the leaves of Vallombrosa."

Commenting on the above the *Panjabee* (Lahore), of the 28th May 1912, says that—

"The Lahore *Tribune* pours contempt and ridicule over the town-planning experts who have been invited to plan the new Delhi, because they are not Indians. Our contemporary is getting sick of the 'expert business' and in one of its editorial notes says:—

"What we strongly object to is an invasion of foreign experts. Are there no Indians who can do the work which foreigners are called upon to do? There are several Indian engineers who have received both Indian and European education. Why should not they be given a chance?

"We cannot understand what objection there is to foreign experts being consulted in a matter like town-planning. How many Indians are experts in town-planning? How many Indian cities have been built and planned by them? We can understand a plea made in favour of Indian architectural designs, and Indian arts and handicrafts being utilised. But town-planning is practically unknown to our people and it is unfair to decry the services of English experts merely because they happen to be 'foreigners.' To our own advantage and our progress, we must adopt improvements and ideals of city building from all sources, especially when we are very defective. Our own feelings are that we are glad that well-known town-planning experts are invited from England and we are anxious that they should consult Indian and other engineers with a view to find out Indian peculiarities and adopt their plans so far as may be possible to suit Indian requirements, tastes and conditions. It is unfair and ungenerous to condemn experts because they happen to be 'foreigners,' and we never understood the policy of the *Tribune* to be such.'

The Office of Accountant-General, Punjab.

28. Continuing its remarks on the subject of promotion in the Office of the Accountant-General, Punjab (*vide* paragraph 32 of Selections No. 21) the *Observer* (Lahore), of May 25th, 1912, quotes the cases of Ram Lal Wadhava, Sundar Singh, and Lala Ram Lal, in promoting whom, it is alleged, the Accountant-General has ignored "the claims of seniority as well as of better qualifications."

The new capital of India and experts.

29. The *Tribune* (Lahore), of the 29th May 1912, publishes the following under the heading "Romulus Redivivus":—

"If the announcement of the transfer of the capital of the Indian Empire from Calcutta to Delhi was a surprise, the selection of the Committee for the planning of the new capital was still more astonishing. Within a very short time of the announcement of the change we heard of English experts being appointed to plan the new city. No one knew what the exceptional qualifications were which gave them rank in the Order of Experts, but when questions were asked about them in the House of Commons some light was thrown on the subject and the affair aroused the interest of the public here and that section of the community in England which is interesred in questions relating to India. Mr. Montagu's disclosures regarding the town-planners were remarkable and particularly interesting. It was stated that Captain Swinton, an admitted layman, would be the President of the Committee. What Captain Swinton's claims were for this office we were never told. The only consideration, if it may be called so, in his favour was that he was A.-D.-C. to Lord Lansdowne in India and had served the London County Council for eleven years which is supposed to have given him some administrative experience. It remains an enigma how an ornamental service and a little experience in a County Council can possibly make one an 'expert' in dealing with Indian administrative questions. And it seems still more unaccountable that the offer of service on the committee was made to Captain Swinton at the express request of the Government of India. We are told that the Secretary of State has taken full responsibility for the appointment. But at the same time it is noteworthy that no light is thrown on the nature of the work that Captain Swinton is expected to do. The other members of the Committee announced at that time were Messrs. Brodie and Lutyens. Of these Mr. Brodie is an engineer of the Corporation of Liverpool, evidently having no experience whatsoever of the Indian climate and soil. In Mr. Lutyens we find an architect, an artist, a poet and a dreamer. He has artistic thoughts and ways. 'Artist' is written all over him and he is also a Theosophist. He is said to be capable of dreaming dreams of edifices as wonderful as in the Arabian Nights. But whether his dreams are ever capable of being realised or whether they ignore financial difficulties is yet unknown. These three personages constitute the committee of so-called experts. Other members are also being imported but we are not yet furnished with full particulars about them.

"Captain Swinton and his two lieutenants have been entrusted with the planning of the new city of Delhi. They have been engaged for a period of five months only but it has not been explicitly announced whether this period includes the period of the voyage. If it does the duration of their stay in India will be hardly sixteen weeks, otherwise it will

be tweenty-one weeks. For this period, be it sixteen or twenty-one weeks, Captain Swinton will be paid 500 guineas, Mr. Brodie 1,750 guineas and Mr. Lutyens 1,500 guineas over and above their travelling and living expenses which will not be a small amount. In addition to this the Secretary of State has undertaken to refund to the Corporation of Liverpool the amount of Mr. Brodie's salary for the period of his absence. What this amount would come to we are not told, but we may assume that it will not be a small or negligible amount as otherwise Mr. Brodie could not possibly have been offered 1,750 guineas in India. Captain Swinton and others landed in India more than six weeks ago and arrived at Delhi on the 15th of April. It was reported that while staying in Bombay they unanimously said they were entirely in the dark as to the nature and amount of the work they were expected to do. Assuming this report to be correct it becomes quite evident that the Secretary of State who deputed these gentlemen had also no idea of what was to be done. And yet Mr. Montagu asserted that the Secretary of State took the entire responsibility. Of course he meant only as regards the appointments. Once in Delhi Captain Swinton and Messrs. Brodie and Lutyens were very busy in inspecting various probable sites for the new capital; but another announcement was made almost simultaneously that they would be going to Simla very soon. Many interesting reports went the round of the Press giving graphic accounts of the peregrinations of the town-planners. They began by exploring the vicinity of Delhi in motor cars, but as there were not many good roads they gave up the cars and tried elephants. It was stated that the 'experts' thought that the howdah being higher than a motor car or a seat on horse-back it was a better place of vantage. But this seat of vantage too did not help them to select the best site for the new capital. All that the Delhi experts did was to fix on Okla as the future country retreat of the Viceroy. The experts and laymen unanimously agreed that no site of the new city could be selected before the monsoon after which they expected to make their recommendations to the Government. In the meantime they have agreed to keep an open mind and they have now gone to Simla to wait for the monsoon and perhaps to watch the ground of Delhi from a higher and better place of vantage than the seat on the back of an elephant!

"Out of the period of five months for which the town-planners have been engaged more than six weeks have already passed apparently without any tangible results. It has been said that they will wait for the monsoon. The real monsoon will take another six weeks to be fully established in Delhi. So that the town-planners cannot in any case begin their work in right earnest before the middle of July, when they will have only eight weeks, if not less, at their disposal. It is quite evident that unless the site of the new city is finally approved by the Government of India no plans can be made. But is the planning of a new capital so light and easy a task that it can be done within six or eight weeks? If so, why were not the town-planners engaged for a shorter period? The monsoon comes at a fixed time in the year. The Secretary of State and the Government of India could not possibly have been ignorant of the fact that a site for an Indian city in an alluvial plain could not be selected before the monsoon. Why then were not the town-planners sent just at the time when they could have easily fixed the site instead of waiting for the monsoon for more than three months? Then again the appearance of the monsoon is uncertain and the rainfall also fluctuates. It is just possible that there may not be heavy rain in Delhi this year or the monsoon may be delayed. It is all a matter of chance and nothing can be foretold with certainty. What will the town-planners do if the rains fail or if they are not heavy enough to show the natural drainage to advantage? It would have been consistent with wisdom if the surroundings of Delhi were thoroughly surveyed, the nature of the grounds and natural drainage definitely ascertained by local engineers and then the experts were invited Mr. Brodie should have appeared on the scene with this knowledge in his possession. Mr. Lutyens, the architect, should visit different Indian cities and study Indian architecture instead of spending his time at Simla. Captain Swinton, the modern Romulus, should make thorough enquiries as to the materials and other indigeneous commodities which are likely to be used in the making of the new capital.

"Up to this time no substantial work has been done by the town-planners and in their own words no actual work can be begun before the monsoon. What they will be doing during the intervening period in Simla no one knows. If for the greater part of their stay they are to remain outside Delhi what was the necessity of their coming out so long in advance?

"They have come for a definite purpose. They have to be in communication with the Government of India, but that does not mean that the major portion of their time is to be spent at Simla. Their office should be at Delhi, the seat of operations. The work in connection with the temporary capital has already begun. Temporary though it will be it will certainly be occupied for some years before the permanent capital is built. The construction will require the help of engineers and architects. Cannot Mr. Brodie be induced to suggest anything in connection with the temporary capital to show what he is capable of doing? Mr. Montagu said in the House of Commons that the employment of Indian architects rested with the Government of India. Lord Hardinge expressed his wish of adopting the Indian style of architecture for the Government buildings in the new city. We understand the temporary capital will be but a bungalow and tent colony. But could not Mr. Lutyens be induced

to build something for the temporary capital, small though it may be, something like a model to show what he is really worth? Taking into consideration the short period at their disposal, a considerable portion of which has already been and will be wasted, it may be said with certainty that they will be able to do only a small part of the work with which they have been entrusted. All that will be possible for them to do will be to make suggestions without any practical work. If this was all that the Government of India wanted the town-planners to do, they might have been engaged for a month and begun and finished their work in August or September."

Shooting of dogs by soldiers.

30. The following is from the *Tribune* (Lahore), of the 29th May 1912 :—

"Without expressing any opinion on the case in which a soldier named Peskett has been arrested for causing the death of a villager near Meean Mir we may point out the danger of employing soldiers to shoot stray dogs. In villages there are very few ownerless dogs, while villagers cannot afford to put collars round the necks of their dogs. Soldiers cannot distinguish between real pariah dogs and ordinary village dogs which have owners. Shooting dogs in a village is itself dangerous for a bullet may go astray and may hit a man. In many cases soldiers are not to be trusted. We remember one case in which a terrier, with a collar round its neck, belonging to Dr. Satish Chandra Banerji of Allahabad, was deliberately shot by a soldier just outside the house. The servants caught the man and brought him to the house and the only explanation he had to give was that he had made a mistake. If accidents and crimes are to be avoided the shooting of dogs by soldiers should be peremptorily forbidden."

European colonists in India.

31. The following is from the *Tribune* (Lahore), of the 30th May 1912 :—

"A valued correspondent writes :—There is no need for any apprehension that the few European settlers in the Indian hills will grow into a large colony. Look at Kangra. At one time there were over 70 European planters; there are not 7 left now. Again within the last 2,000 years and more how many millions of white races, men, women and children, have swarmed down into the Punjab, Sind and Gujrat in Western India, and where are they now? They form part of the Indian population and are indistinguishable from the native Indian population. How about the colonists from Gujrat, Calinga and the Punjab, who conquered Cambodia, Java, &c. Where are they now?"

SIMLA :

*The 1st June 1912.*

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

24 JUN 1912
INDIA OFFICE.

Punjab Govt. Branch Press, Simla—6-6-12—No. 16—107—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 23. ]

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FROM THE

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PUBLISHED IN THE PUNJAB.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D. A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine* ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions* ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 8TH JUNE 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 8TH JUNE 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 74 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 75 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan ... | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 86 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (a)—*Foreign.*

Trans-Persian Railway.

1. The *Civil and Military News* (Ludhiana), of the 27th May 1912, has an article headed "Indo-Persian Railway." Writing about the Trans-Persian Railway project, the paper remarks that the construction of the proposed line will necessitate a revision of the Anglo-Russian convention. It is also of opinion that the Railway will immensely add to the trade between England and India.

The South African Immigration Bill.

2. The following is from the *Panjabee* (Lahore), of the 4th June 1912:—

"Indians are very much interested in the question of their rights as British subjects at Home and in the Colonies. In the latter they are practically treated as undesirable aliens and are classed among non-British Asiatics. The colour prejudice and economic jealousy count for much. The struggle at present is most keen in South Africa. The grievances of Sikh settlers in British Canada are well-known and the most recent form of these is the expulsion of two Sikh ladies, the wives of some settlers there. An appeal has been presented and we have yet to know whether justice will be done to the Indian subjects of His Majesty. In South Africa Reuter's message says that the second reading of the new Immigration Bill was read by Mr. Smutts on Thursday and he stated that the suggestions of the Colonial Office were adopted in it. He also observed that the Government of India supported the introduction of the Australian education test to immigrants. But Mr. Smutts took care to add that under this test it was possible to 'encourage whites and exclude Asiatics.' This Australian test is the most severe one and any intending immigrant will be asked to write a few sentences to dictation in any one of the European languages. Although this test seems to be a reasonable one, yet we know that the Immigration Officer can make the test so severe that even Matriculates can be rejected. We hope that Mr. Smutts will see that South Africa will not really exclude the fairly literate Asiatics and the test is no more severe than an average English or other European immigrant can pass. Otherwise the Indians will have their grievances. The Imperial and Indian Governments are stated to have seen the Bill and been anxious to see it passed. We must, however, reserve our remarks till we see the full text of the Bill, but we may say that so long as exclusion is the end kept in view but not fair treatment to Indian subjects of the British Empire, so long will petty makeshifts fail to give satisfaction."

Muhammadan wives in South Africa.

3. The following is from the *Panjabee* (Lahore), of the 1st June 1912:—

"The Magistrate of Johannesburg in South Africa lately prohibited the admission of the second wife of a Muhammadan Indian emigrant.

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"The decision is doubtless just though it goes against the poor Muhammadan and the best thing is to get admission for her by passing an education test. We learn that the Government are not going to recognise polygamous marriages, and we are afraid it is unfair to ask for it. The Indians who go out of India have to leave behind some of their primitive habits and customs which are not recognised by others."

### (b)—*Home.*

Provincial autonomy in India.

4. The *Rajput Gazette* (Lahore), of the 18th May (received on the 1st June) 1912, publishes a leader headed "Provincial autonomy in India." Writing on the above subject, the paper observes that Government will have to confer self-government on every part of India sooner and later. Next it refers to the grant of autonomy to South Africa, as also to the Irish Home Rule Bill, and goes on to ask whether it is possible to give self-government to other British possessions while withholding it from this country. The adoption of the contrary course would lead to consequences injurious for both the British Government and its Indian dependency. The paper would, therefore, appeal to Government to lose no time in conferring provincial autonomy on India.

Muslim politi .

5. The *Chaudhwin Sadi* (Rawalpindi), of the 23rd May (received on the 4th June) 1912, publishes a communication headed "The British Government and Muslim newspapers." The leaders of the Muslim community, says the writer, continue to follow the late Sir Sayad Ahmed Khan's policy towards Government. Some members of the Islamic press, however, have begun to favour public agitation, this being the case with the *Zamindar* in particular. Their moderate Muslim contemporaries in the Punjab are generally opposed to this policy, while the *Chaudhwin Sadi* seems to have reappeared with the special object of condemning the same. Next the writer finds fault with Maulvi Zafar Ali for favouring public agitation and trying to hurl down the present leaders of Muhammadans from their pedestal. If the Maulvi, he adds, wishes to place the *Zamindar* on this pedestal instead "rest assured that the (Muslim) community will in a few days be required to furnish security." Continuing he says that *Zafar Ali's* writings are so pungent that young students read the same with great relish. The present Editor of the *Zamindar* is a great satirist, while in the matter of language his paper is undoubtedly superior to all its Punjab contemporaries. This is why the *Zamindar* has become popular, but the question is how does it affect the interests of the Muhammadan community. The following two points deserve consideration in this connection :—

(1) That when abuse is poured on European nations in general a share of it naturally falls to the lot of Great Britain also, while an undesirable ferment is caused in the minds of the masses, especially young students. Government does not prevent Muhammadans from extending legitimate sympathy to the Turks and Arabs, but political considerations can never allow it to tolerate the indiscriminate heaping of obscene abuse on all European nations.

(2) That writings of the above description exercise an undesirable effect on the morals of common Muhammadans, especially school boys.

In conclusion, the writer observes that, in view of the special political condition of Musalmans, public agitation is calculated to prove extremely injurious for them. He also expresses the opinion that the Muslim press should be moderate in tone, and should avoid abusive writings.

Muslim politics.

6. The *Chaudhwin Sadi* (Rawalpindi), of the 23rd May (received on the 4th June) 1912, has a letter headed "What should be the policy of Muhammadans in regard to political matters at the present time?" The writer—Nazir Ahmad (Alig)—refers to the article which appeared in the *Zamindar*, dated the 8th April last, under the heading "Liberal party," inviting special attention to the remarks about the want of moral courage in the leaders of the Muhammadan conservative party (*vide* paragraph 9 of Selections No. 16). Commenting on these observations he says that the truth, which has not been told by the paper named, is that so far there is very little character among Musalmans as a community; that they cannot boast of wealth, power or public opinion, which play a most important part in political matters; and that there is no strong party to appreciate those who may render political services to them in a spirit of courage and moderation. He is, however, of opinion that time, which is the best of teachers, has been gradually impressing on the Prophet's followers that they should know their leaders and that they should, after understanding Government's policy and bearing in mind the loyalty they owe it, carry on agitation in a constitutional manner and lay their claims and wishes before Government in a courageous but temperate way. Next he takes exception to the *Zamindar's* assertion that the Muslim League voices the sentiments of conservative Muhammadans, and goes on to remark that the imaginary things said in the article under reference are likely to deal a severe blow to Muhammadan public opinion. In conclusion, he asks Zafar Ali to publish, at an early date, the names of the members of the Muslim liberal party, as also the scheme of politics drawn up by them, so that the (Muhammadan) community may be able to come to a decision and place itself in the right path.

## III.—Native States.

The Viceroy's visit to Kashmir.

7. The following is from the *Panjabee* (Lahore), of the 4th June 1912 :—

"If His Excellency the Viceroy has abandoned the idea of a visit to Burma in the ensuing Autumn, His Excellency's visit to Kashmir may be taken as a settled fact. Both His Highness the Maharaja Sahib and Mr. Stuart Fraser, the British Resident, are keen about the visit. Of course, next to Kashmir, Rajputana will engage His Excellency's attention. Its historic importance richly deserves the precedence proposed to be given to it over other and larger States in the South."

## IV.—Kine-killing.

Hindus and cow-killing.

8. The *Paisa Akhbar* (Lahore), of the 24th May 1912, has a letter headed "Who is the aggressor in regard to the cow-killing question?" The writer Khadim Hussain, *Khadim*, of Bhera—says that a fair-minded Hindu of Meerut recently contributed an article to the *Vakil* to prove that Hindus formed the aggressive party (*vide* paragraph 19 of Selections No. 19). It is to be wished, he adds, that the writing had been thankfully reproduced by every other Muhammadan paper and that it had also been separately printed by Musalmans in every part of the country in all well known vernaculars. This would have brought about a reduction in the number of disturbances which are caused—and that solely through misapprehension—every year on the occasion of the Bakr 'Id. Proceeding, the writer remarks that the generality of Hindus, who are ignorant of the usages of their forefathers as also of the teachings of the Vedas, the Hindu Law, &c, cannot assuredly be blamed for the Hindu community's aggressive attitude in regard to cow-killing. He can, however, discover no excuse in the case of those educated Hindus who know full well that, for thousands of years before the advent of Muhammadans in India, the killing and sacrificing of cows was far more prevalent in this country than among the followers of the Prophet. Next he quotes extracts from the *Ramayan* and Rajindar Lal Mitra's *Indo-Aryan*, and observes that the same show that the use of the flesh of cows was general in ancient India (among all) from the lowly to the (religious) leaders of Hindus. He adds that, while Hinduism favours sacrifices and (the consumption of) beef even more than Islam, Muhammadans kill cows only on the Bakr 'Id day in obedience to a religious ordinance; some poor members of the community doing so on the occasion (even) of marriages. Nevertheless, Hindus raise an outcry over this, tell their ignorant co-religionists that the practice goes against the (Hindu) religion, observe *hartals* in order to "obtain justice from the British authorities," cause memorials to be submitted (to Government) and get poor Muhammadans arrested, fined and imprisoned. "Now say" the writer asks in conclusion, "which community can be held guilty of aggression?"

The Muslim Press and cow-killing.

9. The *Hindu* (Lahore), of the 23rd May (received on the 4th June) 1912, has a note headed "How long will Government refrain from attending to (this)"? After referring to the feelings of reverence with which Hindus regard the cow, the paper says that there can be nothing more offensive to Hindus or more insulting to them as a community than to openly discuss the cow-killing question, nay, to endeavour to prove that the ancestors of Hindus used to sacrifice kine and eat beef. "Take up the file of any Muhammadan paper (and you will see that) it makes it a point of supporting the killing of cows and of preferring against Hindus the offensive and false charge that cow-killing is lawful for them" Hindus are a patient people, but patience (in them) is not such an offence as to require Muhammadans (*lit.* others) to be given such a long rope that they can openly insult the feelings and beliefs of the former and inflict wound after wound on their hearts. If religious freedom means that Government should not interfere, howsoever deeply a scurrilous community may wound the susceptibilities of a patient people, then Hindus would be justified in begging to be spared such a liberty. In the other event, it behoves the responsible authorities to muzzle papers which are given to discussing the cow-killing question.

Cow-killing in India.

10. The *Parkash* (Lahore), of the 28th May 1912, publishes a letter headed "If the boat sinks you will all get drowned: a cry from a woman." The writer—Sada Kaur, daughter of Sardar Mahan Singh, of Rasulpur, Bahraich, district (Oudh), states that she has dedicated the rest of her life to affording protection to kine. Next she refers to the great rise which has of late taken place in the price of cows and oxen, as also to the dearth of milk and *ghi* in the country. She ascribes both these events to cow-killing, saying that between forty and sixty thousand cows and oxen are alleged to be daily killed in India, and that, if the existing state of affairs continues, the (Indian) world will be annihilated within the next 50 years. Continuing, she states how cow-killing injuriously affects the country in different ways, one of which is that, owing to the dearth of oxen, sufficiently large areas of land cannot be cultivated and the people have consequently to starve and suffer from frequent famines. She then goes on to say that, if the killing of cows and oxen were discontinued, much more grain would be raised in India than is now possible, which would benefit both this country and foreign lands. After remarking that this would also add to the revenues of Government, she urges all classes of Indians to protect the cow, saying that they are all in the same boat.

## V.—Native Societies and Religious Matters.

The forthcoming Hindu Conference.

11. The *Shanti* (Rawalpindi), of the 18th (received on the 30th) May 1912, has an article headed "The wretched condition of Hindu leaders in the Punjab: The Light of Pandit Rambhaj Dat's presidency." A nation, it says, the members of which are (ever) ready to crush its well-wishers and defame their devoted servants, can never achieve progress and disgraces itself in the eyes of the civilised world. Continuing, the paper remarks that Hindus have fallen so low that those (among them) whose claims to be well-wishers of their country and community are purely imaginary are engaged in creating suspicion against the devoted servants of the land and the followers of Hinduism. Every Hindu, it adds, who is gifted with brains and has the least love for his co-religionists, will declare without a moment's hesitation that Lalas Lajpat Rai, Hansraj and Shadi Lal are the ornaments of the community. Next it asks Hindus to value their aforesaid true lovers and to enshrine them in their hearts. The *Shanti* then goes on to complain that the *Hindustan*, in panegyrising its proprietor Pandit Rambhaj Dat, has been throwing mud at the servants of the Hindu community. It has a shrewd suspicion that the question of the presidency (of the Hindu Conference) is a mere pretext with that paper for bringing the well-wishers of Hindus into bad odour. Proceeding, it refers to the *Hindustan's* unbecoming conduct in having suggested that the Pandit, *i.e.*, its proprietor, should occupy the presidential chair at the Conference. It also questions his fitness for the task and asks its contemporaries to close the controversy.

The paper also publishes a communication from "a Hindu student of 'the College'," who regards the controversy as unpleasant. He feels a little gratified also at it, for the reason that it is essential for the continued existence of the Hindu Sabha that, now when Lala Lal Chand is dead, the question of the guidance of the Sabha should be properly decided. He has no doubt that (the character of) the future of the body named depends, to a large extent, on (the occupant of) the presidential chair (at the Hindu Conference) this year. Next he regrets that Pandit Rambhaj Dat should be abused (merely) because he is the proprietor of the *Hindustan*, and that that paper should be spoken ill of for being in the (Editorial) charge of a Muhammadan. He cannot but admit that the said Muslim journalist has wounded the feelings not only of Lala Lajpat Rai, but also of Panjabi Hindus, nay, of all true Indians, by preferring unfounded charges against the Lala. The writer also deprecates Munshi Munawwar Khan's conduct in having made unfair attacks on Mr. Shadi Lal, and goes on to contend that Lala Lajpat Rai is no longer regarded with suspicion by the authorities. Continuing, he asserts that the Lala is the most intrepid

patriot in India, and that if the Hindu Sabha were to secure a warm supporter in him the Hindu community should feel highly gratified. This would (undoubtedly) lead some Extra Assistant Commissioners and Rai Sahibs to sever their connection with the Sabha, "but we stand in no great need of such men." Lala Lajpat Rai is highly valued wherever he may go, and if he were to join the Hindu Sabha new life would be breathed into that society. Again, all (? Hindu) sects (in the Punjab) regard him with the same eye, while he is the most popular man with the educated community. After stating that he has also rendered many services to his country and community, the writer institutes a comparison between Pandit Rambhaj Dat and Rai Bahadur Shadi Lal, awarding the palm to the latter gentleman.

Writing on the same subject the *Hindustan* (Lahore), of the 24th May 1912, says that it did not attack any Hindu leader in the article in which it first suggested Pandit Rambhaj Dat's name for the honour. Such attacks were made by it only after the *Hindu* opposed its suggestion—and that also in a most unpleasant way—and instituted a mischievous comparison (between the Pandit and some other Hindu leaders). After remarking that that paper even preferred some false charges against him, it states that one of the accusations is that Pandit Rambhaj Dat bought the *Hindustan* paper and press from sordid motives. Continuing, it says, that in 1907 a Muhammadan *rais* of Karnal published a book called the *Shorash-i-Hind* (the Indian unrest), in which he contended that the real authors of the unrest (which then prevailed in the Punjab) were the Pandit and his Bengali wife. Again, the police had been submitting report after report to say that the actual founder and leader of the "Bharat Mata," *i.e.*, the Ajit Singh party, was Rambhaj Dat, and that it was also he who had been supplying it with money and "food." It was in those days of suspicion, when (even) most fearless people and some political workers, among whom were certain legal practitioners, did not go to Pandit Rambhaj Dat's house through fear of endangering their *izzat* and lives, that the Pandit bought the *Hindustan* in spite of his having been aware that the paper's publication was likely to be stopped from the next week. He was also told by his friends and relations that his purchase of the *Hindustan* would involve him in manifold troubles, and that Government would assuredly deport him or at least institute a political case against him ; while some were of opinion that both the paper and the press were certain to be confiscated by Government. After remarking that the press was actually confiscated a few days later, the Editor reproduces some passages in a letter which Pandit Rambhaj Dat contributed to the *Hindustan*, dated the 26th July 1907, to explain his reasons for having bought the paper (*vide* paragraph 26 of Selections No. 29 of 1907). The extracts, it adds, should show with what true loyalty but provoking fearlessness he cleared his own position and that of his paper, nay, of the entire Hindu community, to Government. Next it eontends that the idea of the establishment of the Hindu Sabha originated with him, and regrets that such a far-sighted and intrepid servant of his community should be subjected to insults. Proceeding, it reports that shortly after he had bought the *Hindustan*, *i.e.*, in the beginning of August 1907, Pandit Rambhaj Dat went to appear in a case pending in the Chief Court. He was at once assailed by all his friends (in the bar room), who took exception to his conduct in having bought the paper and its press without the Chief Court's permission, saying that he could be deprived of his pleader's license. Upon this he saw the Chief Judge, Sir William Clarke, and stated everything to the latter, who was very angry in consequence. The Pandit is in the habit of saying that "this was the only occasion (in his life) on which he felt a space of four or five seconds to be extremely intolerable," for the reason that Sir William had helped him out of a serious difficulty only a few days previously "and when the entire police, &c., and several officers had been exerting themselves to have him prosecuted." The Chief Judge enquired from him in a most angry tone why he had bought the *Hindustan*, and he stated in plain language (in reply) that the *Hindustan* was the most important Hindu organ ; that several misunderstandings had been caused about the Hindu community ; that it, therefore, stood in some need of the paper ; that the journal could not be run by the younger brother of Dina Nath ; and that if it had not

been bought by him (the Pandit) it would have ceased to exist in a week or two, which he could not bear to see. It would fill a large volume to state what Pandit Rambhaj Dat had to suffer after this, and at whose hands, while this would necessitate the revelation of numberless secrets, which he is on no account prepared to divulge. Again, hundreds of Patwaris, Lambardars, Zaildars and other Government servants discontinued subscribing to the *Hindustan* through fear (? of Government); while the Pandit was defrauded by several employés of the paper and the press, and for over a year suffered a loss of about Rs. 400 a month. He had also to bear a loss of Rs. 10,000 in a land transaction in consequence of the purchase by him of the *Hindustan* newspaper. A piece of land near the Chief Court bought by him was wanted by the Municipality, but he saw the Municipal Secretary, Mr. Tapp, and it was decided by the latter and the Deputy Commissioner, Mr. Mant, that he should be given a certain plot outside the Shahalmi Gate in exchange on payment of Rs. 1,750. In the meanwhile, however, he bought the *Hindustan*, which set "all the officers and people" against him and led to reports being submitted. The result was that his land was acquired under the Land Acquisition Act in his absence in England, only Rs. 2,300 having been paid for it, although it was valued by him at Rs. 8,000. He tried, on his return to Lahore, to have the case re-opened, but he was told that the question of exchange had been shelved on the day on which he (re) appointed Dina Nath, Editor of the *Hindustan*. He had thus to suffer a loss of Rs. 10,000 (?), but this was as nothing compared with the heart-shaking and dispiriting rumour, which used to gain currency every third or fourth day, that Government had sanctioned his prosecution and that of his wife. All this should show that there is absolutely no truth in the charge preferred by the *Hindu* against him.

The *Hindu* (Lahore), of the 23rd May (received on the 4th June) 1912, publishes an open letter to Pandit Rambhaj Dat. The writer—Diwan Chand Sharma, lately Manager of the Rishi Kumar Ashram, Lahore—ironically remarks that he had been greatly discouraged by the letter in the *Hindustan* in which the Pandit says that he did not desire the presidency of the Conference. It is undoubtedly true, he adds, that, with the exception of the *Hindustan*, the entire Hindu Press, as also the Hindu public, is opposed to the suggestion that Rambhaj Dat should preside at the Conference. Nevertheless, the Pandit's conduct means gross disgrace not only for himself, but also for "us, his well-wishers" as well as for the *Hindustan* and its present Editor. Indeed, some people have already begun to speak of sour grapes; although the writer cannot guarantee that even if Pandit Rambhaj Dat is elected President "you, I and *Saghar*" will cease to be (adversely) criticised by the world. Even if one should attain success, people are wont to refer to the (Panjabi) adage about thieves and pilferers being headmen and a whore acting as president. Continuing his satirical remarks, the writer observes that no one can object to the methods which the Pandit is employing to secure the presidential chair (at the coming Hindu Conference), but that some busy bodies are of opinion that he is looking too high. Next the correspondent admires his moral courage in having admitted to "a graduate journalist" that he supplies the material for the articles published in the *Hindustan* in his favour. Proceeding, he observes that Rambhaj Dat may or may not have been successful in rebutting the charges levelled against him by Jaswant Rai, but that he has laid far more serious accusations at the door of his critic. People argue that it is no defence for a thief to accuse another person of theft, but their logic does not commend itself to the writer.

12. The *Jhang Sial* (Lahore), of the 30th May 1912, has a paragraph headed "New piece of mischief by the *Afghan*." It was the *Afghan*, it complains, which called Hindus *Dhoti Parshads* and charged them with taking their women to the authorities. That paper is a personification of mischief-making, and works mischief in each and every issue. The Government of India has rejected the memorial which the Hindus of Dera Ismail Khan recently submitted praying for the re-amalgamation of the Frontier Province with the Punjab. The event has furnished the *Afghan* with another opportunity of heaping abuse on the followers of Hinduism. It has announced the news in a special supplement printed in

The *Afghan* and Hindus.

golden letters, in which Hindus have been called bad names—seditious, mischievous, &c. The incident shows that it can write at Peshawar whatever it likes, and that there is no one there to interfere with it. Will not the Government of India take notice of the mischievous doings of the *Afghan* ?

A national song of Muhammadans.

13. The *Zamindar* (Lahore), of the 28th May 1912, publishes a "*Tazmin** on Iqbal's song" from the pen of Sahibzada Muhammad Mustafa Ali Khan, *Sharrar*, Home Secretary to His Highness the Nawab of Rampur. The writer adds three lines to each couplet in the above song on the past greatnees of Islam (*vide* paragraph 33 of Selections No. 14 of 1911) to emphasise the sentiments contained therein. The last couplet, which refers to the awakening of Muhammadans, has been thus amplified :—

"The star of Islam will again be in the ascendant,

"You will see, in a couple of days, if God (so) wills.

"Bear this in mind, these are Sharrar's words :

"The song of Iqbal is as the sound of a bell,

"Our caravan again starts on the road."

The Arya Samaj.

14. The *Arjun* (Lahore), of the 21st May (received on the 4th June) 1912, has an article from Dharmpal headed "Is the existing Arya Samaj a religious movement still" ? The writer replies to the question in the negative and asserts that the Samaj is being converted into an anti-Muslim (and) anti-Christian (body), nay, into a Hindu National Congress, although a thin veneer of religion still seems to cover it. That this is so, he adds, should be evident from the fact that, when he laid stress on all Aryas signing a pledge to participate in no political movement but to always remain loyal to Government, they not only did not act upon his suggestion, but also struck off his name from the rolls of the Arya Samaj. The more intelligent persons among them say, although not in writing, that their conduct in signing the pledge would be tantamount to a declaration that they were previously disloyal to their Government. The argument is, however, absurd and renders their intentions (in regard to Government) still more suspicious : if their consciences had really been clear they would not have hesitated to affix their signatures to the pledge-sheet. "The signing of this pledge does not mean that we wish to please Government : it signifies that we wish to prevent the Arya Samaj from going into the path the end of which is always ruin, destruction, bloodshed and strife, for the reason that the final results of all political moments which have been launched into the world in the name of religion have invariably proved injurious to mankind." Next Dharmpal quotes an extract from a letter recently addressed by him to the Superintendent, Census Department, Punjab, on the subject of the Arya Samaj recently established by him at Lahore. The quotation is to the effect that, unlike the "Anarkali" and "Wachhowali" Arya Samajes, his Samaj requires all its members to sign the above pledge, does not look upon non-Hindus as unclean people, and also differs from the other two Samajes in the matter of beliefs.

Excise Revenue and Temperance.

15. The following is from the *Panjabee* (Lahore), of the 6th June 1912 :—

* * * * * * *

"One remarkable feature in the campaign against intemperance is the unanimous support of the Indian opinion. In connection with the Imperial Temperance Conference some valuable information was supplied disclosing three broad facts, *viz.*, (1) that in pre-British days the habit of drinking intoxicating liquors was confined to small sections of the population ; (2) that intemperance is a vice of modern growth, which is yearly affecting an increasing number of inhabitants ; and (3) that whereas under the old 'regime' the sale of drink was irregular and unrecognised, it is to-day one of the most lucrative revenue-collecting agencies of the State. This is a matter which the department must always keep

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* Inserting or introducing a verse or two of another poet into one's own poem to complete or corroborate the meaning intended.

in mind when it is tempted to lay the blame on the ignorant people. Moreover, the religious prejudices against the use of alcohol are not so strong now as they were before. Respectable people and those belonging to the higher castes drink secretly and when discovered, will endeavour to conceal their vices. No respectable Indian can openly drink in ever so small quantities and yet claim to be respected by his neighbours. Nevertheless drinking in secret has become a matter so formidable that religious and social restraints have been powerless to reform the men.

"That the excise revenue in the whole of India continues to rise in spite of the measures taken to raise the price and close the worthless shops, is patent to all who have watched the course of excise policy in the Provinces. The figures for the current quinquennium are as follows (gross revenue):—

| | |
|---|---|
| 1908-09 ... ... ... ... | £6,589,627 |
| 1909-10 ... ... ... ... | £6,537,853 |
| 1910-11 ... ... ... ... | £7,030,314 |
| 1911-12 (revised) ... ... ... | £7,502,666 |
| 1912-13 (budget) ... ... ... | £7,762,000 |

"For a comparative view of the growth of the liquor revenue from 1900 to 1912 we may present the following figures:—

| | |
|---|---|
| Bengal ... ... ... ... | 24 per cent. |
| United Provinces ... ... ... | 51 „ „ |
| Punjab ... ... ... ... | 120 „ „ |
| Central Provinces ... ... ... | 80 „ „ |
| Eastern Bengal and Assam ... ... | 44 „ „ |
| Madras ... ... ... ... | 120 „ „ |
| Bombay ... ... ... ... | 90 „ „ |

* * * * *

"The position that the Punjab has taken in this fierce competition for revenue, ranking with Madras which has nearly double our population, is an inexcusable blunder. We do not know what justification is there for this enormous increase of 120 per cent. in a province which is considered to be the most virile. Moreover, this is the only province where there is a majority of the Moslem population, and the Islamic texts severely condemn drinking as the Hindu scriptures. It is a question worth considering whether drastic measures should not be taken to arrest the spread of drinking in this province."

A complaint.

16. The *Khalsa Sewak* (Amritsar), of the 8th May (received on the 4th June) 1912, says that some worshippers of Rama have placed a gold image of his deity in the *parkarman* (a way round a temple) of the Baba Attal Gurdwara at Amritsar. Hindus, it adds, have begun to make the same moves in regard to Sikh *gurdwaras* as they did in order to obtain possession of Buddhist and Jain temples. If Mahants and Pujaris of these *gurdwaras* do not attend to the evil they will have to rue their conduct at no distant date.

## VI.—Legislation.

Lord Crewe and Indian Press Law.

17. The following is from the *Panjabee* (Lahore), of the 1st June 1912:—

"The recent statement made by Lord Crewe that the scope and purposes of the Indian Press Acts are not confined to the suppression of sedition and treasonable conspiracy has roused the attention of the senior members of the Indian Press in Calcutta. The *Bengalee* takes a serious view of the situation and says that there can be no reason now for the law to remain in force. Nor was there any reason at any time before, but Government considered that at a difficult time such an enactment was necessary, and since those circumstances have changed, there is good reason for asking that the menacing enactment be repealed. We are glad that the *Empire* also takes the same view and comes with the welcome suggestion that the Indian and Anglo-Indian newspapers should join hands and make a unanimous representation on the subject to the Government and have the Act repealed. For it is impossible to maintain the Indian press in a state of efficiency, independence and as a righteous power in the land with a menacing law which seeks to regulate the

'tone' of criticism by executive mandates. The 'tone' and 'taste' are matters of settlement between the conductors of papers and their patrons and we fail to see why the State should trouble itself about such trivialities—so long as the papers are loyal and offer useful criticisms without degenerating into license. In this connection a distinction is also made between the Anglo-Indian press, the Indo-English press and the Vernacular press. The quality and usefulness of these, no doubt, vary and in no sense can the bulk of the Vernacular papers, which are conducted mostly by untrained and ill-educated persons, be classed with the other two and a general law passed to muzzle all.

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"But the more important question is the severity of the law and its unknown dangers. And as the *Empire* says, the Indian and Anglo-Indian papers should join hands in getting it repealed—at any rate, defined in more acceptable manner. Many changes are effected in the administration and policies on the basis of improvement in the times and there is no reason why the Press Act, which was passed during the troublesome period to overcome particular evils, should be retained now."

## VII.—General Administration.

### (*b*)—*Police.*

Compensation for police torture.

18. The following is from the *Panjabee* (Lahore), of the 6th June 1912 :—

"Our Ferozepore correspondent says that a sum of Rs. 500 has been awarded as compensation to the wife of the deceased in the Zira police torture case. He adds that this is in addition to the fine which, if recovered from the prisoners, will go to the woman. This is the first case of the kind in which the Government have awarded compensation to the victims of its malevolent agents after judicial proof and we must congratulate the authorities on inaugurating this commendable way of showing their sympathy. The Zira torture case, as we all know, is one of the most horrible and deliberate offences of the kind disclosed to the public. The system of compensating the injured is the outcome of recent agitation in the matter and we hope it will be kept up as a means of prevention and caution in matters of this kind."

The Ludhiana Rape Case.

19. The following is from the *Panjabee* (Lahore), of the 1st June 1912 :—

"We are glad to read that the Bengal Government have preferred an appeal in a recent Railway outrage case in which the magisterial decision was found generally inadequate. The appeal will be heard in the High Court. The facts of the case are that on the Bengal Assam Railway a guard by name Gomez put two women into an intermediate compartment near the brake-van and in the dead of night entered the compartment himself and molested the women. The District Magistrate fined the accused Rs. 75 and made the curious remark that as the woman was hardly pretty she could not have suffered any indignity. We would like to know why the Punjab Government have not yet appealed against the decision in the Ludhiana outrage case and whether they are perfectly satisfied with the decision of the Sessions Judge who acquitted all the accused. This is a case of unparalleled violence to a female and has excited the greatest indignation of the public. It is a case that is fit for an appeal and we think the Punjab Government is not justified in letting the matter drop. We hope that some association or other will bring the matter to the notice of His Honour the Lieutenant-Governor."

### (*c*)—*Municipal and Cantonment affairs.*

Complaint against the Assistant Cantonment Magistrate, Secundrabad.

20. The *Paisa Akhbar* (Lahore), of the 21st May 1912, publishes a letter headed "Fine for reciting *maulud* at Secunderabad." Adverting to the above event (*vide* paragraph 25 of Selections No. 18) the writer complains that the same not only deals a severe blow to the *izzat* and propularity of Islam, but also constitutes a breach of law. Continuing, he states that it was not customary to obtain permission for the performance of any religious rite in the mosque concerned, but that the *maulud* meeting held last year was dispersed by the police at mid-night. The *imam* was also summoned to appear before Captain Buller, Cantonment Magistrate, who ordered him not to allow the *maulud* to be recited or a sermon to be preached in the mosque after mid-night without the local authorities (*lit.* Government) being first informed. Accordingly, an application for permission to hold a *maulud* gathering was submitted on the 5th March last, and as no prohibitory order was received (in reply) the recitations commenced at the appointed time on the night of the 7th. At 2 A. M., however, Captain Buller, who resides at a very great distance from the mosque, appeared on the scene accompanied by the police and had the

meeting dispersed. Two Brigadier-Generals, a military doctor, the Superintendent of Police and some other officers live close to the mosque, but none of them has so far had any complaint to make. It was also utterly illegal that the Captain, "who was himself the objector," should have inflicted fines after summary enquiries.

Commenting on the above the Editor says that all Muhammadan papers have been regretting that such severity should have been practised on the Musalmans of "a British possession in the largest Native State in India" (*i.e.*, Hyderabad) in consequence, merely, of the performance of a religious rite. The Muhammadans concerned, he adds, submitted a formal petition to inform (? the Cantonment Magistrate) of (their intention to hold) the meeting in question, and no prohibitory order was issued on the receipt thereof. Besides, the meeting was not calculated to disturb people or to lead to a breach of the peace ; and it is not, therefore, easy to understand why it was interfered with by the Police. Next the paper deplores the silence of the Hyderabad press in the matter and expresses a hope that Government will make a thorough enquiry into the conduct of the authorities of Secunderabad and will assure the Prophet's followers that, in future, religious rites will be allowed to be freely performed there.

### (*d*)—*Education.*

The Muslim University.

21. The *Vakil* (Amritsar), of the 22nd (received on the 30th) May 1912, publishes a note headed "The Muslim University and public opinion." Adverting to the meeting of the Constitution Committee to be held in the first week of June, the paper remarks that the (Muhammadan) community will never approve of a University which does not fully respect their expectations and demands and the management of which is largely in the hand of non-Musalmans. It concedes the necessity and importance of Government supervision (over the University), but says that the followers of Islam can in no case tolerate an institution that is not "national" in the true sense of the term.

Constitution of the Muslim University.

22. The following is from the *Observer* (Lahore), of the 1st June 1912 :—

"A grave responsibility rests on the shoulders of those who will attend on Sunday and Monday, 2nd and 3rd June, at Lucknow, the meetings which are to finally discuss the constitution of the proposed Muslim University. * * * * It is a matter for extreme regret that the unfortunate illness of Nawab Viqar-ul-Mulk should absolutely prevent him from attending the meetings. He of all our leaders commands the greatest influence among us and that justly. He has always stood out for the correct Muslim view in face of immense odds. No amount of opposition has deterred him from speaking out and his voice has generally been raised on the side of truth and honesty and righteousness.

* * * * * * *

"What has aroused the gravest apprehensions in the minds of the Musalmans is the secrecy which has been observed in connection with the draft Regulations. We shall not impute motives. But one fails to understand why the proposed Regulations have not been published in the same way as was done with the draft of the Statutes. Surely it cannot be claimed, with any show of reason, that while the Muslim public was able to understand the Statutes, it is too obtuse to comprehend the Regulations. Nor can the plea of want of time be considered as at all convincing. In spite of all reports to the contrary, five lakhs are yet to be collected for the University, and unless and until the full sum of 35 lakhs has been realised, the Muslim University Bill cannot be introduced. Again, why have the Regulations been not translated into Urdu, thus grievously handicapping Urdu-knowing Trustees, and others? There is also the complaint, as voiced by the *Watan* of Lahore, that in some instances copies of the draft Regulations have been sent too late for careful perusal. All these facts have engendered an impression hardly favourable to the promoters of the scheme. The uncharitable innuendo has already been made that the Regulations have not been published broadcast from a fear that they would provoke a storm of public disapproval and that when passed, popular apprehensions may be calmed by the ready assurances of some prominent members of the community.

"That the Regulations are exceedingly faulty Nawab Viqar-ul-Mulk's article on the subject has made abundantly clear. By way of illustration, we may quote the draft Regulation 8 about the Matriculation Examination.

* * * * * * *

"It would appear from the above that, unless the Regulation is amended, candidates for the Matriculation Examination shall have to pass in 7 subjects! But even if the Regulation fixes 5 compulsory subjects, and the other 2 are to be optional and not elective, then it should be remembered that in the Punjab University there are only 4 compulsory subjects for the same test. Again, the Regulation about the Previous (or F. A.) Examination of the Muslim University requires candidates to pass in three compulsory and two elective or 5 subjects, while the Punjab University is content with only 4. Moreover, theology is not included in these 5 subjects. Does it mean that passing an examination in theology will not be compulsory for the F. A. and B. A. crndidates? If it does that, it will be in contravention of the distinct pledge that theology would be a compulsory subject for all the examinations held under the auspices of the Muslim University. And although theology does not figure even as an elective subject for the F. A. or B. A. tests, Mathematics, which is an elective subject for the F. A. Examination of all the Universities of at least Northern India and which presents special difficulties to Muhammadans, it should be noted, is to be a compulsory subject for candidates of the Previous Examination of the Muslim University. This one example will make it abundantly clear how faulty the draft Regulations are. If therefore the Regulations are not materially modified, the Muslim University will be far from proving a blessing to the community.

"Without going into the details of the constitution, we may broadly indicate the lines on which we think change is necessary. And let it be remembered that in emphasising this point, we are not guided by any motives of distrust of the British Government and our rulers in India or of the staff that will be required to work the University. Our national policy is a guarantee that we, as a community, have always placed the most implicit confidence in the Viceroy and other representatives in India of His Imperial Majesty the King Emperor; while we have never hesitated to seek the fullest co-operation of European educational experts in working out our own educational problems. In spite of this, we feel that if the proposed University is to do any good to the Indian Musalmans, its administrative control should be solely in *their* hands, subject to reasonable safeguards that would make it impossible for the University to needlessly lower its standard or be utilized as an instrument for the propagation of dangerous social and political doctrines. Barring these points, on which we are bound to provide the Viceroy with full powers of veto, there is no earthly reason why matters of internal routine and general administration should not be left solely in Muslim hands and why their representatives should be distrusted. We should therefore ask the gentlemen who will attend the Lucknow meetings to bear the following points in mind and to arrange a workable compromise in such a way as to leave ample powers of interference in the hands of the Viceroy in cases of grave emergency, if the authorities of the University may be ever found imparting unhealthy education through its means, without in any way making it a half-starved weakling, dependent on official favour for all initiative and denied the right to work out the problem of Muslim education on Muslim lines. By way of illustration, we may urge that the Chancellor of the Muslim University should, in no case, have greater powers than those enjoyed by the Chancellors of existing Indian Universities. If the Quran is not to be taught without the *previous* sanction of the Chancellor, if no Professor is to be appointed without the *previous* premission of the same authority, if the Chancellor is to be invested with larger powers than veto in these matters, all we can say is that the University had better not be established. Moreover, people have subscribed to the University Fund under the impression that the University will be permitted to recognise schools and affiliate colleges situated outside Aligarh. This pledge should not be departed from under any plea. Again, the Regulations should not make the examinations conducted by the Muslim University much harder than those held by other Indian University. And, last but not least, the staff should not be given so large powers as to be possibly able to override the wishes of the community. The servants should not become the masters, nor the educational experts the arbiters of the educational destiny of the nation. If due regard is paid to the above suggestion in the final framing of the constitution, however long it may take in the framing, the University will meet with universal appreciation; but not otherwise."

### (*f*)—*Railways and Communications.*

Grievances of the Indian employés of the Oudh and Rohilkhand Railway.

23. The *Hindu* (Lahore), of the 23rd May (received on the 4th June) 1912, publishes a note headed "Distinction of colour in the Railway service." A sort of unrest, it says, prevails among the Indian employés of the Oudh and Rohilkhand Railway. They have some complaints against the authorities of the said Railway on the score of the latter differentiating (between white and black officials). Should they, however, try to lay these complaints before their official superiors a deaf ear is turned to them, nay, efforts are made to injure them. One of their complaints is that Indians are not appointed as Station Masters of the first four grades. Again, while European

(*lit.* English) guards are paid up Rs. 250 their Indian *confréres* cannot get more than Rs. 150, their uniform also being of a material inferior to that used in the former's uniform. Nor is this all. Although Inspectors are ordered to be paid not less than Rs. 40, they receive only Rs. 30 or 35.

Appointment of Assistant Traffic Superintendents for State Railways.

24. The following is from the *Tribune* (Lahore), of the 6th June 1912 :—

"It has been announced that the following gentlemen have been selected by the Railway Board for appointment as Assistant Traffic Superintendents, State Railways :—Mr. J. W. Henderson, Syed Ali Hamid and Sheikh Moiz-ud-Din. This means that one European or Anglo-Indian and two Indians have been appointed and that both the latter are Muhammadans. The appointment of two Muhammadans is quite inexplicable. The Muhammadans do not form more than one sixth of the total population of India and their legitimate share of such appointments ought not to exceed one-sixth even if it is accepted that appointments in the public service have to be apportioned according to the numerical strength of the various sections of the population of India. If, however, the number of qualified men is taken into consideration, Muhammadans cannot claim even one-sixth. * * By totally excluding the Hindus from selection the President and the members of the Railway Board have done an act of gross injustice and put an undeserved slur on the Hindu community. Is it too much to expect that Lord Hardinge will call upon the Railway Board to explain the grounds on which they have made the present selection?"

### (*h*)—*Miscellaneous.*

His Honour Sir Louis Dane.

25. The *Victoria Paper* (Sialkot), of the 24th May (received on the 5th June) 1912, publishes a letter headed "Period of Sir Louis Dane's Lieutenant-Governorship." Several great things, it says, have been accomplished in His Honour's time to promote the well-being of the people of the Punjab. His Honour has, from time to time, paid great attention to the industrial and agricultural advancement of this province. His policy consists in devising means to benefit the people committed to his charge, and the Punjabis are very fortunate in having a sympathetic and wide-awake Lieutenant-Governor. Next the paper asks His Honour to attend to the following matters :—

(1) The raising of the Punjab Chief Court to the status of a High Court, which would constitute a lasting memorial of his Lieutenant-Governorship.

(2) The raising of the strength of the Punjab Legislative Council to that of the United Provinces Council. There should, on an average, be one non-official member to every district ; while in nominating members preference should be given to gentlemen who display deep interest in public affairs.

(3) The holding of an annual conference at Lahore of Commissioners and Deputy Commissioners under the Presidency of His Honour the Lieutenant-Governor. This conference should discuss matters affecting the administration of districts and the well-being of the people. The invitation to it of some experienced and leading official and non-official Indian gentlemen would prove of very great help "in obtaining opinions about administrative affairs."

Security from the *Vakil* Press.

26. The *Vakil* (Amritsar), of the 22nd (received on the 30th) May 1912, has a note headed "Security has not been demanded from the *Vakil*." The paper says that the news is going the round of its contemporaries that it has been made to deposit security. As a matter of fact, however, security has been demanded from the Rose Bazar Steam Press, at which it is printed along with several other papers and magazines. It is a different question, adds the paper, whether the demand is legal or unlawful.

27. The *Jhang Sial* (Lahore), of the 30th May 1912, has an article headed "The *Jhang Sial* in Lahore." The editor states that people considered it an impossibility for him to remove to Lahore. After remarking that God's grace can remove any obstacles, he says that he did not abandon his idea of shifting to Lahore on the District Magistrate illegally demanding from him a security of Rs. 2,000, the maximum amount prescribed by the Press Act. He then goes on to say that he will continue to follow his old policy of plain speaking: his paper will stick to truth and fight manfully for it. No party in Lahore should, therefore, expect unfair help from him, nor should any leader look for uudeserved praise at his hands. He will be a friend only to those who follow the right path and consider it a duty to honestly serve the public. The *Hindustan* hinted in a recent issue that he had defended a certain leader in return for a good turn done him by the latter. He wishes, therefore, to openly declare that it was with borrowed money that he deposited the above security and paid off some of his creditors at Jhang. In conclusion, he remarks that he will try to make the *Jhang Sial* the most interesting paper; and that it is not unlikely that God, Who has brought him to Lahore, may raise his journal to a position which has not as yet been attained by any other member of the (Punjab) press.

The *Jhang Sial*.

28. The *Afghan* (Peshawar), of the 26th May 1912, has an article headed "True facts of the Khan of Hoti's case—II." In continuation of its previous remarks on the subject (*vide* paragraph 23 of Selections No. 22), the paper observes that the sole object of the Hindu press in befriending the Khan consists in injuring the Islamia College proposed to be established at Peshawar. After remarking that there is no truth in the unfounded charges preferred by the said press against Sir George Roos-Keppel in connection with the College, and that the Chief Commissioner takes no hand in the collection of funds for the institution, it reproduces from the *Advocate of India* an account of the case which was recently instituted against the Khan of Hoti. Commenting on the same it opines that, *primâ facie*, there was a serious charge against both King and the Khan.

The Khan of Hoti's case.

Writing under the heading "Sir (George) Roos-Keppel," the *Millat* (Lahore), of the 24th May (received on the 4th June) 1912, complains that a certain section of the Hindu press has used the Khan of Hoti's case to make mean attacks on a just and popular officer like the present Chief Commissioner of the Frontier Province. After contending that Sir George had no hand in the case, the paper says that certain members of Parliament, who know nothing of Indian affairs, are under the thumb of Hindus and that they unburthen themselves (in Parliament) according to instructions. This, it adds, not only encourages the enemies of this country, but also disheartens popular officers, creates difficulties for Government, and throws obstacles in the way of the administration.

The *Hindustan* (Lahore), of the 24th May (received on the 4th June) 1912, publishes a letter from "A fair-minded Hindu" who finds fault with the Khan of Hoti for having published, after his acquittal, a pamphlet to prove Sir George Roos-Keppel to have been at the bottom of his prosecution. Next he mentions that the passages relating to the Khan in the *Manual of Pashtu* were taken from old examination papers.

Commenting on the above the Editor remarks that a perusal of the letter should show that the Khan has caused native newspapers to deal very unjustly by Sir George Roos-Keppel. After regretting that most of these papers should be members of the Hindu press, he observes that, whatever hardships the Khan may have had to suffer, the public must be acquainted with the truth that his prosecution was in no way ascribable to Sir George Roos-Keppel and that the name of that officer has been dragged in from purely selfish motives.

29. The *Panjabee* (Lahore), of June 4th, 1912, has the following comments on the recent Resolution of the Government of India on the appointment of Health Officers :—

Health officers for India.

"Nothing has been mentioned as to the principle which Local Governments should follow in the selection of these officers. It would have been welcome if Government had said that Indian officers should be given preference provided their qualifications are satisfactory.

"As regards the constitution of Sanitary Boards, Local Governments are given entire discretion. Here again there is a want of uniform and sound principle indicated. For instance, we cannot understand why one or two non-officials could not be taken to the Board or a minimum proportion of Indian members named. The important principle has been altogether lost sight of that to improve Indian sanitation, the active co-operation of Indians, with knowledge of Indian life and conditions is absolutely necessary. Sanitary Boards, if they have to be efficient, ought to contain a minimum number of Indian members apart from experts and also a number of non-officials. Of course, Local Governments are given discretion, but in our opinion the principle should have been indicated in the body of the resolution for the guidance of Local Governments.

* * * * * * *

"A salary of Rs. 300-20-500, is considered enough for first class Health Officers and Rs. 150-10-300 for the second class, and we hope these will be reserved for Indians only, because a knowledge of Indian life, habits, religious and social practices and beliefs is necessary in a Health Officer if he has to do any substantial work. But we miss the instruction in the resolution. It is for the Local Governments to give effect to the scheme in a manner satisfactory to lead to real success.

"As regards creating provincial services of Health Officers or leaving the appointments in the hands of Municipalities, the Government of India do not decide the point. It is again a matter for Local Government, but the decision to supplement the cost of these officers by Government grants practically settles the issue more completely than words can. The resolution also suggests the appointment of trained Sanitary Inspectors, but on the whole, it seems that the resolution is not either as thoughtful, as complete, and informing as the importance of the subject demands. For the long time that the Government of India took in chalking out a scheme of reform, we expected they would lay down important principles that should guide the settlement of many detailed plans which are now left to the discretion of Local Governments."

SIMLA :

*The 8th June* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Punjab Govt. Branch Press, Simla—13-6-12—No. 19—107—H, L, S.

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[ Vol. XXV. ] [ No. 24. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

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| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana .. | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain .. | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
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| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
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| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 15TH JUNE 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 74 | Siraj.ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 75 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan ... | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Sughbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 85 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Ill-treatment of Indians in Canada.

1. The *Hindu* (Lahore), of the 30th May (received on the 7th June) 1912, publishes a note headed "Disgrace of Sikh families in Vancouver." It says that a white man from Europe, America, Australia or Africa is treated in this country as a God or a superior officer. Indians, however, are looked down upon wherever they may go! They are subjected to humiliating treatment and are frequently turned out in disgrace. But all they can do in return is to express indignation against the haughty Governments and countries concerned, and to request their own Government to defend the *izzat* of its subjects. The heartless manner, adds the paper, in which the wives and children of (some) Sikhs were ordered to be expelled from Vancouver has caused pain, not only to Sikhs, but also to all other Indians.

Ill-treatment of Indians in Australia.

2. The *Hindustan* (Lahore), of the 31st May (received on the 7th June) 1912, publishes a communication headed "Indians are not allowed to take their wives to Australia." Writing on the above subject, the writer—a Sikh of Australia—complains that the result of the prohibition is that Indians in Australia have been ruining their lives by indulging in diverse vices. Recently, he adds, a Sikh applied for permission to bring his wife from India, but he was told in reply that any of his relations desirous of entering Australia should be able to write a European language. After stating that some time ago a Sikh was sent back to India on the ground that he knew no European language excepting English, he observes that, in order to be able to bring one's wife to Australia, one should first have her entered at an Indian University and next send her to England to learn some continental language. He then goes on to say that the reason why such laws are framed to deal with Indians residing abroad is that the Government of India does not care much for the protection of its subjects. While the doors of India are open for the inhabitants of every (foreign) country her own poor children are wanted nowhere. This is not only an insult to Indians, but also constitutes a foul stain on the fair fame of the Government of India.

The Islamic world.

3. The *Vakil* (Amritsar), of the 29th May 1912, publishes an article under the heading "Islam—III." In continuation of its previous remarks on the subject (*vide* paragraph 2 of Selections No. 16), the paper says that, so long as Muhammadans follow the Prophet's teachings, no power on earth can sweep them into oblivion. After remarking that if they ever rise (again) it will be with the aid of Islam, it complains that they are their own enemies and are being misled by their guides. "If we wish to preserve our existence in India," it adds, "we" should first of all learn (1) to fear no one but God, (2) to depend only on "ourselves," (3) to follow the Quran in place of "nominal leaders and Maulvis" and (4) to always trust in God; never giving way to despair.

The Islamic world.

4. The *Zamindar* (Lahore), of 1st June 1912, reproduces from an Arabic contemporary an article headed "Islam, the champion of justice and peace." The writer praises the above faith and concludes as follows:—"O, followers of Muhammad, walk in the footsteps of your ancestors and care nothing for the world or material things. If greed and avarice have blinded your enemies and they are determined to sweep Musalmans from off the earth's surface, let them stick to their resolution. Open your eyes and reflect whether a Muhammadan can ever live a slave's life. "O, Muslim, throw off thy lethargy, arm thyself with unity and piety and demand thy lost rights; otherwise thy death is far preferable to (thy) present life of disgrace."

Affairs in Tibet.

5. The following is from the *Tribune* (Lahore), of the 7th June 1912 :—

* * * * * *

"The Government of India is absolutely impassive, and of course it can do nothing. But if it uses its influence with the Chinese Government to restore the old order of things in Tibet and place it within a zone of neutrality, vesting the Dalai Lama with supreme authority, matters would rapidly settle down and Tibet would once more get the peace which she has not known since the ill-advised Younghusband Mission."

## (*b*)—*Home.*

India and self-government.

6. The *Arjun* (Lahore), of the 28th May (received on the 6th June) 1912, has a note entitled "India and self-government." Not a few short-sighted Indians, it says, have been crying for a long time past that this country should be made self-governing. But the paper is of opinion that Indians have not as yet proved their fitness for the above form of government. They should first end their internecine feuds, which make crores of them thirst after the blood of one another. Next they should improve their educational, moral and economic condition ; at the same time making the masses unshakeably loyal to Government. It is wrong to refer to the example of self-governing colonies, for the reason that there is a world of difference between them and this country.

Muslim politics.

7. The *Paisa Akhbar* (Lahore), of the 6th June 1912, publishes a communication from one Nazir Ahmed, B.A. (Alig.) headed "What should now be the policy of Muhammadans in respect of political matters?" The writer says that, in an article headed "The Liberal Party" (*vide* paragraph 9 of Selections No. 16) the *Zamindar* asserts that there exist no extremists among Muhammadans, nor can they rise even in the future. When, however, he adds, the adoption of the conduct favoured by the Congresswallas in the beginning led in time to the appearance of extremists among Hindus, should not the same danger be apprehended through the Prophet's followers working on similar lines? In conclusion, he remarks that the correct policy for Muhammadans to follow is the same that was laid down for them by the late Sir Syed Ahmed Khan.

Indian Muhammadans and the reversal of the Partition of Bengal.

8. The *Zamindar* (Lahore), of the 8th June 1912, has an article headed "The Universal brotherhood of Islam." His Highness Sir Agha Khan, says the paper, has contributed a letter to the *Near East* on the above subject. Next it quotes an extract from the communication which says that, if the feelings of Muhammadans in one part of the world happen to be wounded, the event at once affects their co-religionists even in other quarters of the globe. The Agha Khan adds that the reversal of the Partition of Bengal and the transfer to Delhi of the Government of India's seat elicited very little comment from the Musalmans of this country and that only those of them (*lit.* those people) spoke of the occurrence, (and that also) in private talk, who were directly affected by the same. Commenting on the quotation the paper remarks that the two statements—about the Islamic brotherhood and the apathy of the rest of Indian Muhammadans to the fate of their East Bengal brethren—contradict each other. The fact, it adds, is that Muhammadans not only in, but also outside, Bengal regarded the annulment of the Partition as likely to lead to their common communal rights being trampled upon. And if they have not protested loudly enough, the reason is that the bearer of this bitter cup was their King Emperor himself.

The Muslim League and the Muhammadans.

9. The following is from the *Tribune* (Lahore), of the 11th June 1912 :—

"The London Branch of the Muslim League is responsible for a number of, to say the least, very indiscreet communications which it has during the past six months addressed to His Majesty's Secretary for Foreign Affairs on the subject of Great Britain's attitude in reference to what has been going on in Tripoli, Turkey and Persia. Public opinion among

sensible and responsible men both in India and England has unreservedly condemned the highly unreasonable tone of what has been addressed to Government on behalf of or in the name of the League; but it is clear that in a communication only recently addressed the members of the League have very considerably overshot the mark and let themselves completely in for public ridicule and laughter. In a communication addressed to the Secretary of State for Foreign affairs it is stated that the 'Committee has reason to fear that the direct and immediate result of the situation Italy has created in the New East will be to impel large bodies of Musalmans from India as well as the Frontier to endeavour to reach the seat of war as volunteers and it would be impossible for His Majesty's Government to repress the movement without risk of great unpopularity.' Attention is in the same communication called to the 'extreme inconvenience to Musalman pilgrims and the loss to Indian commerce occasioned by the Italian blockade of the Red Sea ports.' The Committee further prays His Majesty's Government 'to take such steps as they may consider expedient to prevent the further development of a situation which they really fear will prove most prejudicial to the interests of humanity and to progress in the eastern world.' These passages have elicited some very severe criticism from the *Pall Mall Gazette*. But no one can say that the League has not more than deserved it. The *Gazette* offers its sympathy to the Muhammadan population of India for among other reasons because 'it is represented here (London) by so injudicious and ill-advised a body as the London branch of the All-India Muslim League.' It concludes: 'Musalmans on the Frontier can start for Turkey by way of Afghanistan if they like, but they know they would be killed before they had gone a hundred miles down country. Muhammadans have had over seven months to think about volunteering and it has never even entered their heads.' All this is quite true, and we wish our Muhammadan fellow-countrymen realised the absurdity of making statements for which there is no basis in fact of truth."

Sedition in England, Russia and India.

10. The following is from the *Panjabee* (Lahore), of the 14th June 1912 :—

"Six years' rigorous imprisonment or transportation for a large period was the usual punishment for sedition in India during the anxious days of 1906 and 1907. Every one felt it was heavy and besides the treatment of prisoners, boys and men who suffered for their indiscretion by being forced to keep company with felons accused with murder and dacoity, excited sympathy for the sufferers. But apparently Government saw no reason to relax the severity of punishments. But how was Tom Mann treated in great Britain for inciting the troops, which is also sedition? He was given six months only, the greater part of which was to be a mere confinement. Yet considerable sympathy is felt for him and the sentence was reduced to two months. The case of Miss Malecka, a Russian refugee in Great Britain, who has been awarded four years' rigorous imprisonment for sedition, excited so much sympathy that Government intervened on her behalf and it is probable the punishment will be greatly reduced.

* * * * * * *

"It may be said that the circumstances in which Indian cases of sedition were tried were not very different from those of Russia. The accused were not in all cases given a very fair treatment. The definition of sedition was strained to its utmost limits and to this day it is not a properly defined crime in India. The evidence of approvers and criminals is not rejected here. And yet few extended their sympathy to those whose patriotism was misdirected and who were guilty of great indiscretion. The new Press Law is declared to deal not only with sedition but with the tone and the style of criticism. This is Indian justice and apparently it differs from British justice and from Russian justice."

The Nicholson Commission.

11. The following is from the *Tribune* (Lahore), of the 13th June 1912 :—

"It has been suggested in some quarters that a question which the Nicholson Commission should consider is the function of the Commander-in-Chief. According to the old arrangement there were two men at the head of the army. But now the work of the Military Member has devolved upon the Commander-in-Chief. He has now to look to the discipline of the army, its organisation, and its administration. This seems to be too much for one man. Lord Kitchner was a man of extraordinary energy and it was not a difficult matter for him to discharge the double functions. He thought that work could be more satisfactorily done if the sole authority rested with one man. Under the dual system the Military Member had the right to supervise any scheme regarding the administration of the army. He was responsible to the Government for the finances and other necessary arrangements when the army did not go to war. The Commander-in-Chief was supreme in the field, and he was responsible to the Governor-General for military operations. Now in the interest of military discipline all these functions have been merged in one man. It is not necessary that the office of Military Member should be revived but a devolution of functions is called (for) so that there may be a normal division of work and responsibility."

## II.—Afghanistan and Trans-Frontier.

12. The *Punjab Advocate* (Mianwali), of the 30th May (received on the 6th June) 1912, has a letter from its Bannu correspondent headed "Government proclamation and God, the (only) protector of Hindus." The Hindus of the villages ( ? in the neighbourhood of Bannu), the writer states, have been warned by means of a circular order that Arangi, Salim and other (tribal) dacoits have regained their liberty owing to disorder in Khost, and that the above Hindus should, therefore, leave their villages and settle in the city ( ? Bannu). The event has caused feelings of deep uneasiness among village Hindus throughout the (Bannu) district, for the reason that they can now look for protection to God alone. The order is calculated to throw a stain on Government and the administration, while it has made clear that the common village Muhammadans, as also their brethren in receipt of pensions from Government, are, at heart, as great rebels as the aforesaid dacoits. These Musalmans are required by Government to protect Hindus, and receive pensions and allowances to maintain peace; (but they behave) as if they were wholly unwilling to obey Government. They neither cared ( ? for it) before, nor will they do so now, for the reason that the order referred to has had the effect of emboldening them still further. The writer then goes on to say that the Hindus concerned have to recover their debts in these days of harvest, and that they do not know what they should now do in the matter. After asking who will be responsible for the loss which is to be caused to them, he makes the further complaint that no house accommodation is available for them in the city in which they have been told to take up their residence. If it has become an impossibility to afford them protection in their villages, Government should at least make effective arrangements for (enabling them to) dispose of their lands and (other) property and to realise the money due to them. It should also provide house accommodation for them; for, otherwise, there is a fear of their having to lead a life worse than death.

Tribal raids into British territory.

## III.—Native States.

13. The *Paisa Akhbar* (Lahore), of the 7th June 1912, publishes a communication from (Nawab) Abdulla, of the Kasmandi, (United Provinces), under the heading "Exposure of the Hyderabad conspiracy." The writer states that a Madrasi gentleman writes to him to say that his (the Nawab's) expulsion from Hyderabad is ascribable, not to Maulvi Ahmad Hasan ( , Private Secretary to the Nizam), but to Mr. Hankin and the Residency. The Maulvi's hostility to him is, however, an open secret, while he has received a most generous treatment at the hands of Mr. Hankin. As to the Residency, how could it, his benefactor, have given him a fall, and that also in the time of a good-hearted Resident like Colonel Pinhey ? The British Government has done much for him and its representative (in Hyderabad) could not have caused him any injury.

Hyderabad affairs.

In its issue, dated the 8th June 1912, the paper publishes a communication headed "Nawab Abdulla Khan of Kasmandi." The writer—one Nur-ud-Din, of Hyderabad—takes exception to the Nawab's efforts in the press to have himself recalled to Hyderabad.

Commenting on the above the editor says that, in view of the way in which the Nawab has been expelled from the State, the order for his expulsion appears highly inadvisable.

## V.—Native Societies and Religious Matters.

14. The *Indar* (Lahore), of the 31st May 1912, has a note headed "Words from God." The Editor publishes some revelations which he claims to have received from on High. Three of them are as follows :—

Dharmpal.

(1) Raise thou the dead, give hearing to the deaf and sight to the blind, and say to them that the holy God alone is the source of life.

(2) O, thou praised one, I have placed thee above Dayanand, for the reason that thou hast left the mouth, hast advanced to the source, and hast reached my table. I spared thee the thorn which crippled thy brother (? Dayanand) and threw away his labours (*lit.* rendered his journey useless).

(3) I have sent thee for the guidance of those (Aryas) who have denied my power and have made the false statement that the holy God cannot now speak.

The Quran.

15. The *Arya Musafar* (Lahore), for April and May (received on the 11th June) 1912, publishes a note headed "Examination of the Quran." The Editor states that for some months past he has been studying the Quran and other Islamic scriptures, and that this study has made it thoroughly clear to him that the propagation of Islam in India was due simply to the country having been under Muslim Kings for a sufficiently long time. It was for Muhammadans, he adds, to place before the Indian people the teachings of the Prophet's Quran as they are to be found in that book. They are not, however, likely to do so, because they know full well that the publication of the teachings actually contained in the Quran would be certain to make the people regard the same with feelings of disgust. The late Pandit Lekh Ram was the best man to do the work, but it is to be regretted that he should have been killed prematurely, and in a grossly mean way, by those (Muhammadans) whose intellects and minds he wished to free and broaden. Continuing, the editor says that it is his personal experience that no other teachings have caused so much injury to the world as those contained in the Quran. He has, therefore, vowed to address himself solely to the task of placing these teachings in the hands of the masses. He intends bringing out not only a cheap edition of a simple and idiomatic translation of the Quran, but also some well-reasoned tracts to explain the teachings of the scripture named. The following are some of the tracts he is at present engaged in writing :—

(1) Life of Muhammad.

(2) The position of the Quran.

(3) Muhammad and the Quran.

(4) The Quran and *Niyog*.

(5) How Islam spread in India.

(6) God and the Quran.

(7) The greatest achievement of the Quran.

(8) Improbable things in the Quran.

(9) The Quranic paradise.

(10) The Quran and other religions.

(11) The Quran and marriage philosophy.

(12) The Quran and *Brahmcharya*.

(13) The Quran and human life.

These tracts will, as soon as they are published, be supplied to the subscribers to the *Arya Musafar* free of charge, while reasonable prices will be charged even to other people.

Propagation of Christianity in India.

16. The *Arya Gazette* (Lahore), of the 30th May (received on the 6th June) 1912, has an article headed "The Bible Society's wonderful work : for the special attention of Arya Samajes." After publishing some figures relating to the work done by the Bible Societies during the past year, the paper

remarks that nine lakhs of copies of the Bible were distributed in this country alone. If Aryas (*lit.* you) it adds, keep silent even now and do not prepare themselves to stem "this advancing and dangerous tide of Christianity," the inference should be drawn that they care nothing for their national existence. They should bear in mind that the Hindu religion is in danger: the dragons of Islam and Christianity are always on the look-out to swallow it. If they have the least regard for Hindu (Arya)* dignity and if they wish to see their ancient Arya religion and greatness live, it is necessary that they should acquaint the Hindu community with "this dreadful danger" and should display the greatest courage and energy in protecting Hinduism against the same.

*The brackets are the paper's own.

17. The *Indar* (Lahore), of the 31st May (received on the 6th June) 1912, has an article headed "The mission of the Arya Samaj and Universal peace—IV." In continuation of its previous remarks on the subject (*vide* paragraph 19 of Selections No. 21) the paper says that whatever the *Satyarth Parkash* contains about Christ is conceived in a most offensive manner. The unparalleled sacrifice, it adds, which the founder of Christianity made requires that not only should his memory be honoured, but that he should be regarded as the true Son of God. The expressions used in respect of him in the *Satyarth Parkash* now in circulation are, therefore, not only calculated to cause pain, but also do not speak well of their author. Arya Samajists assert that these expressions are from the pen of Swami Dayanand, but his genuine edition of the *Satyarth Parkash*, (*i. e.*, that of 1875) contains nothing against Christ. The mischief was wrought after his death; the genuine *Satyarth Parkash* being made away with and "a tome of lies being prepared in his name."

The *Satyarth Parkash* and Christ.

18. Writing under the heading "A noteworthy letter and the reply to it," the *Indar* (Lahore), of the 31st May (received on the 6th June) 1912, publishes a communication from one Narayan Kishan, a Government pensioner, residing in Chak No. 109, Gugera Branch ( , Chenab Canal). The writer says that he has never looked upon Swami Dayanand as a religious guide or *imam* and that apparently the Editor is desirous of founding a new religious sect. He adds that, as Dharampal writes, Christ may be called a *Mahatma*, but that Muhammad has no claims to that position. As to the "unitarianism and brotherhood" (of the last named), they have always been in existence like all other eternal truths and had no special connection with the Prophet or his times. Nay, facts go to show that his unitarianism is not worthy the name and that it was based, not on his love for God, but on his hankering after being called His messenger. This conduct on his part was a palpable piece of infidelity or polytheism, but "he has, up to this moment, been unhesitatingly resorting to diverse acts of high-handedness" in order to gratify his craving. During his time of power, as also subsequently, only those persons escaped insults and death who, at the point of the sword or otherwise, acknowledged him to have been a divine messenger. As regards his brotherhood (of man), it was confined to his fearsome following, who were not prepared to regard any (outsider), high or low, as their brother. There was no place in India where this most terrible brotherhood did not consider it meritorious to disgrace the people ( ? Hindus) in a grossly immoral way and to injure them in regard to (both) secular and religious matters. As the dead bodies of Hindus (*lit.* as the dead in this country) are cremated the pictures of great men occupy here a position almost similar to that assigned to the tombs of Muhammadan saints. There was, however, not a single part of the land where the said ostentatious brotherhood did not insult and destroy, in a most barbarous manner, all such pictures and the places where they were kept. Again, it deeply wounded the feelings of the (Hindu) inhabitants of the country by most cruelly killing in all sacred places highly useful and beloved dumb animals like cows and oxen. The writer does not wish to rake up old grievances: he desires only to point out that there can be no love for such unitarianism and brotherhood or for their author in those minds which are cognisant of true religion.

Dharampal on Muhammad and Dayanand.

Next the paper publishes a reply to the above over the signature of "Sayad-ul-Qalam, Mujaddad-ud-Din, Dharampal Ghazi." The writer begins by saying that Aryas not only regard Swami Dayanand as a religious guide or *imam*, but also place him far, far above the holy and living God. After remarking that they prepare for a fight when a portrait of the Swami is torn up, he states that the foregoing letter speaks of his desire to found a new religious sect. He wishes to declare in plain language that he undoubtedly considers himself a messenger from God ; that, having created him among a living people (? Muhammadans) He has sent him to a dead community (? Aryas) ; and that he wishes to raise worshippers of the living (God) from among those who worship the dead (Dayanand). The founder of the Arya Samaj is dead, and his name can no more "guide and instruct us" than speaking of a brick or stone. This is what Dharmpal wishes to impress on Arya Samajists. Continuing, he remarks that his correspondent may not regard Muhammad as a Mahatma, but that still there is no reason why he and those who share his views should use offensive language towards the Arabian Prophet. Next he endeavours to refute the charges preferred by Narayan Kishen against the founder of Islam and observes that the remarks about the destruction of pictures, etc., do not become Aryas, who are not idolators, treat all animals alike, and betray a political or anti-Muslim spirit. In conclusion, he takes exception to the conduct of Swami Dayanand in having taught the shameful doctrine of *Niyog*.

The forthcoming Hindu conference.

19. The *Hindu* (Lahore), of the 30th May (received on the 7th June) 1912, publishes a communication from one Kahan Chand, an ex-Manager of the *Hindustan*, who says that the latter journal charges him with having embezzled the amounts which Lala Jaswant Rai has accused Pandit Rambhaj Dat of having misappropriated (*vide* paragraph 20 of Selections No. 20). The fact, however, is that the English *Hindustan* had ceased to exist long before he was appointed Manager (and he could not, therefore, have embezzled any subscription to that paper). As regards (the second amount representing the value of) the postage stamps received in respect of the issue of the *Hindustan* of which one lakh copies were to be printed, Srimati (Sarala Devi) Chaudhrani used to have all the letters opened in her presence and to secure all the stamps received. All remittances on account of the subscription and advertisement charges were also received by her or paid into the bank. How could it, then, have been possible for any person in the *Hindustan's* employ to misappropriate money belonging to it ? There can be no doubt that it was wrong in the writer to have gone away without having given any information (to his employer). As soon, however, as he and his late brother (who also was employed in the *Hindustan* office) had left Lahore they sent Pandit Rambhaj Dat a full statement of accounts and promised to pay, as soon as possible, the sum of Rs. 223-12-3 due from them. But it was impossible for the Pandit not to take advantage of their mistake or foolishness : he realised, by means of threats, not Rs. 223-12-3 but Rs. 668 from their aged mother and younger brother.

The *Hindustan* (Lahore), of the 31st May 1912, publishes a note by Chaudhri Rambhaj Dat headed "Mr. Saghar's removal." The writer says that he has been astonished at learning the conspiracy underlying the deplorable controversy which has been going on about Hindu leaders in this paper and other Hindu journals under the pretext of the discussion of the question of the presidency of the Hindu conference. This conspiracy, he adds, was the work chiefly of some such persons as wish to cause injury to the Hindu community by promoting disunion in its ranks. Continuing, he states that the controversy was started, not only without his being consulted, but even without his knowledge, although on having been hotly attacked from all sides he also felt compelled to write and get something written (in reply). He has now dismissed Mr. Munawwar Khan, *Saghar*, with a view to ending the mischief and in the best interests of Hindus, their leaders, their press, and the *Hindustan*. After remarking that he has also asked the new Editor of his paper to avoid the controversy, he quotes an extract from the letter which he wrote to *Saghar* to dispense with his services and in which he accused the latter of having

conspired to breed strife between him and (other) Hindu leaders, to injure Hindus and the Arya Samaj, and to cause misunderstanding between Aryas and Sikhs. Next he regrets that the *Hindustan* and other Hindu papers should have fallen a prey to Muslim tactics, and should (in consequence) have overstepped the bounds of moderation in writing against each other.

The Arya Samaj.

20. The *Arjun* (Lahore), of the 4th (received on the 12th) June 1912, publishes an article headed "Swami Dayanand's message from heaven." The paper makes the Swami repeat the charges which have of late been laid at the door of the Arya Samaj by Dharmpal. He is also made to urge the members of the Samaj to remain loyal to the British Government, to abstain from dabbling in politics, and to become truly religious men.

## VI.—Legislation.

The Punjab Council regulations and political activity in the Punjab.

21. The following is from the *Tribune* (Lahore), of the 14th June 1912 :—

"While the other provinces are all busy in considering their Council regulations with a view to secure such modifications in them as may bring about a better and a greater representation of the educated and commercial interests, the Punjabees are sleeping over it in a spirit of total unconcern, although there is no other province where a greater leavening of the Legislative Chamber is required in the general interest of both the Government and the public. Ours is the Council which has the smallest number of elected members. Even Eastern Bengal and Assam, which are educationally and commercially much behind us in importance have a bigger Council with a much larger proportion of elected members. Considered from a communal point of view the constitution of the Council is very disappointing and leaves much room for improvement. The Hindus are very inadequately represented. Out of 5 elected members only one is a Hindu. The constitution of the Municipal groups entitled to return members is defective from more than one point of view. It practically leaves the few European members in each group the masters of the situation. A large number of Districts and Municipalities have altogether no voice in the election of members, for example, in the Delhi (Revenue) Division the Municipalities of Hissar, Rohtak, Karnal and Gurgaon have been altogether ignored. Similarly, an important Municipality like that of Hoshiarpur has no franchise. Then again the electors are hampered in the election of candidates. Considering that most of the Punjab Municipalities (at least all which have got the franchise) are presided over by Deputy Commissioners the restriction of candidates to the members of these official-ridden Municipalities prevents the ablest and the best men from coming forward as candidates and thus the province and the Government are deprived of the ready assistance and intelligent advice of the best and the most qualified of the Punjabees. The Regulations of the Punjab Legislative Council thus stand in need of thorough overhauling. That the *personnel* of the Punjab Council is very inferior to that of the other Councils can be at once seen by a glance at the Council proceedings. To this Council alone belongs the unique distinction of having a member (elected by a municipal group) who is opposed to the spread of education as detrimental to the interests of good government. The Hindus have a very strong case to put forward for special representation both in the Local and the Imperial Councils, yet the Hindu Sabha is quite mute, though we are sure that in a few months it will be very active in thrusting some of its ornamental members on the constituencies. Are we to conclude that the educated party is yet suffering from the effects of the stupor into which it was thrown by the *coup d' etat* of 1907? If so, it is time that the educated leaders and the educated classes all over the province, were alive to their duty in the matter. There can be no greater blunder than to assume an attitude of indifference in the matter of Council elections. The Council Halls are now the most effective and the best theatres for political activity. With the Press Act hanging over the heads of newspapers and the Seditious Meetings Act over those of public speakers, one cannot expect much of the political activity on old lines. The rigour with which the Press Act is being administered in the Punjab is specially detrimental to the growth of a healthy political life in the province. It is having a very deleterious and demoralising effect on the Vernacular Press, which in its eager competition for increased circulation is having recourse to sensational personal writings. The so-called Hindu leaders, who in their anxiety to rehabilitate their community in the eyes of the official world went out of their way in denouncing and suppressing all kinds of political activity are now reaping the harvest they had sown. Some of them may in a way be happy at the result, but no responsible Hindu with any real regard for the community and the country can have any but feelings of sorrow and humiliation at their political importance. That the community which leads in education, culture, social reform and commerce should be politically a nonentity, must be a matter of deep regret and concern to every intelligent

and self-respecting Hindu. Our political unimportance and inactivity has practically deprived us of the sentiment of self-respect. The humiliations to which the community is being subjected do not affect us much. We are surrounded by an atmosphere of rank self-seekingness. It will be no exaggeration to say that we are selling our people for the merest mess of pottage. The people who have managed to come to the front in the public life of the province within the last 5 years have proved their utter incapacity to protect the interests of the Hindu community in particular and of the province in general. What have they done by way of protest against the inferior position assigned to the province in the Reform Scheme? This is a matter in which Hindus and Muhammadans could have joined hands, as it affects the honour of the province. There are certain other aspects of the Council Regulations in which the Hindus and the Muhammadans can take joint action, for example, in the matter of restrictions imposed on the selection of candidates, etc. Why then, we ask, are the Hindu and Muhammadan leaders sleeping over these affairs? Surely leadership carries with it some responsibilities. Merely cooking our own broth, or advancing one's own interests is not consistent with true leadership. I hope the Hindu and Muhammadan educated classes have had sufficient experience of their representatives in the Council. Are they satisfied with what was done and said in their name in the Council? Look at the debate on the Punjab Municipalities Act, on the education question, on the Punjab Courts Act. One cannot help owning to a sense of humiliation at the disappointing show made by our Councillors. In the matter of education the province is far behind other provinces yet we find that in the grants made from Imperial funds we are treated most unjustly and do not get our due. Why? Is it not because our so-called representatives have failed to make themselves sufficiently vocal and have, so to say, no influence with the Government? Their protests and representations half-hearted as they are fail to make any impression. They are neither respected nor feared. They are easily silenced and snubbed and once snubbed they are demoralised for good. It is thus absolutely necessary that only such men should be sent to the Council as can command respect and a hearing and whom it may not be so easy to snub. It should be noted that having incompetent representatives in the Council is worse than having none. It is of the greatest importance that the matter should be taken up in right earnest by educated men all over the province. A serious effort should be made to have the regulations modified as is being done in Bengal. Failing that, or in any case, care should be taken that only competent and independent men are sent to the Council in the next elections."

## VII.—General Administration.

### (*b*)—*Police.*

Offences against women in the Punjab.

22. The following is from the *Panjabee* (Lahore), of the 8th June 1912 :—

"It may be asked how it is that in the Punjab offences against women are so large or what the peculiarity of the social influences of this province is which one does not see elsewhere. For one thing, it is the disproportion of the male and female populations of this province. For another, the domination of the Muhammadan element composed of very ignorant tribes who are the descendants of converts from the lower strata of the Hindus, is quite apparent. Hindu religion and Hindu civilisation have an undoubtedly ethical and progressive effect, leading to peacefulness and control of the aggressive and passionate tendencies of men. We do not deny similar wholesome effects in Islam and other religions, but their effect has not so fully permeated among a people made up by the accretions from various castes and communities never completely assimilated to the best side of any religion. These causes naturally act and react upon one another. The small number of female population, which can probably be traced from the time of the Mahabharat, has a weakening effect on that side of human nature which represents all that appeals to the sense of true emotion, culture and art. Consequently, the rough and non-emotional side of human nature and environments gets an undue influence and power which grows with the strength gained in every generation. The problem is a difficult one, but the effect of the disproportion of the sexes added to the curse of ignorance and illiteracy, and very little modified by spiritual influences, are disastrous to social well-being and progress.

"It is difficult to find what classes of people are mostly concerned in the offences against women, to what religion and part of the province they belong. The official reports do not give these details. It would no doubt be interesting to know the criminal records of the province according to religion and district. That would help us to suggest and apply preventive measures. From the reports we can only know that murders, dacoities and similar serious crimes are more frequent and defy remedy in the Central and Western circles of the Province. Moreover, the Jail report gives us the proportion of Hindu (Hindu includes Sikhs) and Muhammadan criminals as 5,703 and 10,469 respectively, whereas their population is almost equal. It seems to us that in regard to crimes in the Punjab generally and to offences against women in particular the Moslem section is mostly in fault. If this be so,

it is certainly a serious matter for those who claim 'political importance' to attend first to the social superiority of their forces on which indeed every other superiority is based. It is a matter also for Government to reflect seriously why the Hindu population which is known for its gentle and law-abiding tendencies everywhere should be subjected to the effects of serious crimes coming mostly from a quarter which seeks to stand on preferential grounds and is thus accommodated."

### (c)—*Municipal and cantonment affairs.*

The Nowshera market.

23. The *Punjab Advocate* (Mianwali), of the 30th May (received on the 6th June) 1912, publishes a letter under the following heading :—

"Nowshera market.

"Worthy of the attention of the Government of Frontier Province.

"Do not go on tormenting loyal people by oppressing (them).

"Do not go on putting the knife to the throat of the poor."

The Hindus of Nowshera, the writer reports, first submitted a petition to the (Cantonment) Magistrate (detailing their grievances in regard to the new market). They were not, however, listened to, after which they memorialised the Quartermaster-General and His Excellency the Viceroy. On the 1st May last "the General" sent for their leader—Lala Nand Lal—as also Lalas Ramanand and Budhu Mal, who, however, are not representative Hindus. He told them to hear him and to make no reply. On Lala Nand Lal wanting to say something he "ill-treated them and used abusive language." They were told, "The beef market has been completed—You people should keep silent and buy vegetables (in it)." After remarking that this is how Hindu leaders (were) treated, the writer complains that the next day the (Cantonment) Magistrate pierced the hearts of Hindus with another arrow ; adding that it is such officers who bring Government into bad odour. This arrow was in the form of a manuscript notice to the effect that the beef, mutton, and vegetable markets had been completed ; that every person was advised to make use of them ; that any person dissuading, or interfering with, or intimidating people using the markets would be most severely dealt with ; and that the police had been authorised to arrest everyone guilty, or suspected (of having been guilty) of (such conduct). It is grossly unjust, comments the writer, that Hindus should be forced into a beef market. Is there no Hindu Councillor, he asks, merciful enough to lay the troubles of his co-religionists of Nowshera before the Viceroy's (Legislative) Council ? Will the *Tribune* and the *Punjabee* bring the matter to the notice of Government, and will the Hindu Sabha, Punjab, do its duty (by the Nowshera Hindus) ? Will the (entire) Hindu press take up the question and will Government take pity on Hindus, who have no one else to look to for help ?

### (d)—*Education.*

Indians and the Provincial Educational Service.

24. The following is from the *Tribune* (Lahore), of the 14th June 1912 :—

"The *Pioneer* of Allahabad would not only have no Indians in the Indian Educational Service, but it is strongly in favour of having all the better paid posts in the Provincial Educational Service also filled by Europeans. In an article on the Indian Educational Service which was discussed at some length in these columns the other day the Allahabad Anglo-Indian journal wrote :—' One suggestion more. There is an imperative need for the employment of more Europeans as Inspectors, as teachers in secondary schools and as Professors of colleges. The Government of India are watching, doubtless, with considerable anxiety how the secondary schools and colleges have drifted slowly out of the hands of Englishmen into the control of those who are not yet fitted by training or tradition to conduct an essentially European or Western system of education.' In the opinion of the writer in the *Pioneer* the natives of India are not fit even to be headmasters in secondary schools, but we refuse to believe that this view is shared by the Government of India. If

the suggestion made by the *Pioneer* is accepted the natives of India will be driven out from even the Provincial Service. The question requires to be taken up with vigor and energy. It is very necessary that our countrymen should take effective steps to make it clear to Government that they resent their exclusion from the Indian Educational Service. Pressure should be brought to bear upon the Government of India to make them see that it is in the highest degree unjust and unfair to the people of India to exclude even the best and ablest of them from appointments in the Indian Educational Service. As Inspectors of Schools Europeans will be quite unsuitable. Indeed they will be and are round men in square holes. They do not know the language, and their knowledge of the people and their educational requirements is quite superficial. As headmasters of High Schools they will be still more unsuitable. Their only place is in the colleges and there too they should be appointed only if Indians with the requisite qualifications are not available. As Professors of English literature Europeans might be supposed to possess special suitability but there is no reason why an Indian Professor should prove an inferior teacher of History, Mathematics, Philosophy and Science than Europeans. When it is laid down that none but those who distinguish themselves in British, Continental or American Universities will be appointed to the Indian Educational Service, there will be no lack of really qualified and competent Indians to fill Professional Chairs in Government Colleges."

The Muslim University.

25. The *Zamindar* (Lahore), of the 1st June 1912, publishes an article headed "The Muslim University." It begins by stating how all classes of Muhammadans enthusiastically welcomed the project under the impression that the proposed University would remove their ignorance and bring them into line with the civilised nations of the world. They will, however, give a wide berth to the institution—

(1) if "the outside (? non-Muslim) element" in its internal administration is so strong as to leave it only nominal independence ;

(2) if its curriculum cannot produce Muhammadans worthy of the name ; and

(3) if Islamia Schools and Colleges th roughout India cannot be affiliated to it.

Continuing, the paper says that if the jurisdiction of the University were not to extend beyond Aligarh the institution would on no account supply the pan-Islamic and special wants of Musalmans, who would not, therefore, feel any joy at the grant of a charter. Report, it adds, says that the Secretary of State desires the University to be only a "local" affair, and it is, therefore, to be wished that the members of the constitution committee would abstain from humouring him. They should rest assured that, in the other event, there will soon rise a strong party among Muhammadans which will insist that, instead of being wasted in establishing a University at Aligarh, the Rs. 35,00,000 collected (from them) should be utilised for founding a number of literary and technical scholarships to enable Muslim youths to receive education in foreign lands, and that a considerable part of the amount should be spent on imparting primary education (to the children of the community).

The Muslim University.

26. The *Zamindar* (Lahore), of the 8th June 1912, has a note headed "The Muslim University and influential Muslim traitors." Adverting to some recent remarks by the *Tribune* about the constitution of the Muslim University, the editor assures the paper named that, although unfortunately there do exist some Muhammadans who place their personal ends above safeguarding the real interests of their community, yet these individuals have no influence with their co-religionists. The Prophet's followers will have nothing to do with the University—

(1) if its management is not placed in their hands, and

(2) if all the Islamic educational institutions in India cannot be affiliated to it.

27. The *Paisa Akhbar* (Lahore), of the 3rd June 1912, has a note headed "Expression of uneasiness at the draft rules and regulations of the Muslim University." It states that the Nawab Vicar-ul-Mulk's recent letter taking exception to the proposed constitution of the University has bred feelings of deep uneasiness among Musalmans in every part of the country. Next the paper examines the communication, and remarks that there exists no reason for the Prophet's followers to feel so much exercised over the rules and regulations of the University.

The Muslim University.

28. The following is from the *Tribune* (Lahore), of the 7th June 1912 :—

The Moslem University.

"There is a good deal of dissatisfaction in educated and intelligent Muhammadan circles with the draft of the regulations relating to the proposed Moslem University. This dissatisfaction has found abundant and vigorous expression in Muhammadan newspapers throughout Upper India * * *. The more sensible among the Muhammadans have come to think that much need not be excepted from a University which while it would be financed by Muhammadans would be controlled in all essential respects by the Government. Efforts are being made by the more influential men in the community to repress any vigorous adverse criticism of the scheme, but papers such as *Comrade*, *Muslim Gazette*, and the *Zemindar* are not likely to accept the dictation of men who aim more at pleasing Government officials than serving their community. A meeting will shortly be held at Lucknow to consider the regulations and it is hoped that those who object to the scheme will muster strong on the occasion. The proceedings are likely to be lively."

29. The *Parkash* (Lahore), of the 4th June 1912, publishes an article headed "The Hindu University is also likely to end in smoke." It is quite on the cards, says the paper, that the proposed Hindu University also is to meet the same fate which has befallen the Muslim University. After remarking that "Aryas" (the paper uses the term to denote Hindus) started the movement with the sole object of not being outdone by Muhammadans, it observes that the former have their special educational requirements, with which their very existence as a community is bound up and which several considerations compel Government to abstain from supplying. One of these needs is the encouragement of (*lit.* protecting) the teaching of Sanskrit and the Vedas, which has so far preserved the national existence of "Aryas." The proposed Hindu University cannot, however, supply this want, for the reason that it would never receive a charter if it did not assign to English the first place in its scheme of studies. It was clearly stated in Sir Harcourt Butler's letter to the Maharaja of Darbhanga that the University should differ from the existing institutions in the matter only of religious education. The second great educational want of "Aryas," the failure to meet which renders their union impossible, is that the Hindi language should be encouraged. The contemplated Hindu University cannot, however, meet even this need. After remarking that English and not Hindi will be the medium of instruction, the paper says that it is, therefore, but natural that there should be a lack of enthusiasm for the institution.

The Hindu University.

30. The following is from the *Observer* (Lahore), of the 12th June 1912 :—

Constitution of the Muslim University.

"The proceedings of the Committee which assembled at Lucknow to consider the Constitution of the Muslim University were confidential, but it appears from a letter, printed in the *Aligarh Institute Gazette* over the signature of Raja Sir Muhammad Ali Muhammad Khan, that Nawab Mushtaq Hussain was represented on the Committee by several gentlemen. It is, therefore, gratifying to learn that members and visitors unanimously expressed their satisfaction at the regulations as passed by the Committee. This unanimity will carry its own weight with the public at large, but it cannot bind the Musalmans to accept the recommendations of the Committee in their entirety. Moreover, though the meetings lasted three days, the Statutes were apparently not discussed. Many thoughtful members of the community, however, share the view of Nawab Viqar-ul-Mulk that the Statutes are still susceptible of improvement and opportunity ought to have been taken for amending them in conformity with the public sentiment. As, however, the whole constitution of the Muslim University as passed is to be submitted to public criticism, we trust that the Musalmans will see that the Statutes as well as the Regulations are freed from all avoidable faults and defects. Meanwhile Nawab Mushtaq Hussain has appealed once more to his co-religionists to pay in their promised subscriptions as early as possible."

(*h*)—*Miscellaneous.*

31. The *Panjab Advocate* (Mianwali), of the 30th May (received on the 6th June) 1912, publishes, in black borders, a note headed "The Frontier Province cannot be amalgamated with the Punjab." It deeply pains the Editor to have to announce that the wishes of "the Frontier people" have not been realised, and that the Government of India has rejected the memorial in which the inhabitants of Dera Ismail Khan recently asked it to amalgamate the Frontier Province with the Punjab. The *Afghan*, he adds, announced "the glad tidings" in a supplement printed with gold ink, but he publishes the news, which has plunged "the Frontier people" into disappointment, with black borders. He hopes, however, that the people named will continue making constitutional efforts (to gain their object).

The Frontier Province.

32. The *Panjab Samachar* (Lahore), of 1st (received on the 11th) June 1912, publishes an article headed "The United Association of the Indian Press." The paper suggests the establishment of an association representing both the Indian and Anglo-Indian Presses. After remarking that the society should try to remove Government's suspicions it observes that if all classes of journalists were to join hands the Press Act would be repealed or reduced to a dead letter. Continuing, it says that Government wishes to put down not only seditious writings (*lit.* sedition), but also "religious recriminations" which have of late been going on (in the press). There undoubtedly exist in the country, it adds, pressmen with weak consciences who cause tribulation in order to add to their income. In conclusion, it urges Hindu and Muhammadan journalists to bring these selfish men into the right path.

Suggestion to establish a United Association of the Indian Press.

33. The following is from the *Panjabee* (Lahore), of the 13th June 1912 :—

The new capital of India.

"It never rains but it pours. First the sister Presidencies rebuked, secondly, the Government of India, thirdly, Mr. Garvin, the inspirer of Tory politics. We now have the *Pioneer* itself. The Calcutta correspondent of the *Pioneer* writes under date, the 7th instant:—'The latest phase in local commercial agitation against the Delhi changes is that the Committee of the Calcutta Chamber have put their protest and their case and their trust in Lord Carmichael—and it resolves itself very much into being a case now of "*joh ukam.*"' This is short and sharp like the Donkey's kick. It must, indeed, prove effective."

34. The following is from the *Tribune* (Lahore), of the 13th June 1912 :—

The foundation stones of the new Delhi.

"Two foundation stones of the new capital were laid in the Government of India Camp in the Durbar area by Their Imperial Majesties the King Emperor and the Queen Empress. This site having been condemned the foundation stones will have to be shifted to the new site. Superstitious people will be inclined to think that this is not an auspicious sign. If the King Emperor's word is irrevocable a stone laid by him should be immovable."

35. The following is from the *Panjabee* (Lahore), of the 8th June 1912 :—

The Delhi and the Punjab Chief Court.

"In our last issue we published a report to the effect that the details of the administrative changes with regard to the creation of the Delhi enclave were now being settled in consultation with the Punjab Government. In connection with this we are informed, but we have not been able to get the report corroborated, that there is some kind of proposal to create a Judicial Commissionership for the Imperial enclave on the lines of Sind or North-West Frontier Province. If this be so the question arises as to what the Government proposes to do with the appellate jurisdiction of the Punjab Chief Court. We sincerely hope that the Judicial Commissionership of the Imperial enclave will be different from the Judicial Commissionership of the Frontier Province and that there is no idea of taking away the appellate jurisdiction of the Punjab Chief Court. * * * * * If it is contemplated to create another Judicial Commissionership for the Imperial enclave on the

above lines and to rank it with the non-chartered High Court of the Punjab we have no hesitation in saying that it is a most retrograde step, unwarranted and indefensible. It will rouse the strongest opposition from the Punjab, and from Delhi in particular, where the laws and customs are not different from those of the Punjab. We hope the Punjab Government will fight tooth and nail against such a proposal, and the people of Delhi should lose no time in marking their sense of strong disapproval of any such step."

Industrial progress in the Punjab.

36. The following is from the *Panjabee* (Lahore), of the 13th June 1912 :—

"The question of Indian Industrial activity and direction probably requires examination here at more frequent intervals than in more settled countries of the world. For organisations are few and co-operation small between the various agencies that serve one another in leading to the success of any industry. Agriculture, the main industry of Indians, requires the co operation of a number of organised institutions. To begin with we want a more intelligent class of men to become its directors. We want the facilities of capital, water supply, implements, and easy means of conveyance to favourable markets. We want a more equalised system of assessment, the advantages of forests and water sources, the facilities of co-operative working and scientific investigations. In the field of other industries, the supply of cheap capital, the growth of raw produce, the supply of steady and efficient labour and above all the accessibility to steady markets are some of the requirements. It is clear that in the course of industrial progress each of these has to be developed and co-ordinated—a work which is by no means easy in the present conditions of the country. Those who feel discourged by the small progress made in the industrial revival of India will do well to consider the numerous difficulties that beset the path of earnest workers and patroits. As far as the Punjab is concerned, His Honour Sir Louis Dane gave a succinct account of our industrial condition in his memorable speech at the Lahore Exhibition in December, 1909. The Punjab is a province which has a field awaiting development of the greatest possible potentialities. There are large irrigational facilities which enable the people to grow enumerous quantities of raw produce, all of which at present leaves the country. It is the desire of those who look forward anxiously for industrial development, that these raw materials now exported should be utilised into manufactured articles as far as possible within the province. That alone will enrich the country and to this end facilities are being created. Many suggestions have been made as the establishment of agricultural schools, industrial schools, banks, markets, railroads and commercial organisations. Some of these have been adopted and others will be adopted. Defects and deficiencies are noted and improvements are adopted with a view to assimilate them to the local circumstances. But in the meanwhile two defects are noticeable. In the first place, the population is dwindling and there is always a deficiency of labourers. Let alone efficient and skilled labourers; even the unskilled workman is not available as largely as the existing industries require. The wages are said to be sufficiently attractive, but there are not men available and it is well-known that a fairly large number of domestic servants and others are imported from other provinces. Vital statistics disclose the fact that though the birth rates are high, death rates are equally high and increasing in certain districts and in certain period of the year. Under these circumstances there is always a greater tendency for wages to rise and the men and women seeking better employments, so far as they are available. How can industries that are established thrive and how can new industries be started when labour is scanty and cannot be had unless imported and paid highly? Even the Government departments that engage labour on a large scale, feel the difficulty and in one case, as has been explained, convict labour had to be requisitioned and employed with profit to the Jail Department. This is a position that has to be studied and suitable remedies adopted. The twin question of decrease of population and sanitary deficiencies must be taken up with earnestness. The mere fact that large quantities of raw agricultural produce are grown and exported does not lead to the creation of useful agricultural conditions. There must also be a thriving population available to obtain the necessary industrial training and be engaged in various industries. The old industrial organizations are broken up and cottage industries have all but perished. But what has taken their place? In the commercial field, which gives employment to a number of middle men as shop-keepers, brokers, bankers, export and import agents, a certain percentage of literate people are occupied. The total number of men and women employed in factories does not exceed 35,000. The average standard of life and intelligence in the masses is still very low. Nor have the Punjab people received the benefits of a liberal educational policy. It is said that both capital and brains are necessary to develop the industrial resources of the country and at the Industrial exhibitions and on platforms these requirements are most urged. But the social peculiarities of the province and the social disposition of the country forming the basis of economic welfare are given little or no attention. The next question is that of general and industial education. Without a wide and comprehensive scheme of education that will have the effect of raising the general intelligence of the masses, industrial revival can be little more than spasmodic. It is impossible to succeed in the field of open competition with materials so ill-organised

and ill-prepared as in this country. Though Indian labour is comparatively cheap, its out-turn is poor and industrial organisers are not much impressed with the quality. There are besides no organizations, and no means of training. These are times of new Universities for which great enthusiasm prevails. Mass education, and higher education receive considerable attention, but technical education as a rule does not receive sufficient attention. The scheme of establishing technological institutions on a comprehensive basis in every province has to be matured and adopted as early as possible. In addition to the utilization of capital and raw produce which are usually advocated as the main instruments of industrial progress, we must adopt schemes of providing adequate and efficient labour. The Factories Act and the Companies Act might give protection to the workman and the investor. But what about a province like the Punjab where the population is dwindling and factories, according to Mr. A. Latifi, are not worked to their fullest capacity for want of working hands? We think it is necessary to concentrate attention on this question and secure such measures as will ensure a more hopeful condition of economic prosperty and industrial development."

C. STEAD,

SIMLA :
*The 15th June* 1912.

*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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Examined up to 22nd June 1912.

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| | *Nil.* | |
| | *(d) Education—* | |
| 33. | The Muslim University (*Zamindar*) ... ... | 503 |
| | *(e) Agriculture and questions affecting the land—* | |
| | *Nil.* | |
| | *(f) Railways and Communications—* | |
| 34. | North-Western Railway (*Jhang Sial*) ... | 504 |
| | *(g) Postal matters—* | |
| | *Nil.* | |
| | *(h) Miscellaneous—* | |
| 35. | The Frontier Province (*Punjab Advocate*) ... | 504 |
| 36. | Ditto ( *Ditto* ) ... | 505 |
| 37. | Punjab and the Birthday Honours (*Tribune*) ... | *ib.* |
| 38. | The Linen League ( *Ditto* ) ... | 506 |
| 39. | The new Capital of India ( *Ditto* ) ... | *ib.* |
| 40. | Vaccination ( *Ditto* ) ... | 507 |

# LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND JUNE 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND JUNE 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur D s rict | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Jhang ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind.* | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 22ND JUNE 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 74 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 75 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan ... | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 86 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Christian powers and the Islamic world.

1. The *Munir* (Jhang), of the 8th June 1912, has an article headed "If a universal war breaks out the responsibility will lie on certain Christian powers." The entire Islamic world, says the paper, is on a bed of thorns because of the treatment which the Muscovites have accorded to Persia in general, and the Meshed shrine in particular. Muhammadans, it adds, can stand no comparison with Russia, but they do not care a pin for this, the sole object of their lives being to sacrifice themselves for their religious and sacred places. Next it refers to the recent rising in Morocco, and goes on to say that the patience of the Turks also has been well-nigh exhausted through Italy daily making further mischief. In short, the Muhammadan world has come to be reduced to the position in which a cat driven to bay flies at the throat of its canine assailant. This means that the excesses and intrigues of certain Christian powers are about to seriously disturb the world's peace, which the British lion alone can preserve. In conclusion, the paper remarks that the Islamic world has of late been enquiring why England does not rescue the oppressed (? Muhammadans) out of the clutches of the oppressors (? the aforesaid Christian powers).

Japan and Islam.

2. The *Chaudhwin Sadi* (Rawalpindi), of the 8th (received on the 15th) June 1912, publishes an article headed "Propagation of Islam : possibility of Japan embracing Islam : responsibilities of Indian Muhammadans." Adverting to Japan's search after a new religion, the paper opines that there is a great likelihood of her choice falling on the Prophet's faith. Next it says that Indian Muhammadans alone can help in bringing about that result, and that the easiest course for them to adopt would be to distribute broadcast in the Mikado's dominions Arnold's *Preaching of Islam*, Sir Sayad's *Essays on the Life of Muhammad*, and Amir Ali's *Life and Teachings of Muhammad*. In conclusion, it expresses the hope that the Hon'ble Captain Malik Muhammad Mubariz Khan "will undertake to supply the want" (? will finance the undertaking).

The Persian situation.

3. The following is from the *Observer* (Lahore), of the 15th June 1912 :—

"The Persian Consul-General has just received news from Persia which will afford great pleasure to our readers. It states that Salar-ed-Dowlah has fled from Kermanshah, being defeated by the Imperial troops, who have taken possession of the city. The situation has greatly improved at Shiraz and Bandar Abbas. Intimation has been received that the Government at Teheran is perfectly satisfied that the recent reported encroachment of the Afghans on the Persian border was not of any consequence, and did not indicate any hostile attitude on the part of the Amir's Government. It is believed that the movement of Afghan troops for the customary change of guards gave rise to a false alarm. As for the departure during the continuance of a ministerial crisis of the Persian Regent from Persia, as announced by the Reuter, it was expected from him. Abdul Kasim Khan Nasr-ul-Mulk evidently had a distaste for the Regency. Though appointed in September 1910, he took four-and-a-half, months to reach Teheran and even then made many stipulations before accepting the High office. He may be a great patriot. He may have secretly done much to maintain the integrity and independence of Persia. But his Regency has only synchronised with humiliation upon humiliation for the land of his birth. The dismissal of Mr. Shuster, the abolition of the Majliss, the acceptance of the degrading terms of the Russian ultimatums, the Muscovite atrocities at Tabriz, the desecration of the shrine at Meshed, and the Regent's leaving his country in the hour of its gravest need,—these are the things for which 'one of Persia's best men', as an Anglo-Indian journal styles him, will be remembered by the Muhammadans at large."

### (*b*)—*Home.*

Government of India Bill.

4. The *Paisa Akhbar* (Lahore), of the 12th June 1912, publishes an article headed "Bengal Governor's annual stay at Dacca." It was moved by Lord Ronaldshay the paper says, that there should be inserted in the Government of India Bill a

section to the effect that "the Governor of Bengal shall reside at Dacca for at least two months in the year." The suggestion was not, however, accepted by Mr. Montagu, who has afforded, in the course of the discussion on the Bill, "deplorable proof" of his ignorance of Indian affairs, especially of the condition of Muhammadans, and of his indifference to the political interests of the (? Indian) Empire. After remarking that he made use of the lame excuse that there existed no precedent for incorporating the suggested section in the Bill, the paper endeavours to meet the objections raised by him against the suggestion. As to the stress, it adds, laid by Mr. Montagu on the promises by the responsible authorities about the Governor of Bengal's annual stay at Dacca, far stronger promises were made in Parliament and the (Viceroy's) Legislative Council that the Partition of Bengal was a "settled fact." When, however, these promises have been utterly disregarded, Muhammadans deserve to be pardoned for distrusting even other promises and for insisting on the same being given the form of law.

Mr. Montagu on Indian Muhammadans.

5. The *Zamindar* (Lahore), of the 11th June 1912, publishes an article headed "Short-sightedness of the Under-Secretary of State for India." It was but natural, it says, that Indian Muhammadans should have raised their voice against the wholly unfair and improper attack which Mr. Montagu recently delivered against their nationality. Even enlightened and fair-minded Englishmen, adds the paper, have not approved of the conduct of the Under-Secretary of State for this country. After quoting an extract from the *United India and Native States* in support of the assertion, it says that Mr. Montagu himself admitted sometime ago that the Muhammadans of India were a nation. His conduct, it adds, in now contradicting himself for no reason and in deliberately trying to split up the Muslim nation can only suggest the inference that he regards Musalmans as being so much wax in his hands. If the *United India and Native States* had known all this, it would assuredly have joined the *Bombay Gazette* in asking that Mr. Montagu should be compelled to withdraw his words, which have offended seven crores of the King Emperor's Muslim subjects.

Muslim politics.

6. The *Millat* (Lahore), of the 7th (received on the 14th) June 1912, publishes a leader headed "Our present position and our duty." After referring to the feelings caused among Muhammadans by the reversal of the Partition of Bengal, the paper says that the event had the effect of upsetting even very thoughtful Musalmans and of making them pen and utter words which they ought not to have used. These words, it adds, afforded a golden opportunity for those (Muslim) journals which had been on the look-out for an excuse to cause prejudice against Government and to mislead the (Muhammadan) community. Next the paper takes exception to the conduct of the Nawab Vicar-ul-Mulk in having published in the *Aligarh Institute Gazette* his well-known letter on the subject of annulment of the Partition. Continuing it observes that things have now come to such a pass that the majority of the Prophet's followers regard those people as their leaders and sympathisers who, only a few months back, used to be looked upon as enemies of the (Islamic) community. Any one desirous of acquiring influence with the Muslim Public now openly defends Congressionist views, and advises Muhammadans to resort to agitation. It, therefore, behoves those leaders whose conduct has misled their co-religionists to mend matters; while the real well-wishers of the community should step forward and declare that those who ask it to join hands with the (National) Congress or to set up an agitation against Government, are its enemies.

Proposed settlement of Bengalis in different parts of India.

7. The *Bharat* (Jullundur), of the 7th (received on the 13th) June 1912, has an article headed "Commotion among Bengalis and new life." The proposed settlement of a large number of Bengalis at Delhi, in the United Provinces, and in other parts of India, says the paper, would prove instrumental in giving the Hindi language a stimulus, and would also breathe new life into the

country. The progress made by the Bengalis, it adds, would be shared by other classes of the people, while the former would learn from the latter things not known to them as yet. Great (and diverse) facilities would thus be afforded to the Indian people, especially to Aryas.

Moderation and extremism.

8. The *Paisa Akhbar* (Lahore), of the 14th June 1912, publishes an article headed "Moderation overcomes extremism." Referring to the nomination of Mr. Gokhale as President of the next session of the National Congress, the paper remarks that the choice has commended itself to United Bengal and that other provinces also are likely to approve the same. There was a time, it adds, when the Hindu community and Congress leaders looked down upon Mr. Gokhale's politics and praised men like Tilak, Bepin Chandar Pal, and Arabindo Ghosh. Now, however, they have changed their views, and have come to realise that they can secure the colonial form of self-government only with the aid of moderation. Continuing, the paper takes exception to the conduct of those who advise the establishment of a Muslim liberal party and ask the Muhammadan press to indulge in strong writings.

Hindus *versus* Muhammadans.

9. The following is from the *Observer* (Lahore), of the 15th June 1912 :—

"While commenting on the nomination of two Muhammadans as Assistant Traffic Superintendents for State Railways, we recently remarked that the *Tribune* which calls itself an Indian in contradistinction to a Hindu journal ought to have rejoiced at the fact that of the three candidates selected by the Railway Board two were Indians. But so far from rejoicing, our contemporary and other Hindu newspapers have gone into hysterics over the matter. These journals fell into similar convulsions in March last, when of the eight candidates nominated by the Punjab Chief Court for Munsifship six happened to be Muhammadans. A few months later, however, when the Chief Court selected 5 Hindus and only 2 Musalmans as candidates for the E. A. C. Examination, our contemporaries kept absolutely quiet and forgot everything about proportion in the population. Again, only a few days ago the *Tribune* announced that both the Assistant Sanitary Commissioners appointed in the United Provinces, Dr. Nehru and Dr. Pande, were 'Indians.' It need hardly be pointed out that both these are Hindus, and though the Muslim journals are being accused by our Hindu friends of spreading separatism, not a single Musalman newspaper has passed adverse comments on the nomination of the Hindu Doctors. It is very rare to find a writer in an 'Indian' journal animadverting at favours being lavished on the Hindus. It is only when justice is done to the Musalmans that their ire is roused. In the vocabulary of these journalists 'Indian' and 'Hindu', on the one hand, and 'Musalman' and 'Foreigner', on the other, are apparently synonymous. Well might an Indian Muhammadan say: 'Nationalism, nationalism, what sins are committed in thy name.'"

India and the Navy.

10. The following is from the *Tribune* (Lahore), of the 16th June 1912 :—

"The enthusiasm for the defence of the Empire has made many ardent Imperialists forget even the propriety of things. India is a well defended country, and it has very little fear of an attack by the sea. Still India pays for the Eastern Squadron which cruises in Indian waters. We also pay a considerable portion of the expenses of the defence of the Persian Gulf. Besides maintaining a large army India has to pay for the training of the British Army in India. As if this were not enough Captain Newman asked in the House of Commons whether the Government of India had made overtures or had been approached with a view to India providing a fleet of cruisers to patrol the coast. Mr Churchill's reply is assuring. He said that the sea defence of India like that of the rest of the Empire rests primerily on the strength of the fleet as a whole. The East India Squadron is quite competent for the purpose. The first Lord of the Admiralty, however, suggested that the present relations between the Admiralty and the Government of India were of a temporary character and subject to reconsideration in due course. We hope this question will be allowed to rest where it is.

Indian public services.

11. The following is from the *Tribune* (Lahore), of the 20th June 1912 :—

"The news telegraphed by Reuter on the authority of the *Times*, that the Government has decided to appoint a Royal Commission to enquire into the various public services in India generally, will be received with pleasure throughout India. The way in which Lord Curzon reorganised the various public services in India and the water-tight compartments into which he divided the services, social considerations determining the principle

line of demarcation—caused great dissatisfaction throughout the country. Lord Curzon practically ignored the solemn pledges given by Queen Victoria in 1858 and the promises made by successive British statesmen to widen the basis of the employment of Indians in position of trust and responsibility. The lines on which he reorganised the services caused general and widespread dissatisfaction, because he made European birth and nationality an essential—if not the most essential qualification—for the higher and better-paid posts in all branches of the public service. The Indian National Congress has entered most emphatic and vigorous protests against the arrangements made by Lord Curzon. Questions have been asked and Resolutions moved in the Viceregal Legislative Council with the view to show how unsatisfactory is the situation in which the people of India find themselves with reference to their employment in the higher grades of the various branches of the public service. The Liberal Ministery has done well in deciding upon the appointment of a Royal Commission, for a Commission appointed by the Government of India would not have given satisfaction. We have every hope that Indian interests will be adequately represented on the Commission, and that really independent Indian members will find a place on the Commission. The last Commission which investigated into the public services was appointed in 1886 by Lord Dufferin when Viceroy of India. It was presided over by Sir Charles Aitchison, at one time Lieutenant-Governor of the Punjab. It is understood that the Royal Commission to be now appointed will be a strong one and that members will be chosen both from England and from India and they will be 'men of such status, European and Indian, as will ensure full weight being attached to their recommendations.' It is quite true that the choise of a President will require a good deal of discrimination and care. Both the manner in which the enquiry will be made and the final shape that the report might assume will depend very largely on the personality of the President. His Majesty's Government will, it is hoped, 'seek some one high in public estimation and of commanding ability, not a mere politician or an official with narrow views.' We want the Commission to be presided over by some eminent British statesman in whose impartiality and judgment all classes have confidence. It is quite true that the work of the Commission will be largely determined by the direction which the President can give it."

## II.—Afghanistan and Trans-Frontier.

Raids on the Frontier.

12. The *Panjabee* (Lahore), of the 20th June 1912, publishes the following from his Dera Ismail Khan correspondent :—

"The lot of the Hindus on the Frontier is becoming harder and more pitiable day by day. If the chief protection the authorities can offer them against the raiders is an invitation for settling in towns, (as the D. C. of Bannu is said to have explained in a circular) the sooner the Government announces its policy publicly the better. Hindus will then dispose of their lands and houses in villages and shift with bag and baggage to towns. They may lose in other ways but surely their lives will be safe. As matters stand at present, these every day raids in which the Hindus are the chief if not the sole sufferers, are a standing blot on the Frontier administration. People refuse to believe that the mighty British Raj is powerless to put a stop to the ravages of these savage outlaws; and yet they find it equally difficult to believe that having got the power, the authorities have not got the will to stop them! The real defect lies in the system under which Muhammadans are being made to oust Hindus in all departments in this province and entire administration is being gradually Muhammadanised. The Border Police is exclusively Muhammadan; the police consists mainly of Muhammadans; the number of Hindus in the Provincial Service has been reduced to three, one or two of whom are on the verge of retirement; Muhammadan Tahsildars and Naib Tahsildars, some without even having passed the Departmental test and others far below in the list, have been given lifts disproportionate to their attainments while Hindus with better experience and abilities have been left coldly in the shade. Even the Education Department avoids the Hindus. The Pan-Islamic spirit pervades the Muhammadan community now-a-days everywhere and has had its effect on the Trans-border tribes. The fact has judicially been brought to light in several cases that raiders when entering a village have openly shouted that their Moslem brothers should keep away and not interfere with their work (of looting the Hindu Kafirs). It is absolutely necessary for the protection of the Hindus, that the Border Police should entirely be abolished and the Frontier posts guarded by Military Sikhs, Gurkhas, and the like. The civil administration should not be monopolised by the Muhammadans and the Hindus should be placed on an equal footing with them."

## III.—Native States.

Hyderabad affairs.
*The brackets are the paper's.

13. The *Paisa Akhbar* (Lahore), of the 14th June 1912, publishes a communication from (Nawab)* Abdulla Khan, of Kasmandi (United Provinces), under the heading "Exposure of the Hyderabad Conspiracy." The Nawab says that a Madras native paper, which is conducted in English, has sent

him, for signature, a typed letter, which covers 4 pages of the foolscap size and bears his name as the writer thereof. The communication, it adds, constitutes, a most unfair attacks on the Nizam and His Highness' government and appeals to Government to at once appoint a (State) Council (to Administer Hyderabad). He also learns from the paper named that an officer of the Hyderabad Police has gone to Madras to secure the manuscripts of all the writings contributed by him (the Nawab) to the local press. After denying that the letter in question was written by him, he says that evidently plots continue to be hatched against him. Next he regrets that "Mr. Hankin's Police" should also he concerned in the conspiracies, and goes on to assert that he has not written to any Indian paper, excepting the *Paisa Akhbar*, on Hyderabad affairs. As to his writing against His Highness the Nizam, it is an utter impossibility.

Kashmir affairs.

14. The *Vakil* (Amritsar), of the 8th (received on the 19th) June 1912, has a note headed "Permit and Excise Department, Jammu and Kashmir State." It publishes statements to show that, although Muhammadans form more than 90 per cent. of the population of the State, there are only 19 of them among the 277 officials employed in the aforesaid department. Next it deprecates the indifference of the Darbar and highly-placed Muslim officers in Kashmir to the paucity of Musalmans in the State service. "In the first place," it adds, "no regard is paid to the interests of Muhammadans, and even if there appears a ray of hope it is very soon extinguished in the darkness of (religious) bigotry.

## IV.—Kine-killing.

Aryas and cow-killing.

15. The *Indar* (Lahore), of the 14th June 1912, publishes an advertisement from the Manager announcing the publication of an Urdu translation (priced at Rs. 1-8-0 a copy) of the 1875 edition of the *Satyarth Parkash*. The advertisement is headed "The genuine *Satyarth Parkash* and the cow-killing controversy," and says, among other things, that the question of slaughtering kine has been given a political character; that it has been widening the gulf between Hindus and Muhammadans; that the Arya Samaj also has been carried away by this political question; that some short-sighted members of the Samaj miss no opportunity of inflaming Hindus against Muslims and Christians over the killing of cows; but that Swami Dayanand has, in the above edition of the *Satyarth Parkash*, permitted the killing of kine and oxen on the authority of the Brahman *granths*.

The *jhatka* question.

16. The following is from the *Khalsa Advocate* (Lahore), of the 14th June 1912 :—

"The occasional outburst of the so-called religious feelings of the Muhammadan community in the Punjab against the use of *jhatka* meat by the Hindus and Sikhs raises a larger question than a local one.

"Hardly a month passes, when we do not hear from some quarter or other of the Province that attempts are being made by the Muhammadan officials to rouse racial feelings in regard to this question. We therefore draw the special attention of the Punjab Government as well as of the Government of India to this problem, which demands judicious and immediate handling by those in authority, if it is required to restore the fullest confidence amongst the Sikhs for an equal and fair treatment at the hands of the *Sarkar*.

"Sikhs are by nature a Military race and consequently the bulk of them are meat eating. We have pointed out times without number, that for a Sikh to use *halal* meat is an act of apostasy. The authorities then wish that the Sikhs should either become out and out vegetarians, or degenerate into apostates by resorting to *halal* meat.

"If not the action of the Deputy Commissioner of Hoshiarpur in the case reported recently in our columns seems inexplicable. That in a matter of this kind, the *bonâ fides* of the consumers should be doubted and a political or propagandist motive ascribed to the desire of the Hindus and Sikhs to use *Jhatka* meat, shows that those who are responsible for an order of this kind are not correctly informed about the ritualistic principles of Sikhism or the general feelings of the dumb masses. Unfortunately for us Sikhs the powers that be are mostly surrounded by Muhammadan officials, or refer the matters for enquiry to these

departments of service, which eventually happen to be manned mainly by Muhammadan officials. Should the Government be kind enough to collect accurate statistics from all places where this agitation against the *Jhatka* meat has been raised and start independent enquiries as how many cases out of them may be ascribed to artifical agitation raised by local Muhammadan officials, it would expose to view a state of affairs, which would require an immediate and vigorous action to put a stop to a growing scandal which may, if allowed to grow in magnitude, undermine the faith of a most loyal community in the British sense of Justice.

"As for the religious feelings of the Mussalmans being injured by the use of *jhatka* meat by the Hindus and Sikhs or by the opening of shops for the sale of the same, the less said the better. We have the authority of the highest Judicial Tribunal of the Province that as a fact Muhammadan religious feelings cannot be and are not wounded by the opening of *jhatka* shops or by the use by other people of the *jhatka* meat. Muhammadans do not reverence goats, and when other people slaughter them in a manner not permitted by their *Shariat*, they are not obliged to go and stare at them. We append below the judgment of the Chief Court of the Punjab, which is so far the only and the best and soundest pronouncement on the subject, and it should serve as an eye-opener to all who are busily engaged in raising a useless agitation over this affair. The Sikhs only pray for a fair treatment and ask that all communities may act upon the noble principle of 'live and let live.'

"As regards the authorities, who control the destinies of the people, we would once more enter our respectful but strong and emphatic protest against any inequitable treatment of the Sikhs in this and other matters. We must say that the conditions laid down in the letter of the Deputy Commissioner to the Vice-President of the Municipal Committee of Hoshiarpur, dated the 30th March 1912, which was printed in our issue of the 22nd May last, are not sound and just. We reproduce elsewhere the order of S. S. Thorburn, Esquire, late Financial Commissioner of the Punjab, passed by him as Commissioner of the Rawalpindi Division in a case of similar nature. Few officers are better acquainted with the Muhammadan feelings in the province than Mr. Thorborn, and we emphatically repeat what he has so well described to be the only principles on which such cases should be decided.

"He says—

"'The only just principle on which to settle it was that Hindus (including Sikhs) should be meted out exactly equal justice with Muhammadans, *i. e.*, religious animosities being roused, if it was found necessary to alter site of *Jhatkakhana* at all the new site should have been selected so as to give the Hindus and Sikhs the exact same advantage as Muhammadans with respect to their *Zibakhana* and the same as to *jhatka* shops and Muhammadan butcher's shops.'

"We shall wait to see what action the authorities now take to settle this affair once for all and may revert to the subject in some later issue."

## V.—Native Societies and Religious Matters.

The Arya Samaj and the new metropolis.

17. The *Parkash* (Lahore), of the 4th June 1912, has a note headed "Necessity for making Delhi the centre of the Arya Samaj" (marked for translation on the 17th). It says that Delhi, having been converted into the metropolis of India, will now receive visits from noted, learned and patriotic people, merchants, noblemen, and ruling chiefs from all parts of the country. After remarking that such a city must be made the centre of the Arya Samaj, the paper observes that the efforts to spread the Samajic movement to all parts of India have not so far been crowned with success. Were, however, Delhi made the stronghold of the Samaj the object in view could, to some extent, be achieved. If the local Arya Samaj were so strong as to influence "people going there" from "all the provinces" they could return to their homes with the Arya influence on them. The Samaj named is strong enough; but, in order to enable it to work all the year round, it is necessary that fearless, virtuous, and able persons should join it and strengthen the hands of the present workers. This want would be supplied to some extent on the location of the head-quarters of the Government of India at Delhi. In order to fully meet the same, however, it is necessary that those (Hindu) gentlemen in Delhi, who believe in the Vedic religion at heart but are not connected with the Arya Samaj, should be induced to join it and to participate in its sorrows and joys. The paper further suggests that a well-behaved, scholarly, and staunch Arya Pandit, *e.g.*, Brahmanand,

should make the new metropolis his head-quarters. Again two papers—one conducted in English and the other in Hindi—should be published at Delhi. They should be of a political character, but their proprietors and editors should be Arya Samajists. Their object should consist, not in disseminating the doctrines of the Arya Samaj, but in popularising its work. Mahashai Ram Dev would be the best man to edit the English periodical, but the Gurukula can on no account dispense with his services. After remarking that some other fit person should, therefore, be found for the purpose, the paper suggests that a company with a capital of thirty or forty thousand rupees should be established to start the journals. If Aryas, it adds, were convinced of the necessity of issuing two powerful weeklies, if not dailies, from Delhi, it would not be difficult to collect Rs. 40,000 from them.

The *Arjun* (Lahore), of the 11th June 1912, comments on the above under the heading "Preparation of the Arya Samaj fort at Delhi." The *Parkash*, it says, wishes to spread the prevailing Samajic movement, which is a source of hundreds of evils, to all parts of the country. That paper does not desire the dissemination of the Vedic religion, which favours the brotherhood of man and teaches (men) to be loyal to their rulers. Again, its words about making Delhi the stronghold of the Arya Samaj are worthy of being pondered over. Why should the word "fort" be used in respect of the Samaj, which is said to be a religious society ?

The *Jhang Sial* (Lahore), of the 13th June 1912, says that the *Parkash* has made a serious mistake, which is likely to result in the condemnation of the Arya Samaj as a body. That paper suggests that two Arya political journals should be issued from Delhi and that Mahashai Ram Dev, Professor, Gurukula, would be the best man to edit the English periodical. Does not this prove that Ram Dev also is a politician and that only political papers can lend support to the Arya Samaj ? Again, does the Editor of the *Parkash* hold the same view of the papers of those Aryas who are extremists in politics ? If this is so, he should know that the seed he wishes to sow will produce deadly poison for the Samaj. The efforts to try, by means of political papers, to popularise the Arya Samaj without disseminating its doctrines are shameful and unbecoming.

The Arya Samaj.

18. The *Arjun* (Lahore), of the 11th (received on the 17th) June 1912, has an article headed "Is not the Arya Samaj a political body ? Worthy of the notice of Government." Some members of the Arya Samaj, it says, consider it necessary to take part in politics, and it is owing to these men that not a few Government officers suspect the entire Samaj to be a political body. Continuing, the paper states that Lalas Munshi Ram and Hans Raj attended the National Congress held at Lahore in 1909, while the former's sons, Harish Chandra and Indar Chandra, and Mr. Mahesh Charan Singh, Professor of the Gurukula, were present at the recent session at Calcutta. Nor is this all. Certain associations, which should be regarded as off-shoots of the Arya Samaj, are being placed under the influence of Bengali political workers. Now quite a large number of persons in Samajic circles are openly (showing) "a consciousness of political requirements." Next the paper refers to the note published by the *Parkash*, dated the 4th instant, under the heading "Necessity for making Delhi the centre of the Arya Samaj" (*vide* preceding paragraph). The writing, it adds, should show to what extent "the existing Arya Samaj" actually dabbles in politics or is supposed by the journal named to do so. The *Parkash* suggests that two political papers should be issued from Delhi, and that they should be used, not to disseminate the doctrines of the Samaj, but to popularise its work. Can that paper, however, say how the work of a society can be popularised without making known the objects thereof ? Besides, cannot the work of a religious body like the Arya Samaj be made popular except by means of political newspapers ? It is possible to do so, but the thing is that many a short-sighted Arya Samajist has politics on the brain at all hours. The Samaj is undoubtedly a religious society, but a large number of persons in it are desirous of gradually converting it into a political body. The Editor has frequently talked with these men, but their invariable reply was that, if the circle of the Arya Samaj was to greatly

extend in India some time hence, who but Aryas would then take part in political matters? His own opinion is that, if the responsible authorities of the Samaj do not stem the dangerous wave (of politics) which has of late been passing over "Samajic circles," the final results will prove disastrous for both Aryas and the country, while Government will have to face a multitude of difficulties. He than goes on to say that the *Parkash* writes that it strongly feels the necessity (for publishing two political papers at Delhi), but that it cannot place all its reasons before its readers. This clearly means that, if the real want of political papers were explained in plain language, Government might perhaps look into the matter. The Editor of the *Parkash* has, therefore, expressed himself in a round-about manner. It may also be mentioned here that he is closely connected, not only with the Arya Samaj, but also with the *Pratinidhi Sabha*; and that the ideas embodied by him in the aforesaid note are, therefore, calculated to at least exercise considerable influence on the Arya Samajes in the Punjab. Again, he suggests that Ram Dev, Professor of the Gurukula, would be the best person to edit the (English) political paper which he wishes to see issued from Delhi. This also shows clearly enough that the wave of politics referred to has engulfed even the teachers at the Gurukula; for, otherwise, the above suggestion would not have been made. Proceeding, the *Arjun* remarks that no thoughtful Arya should issue, from Delhi or any other city, any political paper to popularise the Samaj, nor should the responsible authorities allow the publication of the papers spoken of in the *Parkash*. It further remarks that the *Rajput Gazette* is still more plain-spoken than the *Parkash*, and says in its issue, dated the 8th June, that there is nothing criminal in participating in politics, which Government itself wishes Indians to discuss.

The *Satyarth Parkash*.

19. The *Arjun* (Lahore), of the 11th (received on the 17th) June 1912, publishes an article headed "Mistakes in the existing *Satyarth Parkash* and a strong challenge to Arya Samajists." The paper refers to, and controverts, several religious points discussed in the above book. It also quotes the following passage, which, it says, had no place in the original edition, and enquires when and by whom it was included in the *Satyarth Parkash*:—

"Let alone (their) governing other countries, Aryas do not, owing to adversity, their indolence, negligence and disunion, rule even India with perfect freedom and fearlessness; and foreigners are trampling even on what (still) remains."

The Vedas and revelation.

20. The *Indar* (Lahore), of the 14th June 1912, has an article headed "The Vedas and revelation." They are grossly mistaken, says the Editor, who assert that the Vedas were revealed in the form of books, and that revelations were made only in the beginning of the world. He believes in inspiration, but holds the view that the sort of inspiration believed in in the Arya Samaj is a silly superstition of barbarous times. The Arya idea of revelation, he adds, reduces God to the position of a common Brahman, and the Vedas to that of "one-eyed angels." Continuing, he remarks that so terrible a war is being waged in "the existing Arya Samaj" against knowledge and commonsense that "any one displaying the least independence of opinion is set down as deserving of being hanged." The fun of it, moreover, is that such *fatwas* emanate mostly from men who are hypocrites of the first water, and have joined the Samaj with worldly or political motives. These people believe in the Vedas, not because they are the word of God, but because these scriptures can help them in drawing Hindus to one political centre. (Again,) "if they have to make an appeal in the name of a particular animal (? cow)" in order to gain their object, they display no hesitation in doing so. It is, therefore, wholly idle to expect them to soberly reflect over the question of the Vedas and revelation. The Editor then goes on to say that the few revelations made to him and published in some recent issues of the *Indar* have served as a red rag to a bull. After remarking that there is no Dayanandi paper which has not heaped the obscenest abuse on him, he expresses surprise that those who are not prepared to regard the above few revelations as

genuine should look upon the four tomes of the Vedas as revealed books, although these scriptures have not been read by them nor were the contents thereof known to their forefathers. Did it not strike them, he adds, that if his revelations are spurious those contained in the Vedas are likely to prove so? Indeed, he most emphatically asserts that if the revelations received by him are wrong, those in the said books are also wholly so.

The paper has also an article headed "Were the Vedas revealed to human beings or to animals? It begins by referring to the Arya account of the revelation of the Vedas, and goes on to say that if the same is accepted as true the scriptures named appear to have been revealed, not to human beings, but to "beasts of the jungle and village animals,"—horses and donkeys. After stating his reasons for the assertion, the Editor reports a talk which he recently had with Swami Darshananand on the subject of the Vedas, and in the course of which he observed that, according to the Swami's reasoning, one could say that the Vedas were four in number, because the goat had four legs and the cow as many teats.

Lala Munshi Ram.

21. The *Indar* (Lahore), of the 14th June 1912, publishes an article headed "Lala Munshi Ram has turned Muhammadan." It reports that, on the occasion of the recent anniversary celebrations of the Arya Samaj, Delhi, there was a debate between Dayanandis and the Prophet's followers. The former, it adds, sustained a crushing defeat, and Lala Munshi Ram admitted Muhammad to have been a Messenger from God. After remarking that the Editor is being spoken of as a Musalman owing to his having praised the founder of Islam, it observes that Lala Munshi Ram also may be said to have embraced the said faith, seeing that he, too, has acknowledged the Prophet of Arabia to have been superior to Swami Dayanand. This is, however, merely a clever move on his part, because if he has made the admission with a sincere heart why does he not raise his voice against the *Satyarth Parkash*, in which highly intemperate language has been used towards Muhammad? Why does he not, moreover, oppose the *Shuddhi* movement, which is political in character and has been started to augment the number of Hindus and to decrease that of Muhammadans? The Editor then goes on to say that it was Lala Munshi Ram who offered the strongest opposition to his proposal to expunge from the *Satyarth Parkash* the grossly insulting words used towards Guru Nanak, as also the chapters in refutation of Islam and Christianity. Again, when he destroyed the books written by him to demolish non-Vedic (*lit.*, other) faiths, the Lala expressed the greatest indignation at his conduct. And now when his writings have begun to remove the Muhammadan prejudice against the Arya Samaj, Munshi Ram has lost no time in stepping in with the object of winning the confidence of Musalmans and working mischief afresh. Lala Munshi Ram has commenced singing the praises of the Prophet with a view to crushing the Editor's movement regarding every Arya signing a pledge to remain loyal to Government and to abstain from dabbling in politics. He aims at coming to an understanding with Muhammadans and enabling himself to argue that, when the latter do not sign such a pledge, why should Arya Samajists follow a different course?

The forthcoming Hindu Conference.

22. The *Jhang Sial* (Lahore), of the 6th (received on the 13th) June 1912, publishes an article headed "The case against the *Hindustan*: the enchanted fort. Who is responsible for disgracing (Hindu) leaders or having (them) disgraced?" It says that Pandit Rambhaj Dat has been accused of having himself praised in the *Hindustan* and of having disgraced other (Hindu) leaders. He has, however, published a letter to the effect that he is innocent of the charge laid at his door, and that he, the *Hindustan*, and its (Hindu) contemporaries have fallen victims to a conspiracy. Next the paper reports an interview which its representative recently had with the Pandit and in the course of which the latter stated that he never told (Munshi Munawwar Khan), Saghar, to write anything against Lalas Shadi Lal and Lajpat Rai, nor did he give him any information against those gentlemen. He, however, did give Saghar (some)

notes with which to defend himself against the serious charges of misappropriation of public money levelled against him by Lala Jaswant Rai. He also wrote for him, in "editorial form,"* a statement detailing all the facts and circumstances connected with the purchase by him of the *Hindustan* newspaper. As to his letter (in the *Hindustan*) on the subject of the aforesaid conspiracy, Pandit Rambhaj Dat stated that, according to an agreement between Lala Dina Nath and "us" (? the Pandit and his wife), no shareholder (? of the *Hindustan*) could write against another in that paper. Accordingly, the Lala declined to publish the letter on the ground that it made out the Pandit to have been the author of the conspiracy. The discussion lasted two days and Dina Nath suggested a number of alterations; the last one, which contained the words "Muhammadan conspiracy," having been approved by Rambhaj Dat. Half an hour later, however, he returned (? to the *Hindustan* office) and had the words deleted, saying that, as several Hindus were identified with the conspiracy, it was grossly unjust to speak of it as a Muslim affair. He penned through the word "Muhammadan," in the original letter as well as in the transfer copy; but it did appear in the *Hindustan* all the same.

The paper's representative also interviewed Lala Hari Chand, a calligraphist in the *Hindustan* Press, and was told by the latter that Pandit Rambhaj Dat undoubtedly got the word "Muhammadan" deleted. The Lala could not say by whom the word was restored and why. Dina Nath, too, was interviewed, but his reply was that the Pandit had made some mistakes, for which he was suffering now, and that he (Dina Nath) wished to answer no question likely to still further injure the former.

The *Hindustan* (Lahore), of the 7th (received on the 13th) June 1912, publishes a letter from Hari Chand aforesaid headed "Deliberate lying by the *Jhang Sial*." The writer complains that Banka Dyal has put into his mouth words which he did not utter, and has suppressed the things actually said by him.

In a supplement, dated the 7th June 1912, the paper also publishes a letter from Pandit Rambhaj Dat, who says that Banka Dayal has ascribed to him words which he has never used. Again, some parts of the report have been written in such a misleading way as to wholly change the purport of what was said by him (the Pandit). As to his remarks about the conspiracy referred to, they have been so reported as to convey the idea that he considers Dina Nath to have been blameworthy, which, however, is not a fact.

Commenting on the foregoing reports and contradictions, the *Shanti* (Rawalpindi), of the 8th June 1912, remarks that Banka Dyal has only soiled himself by touching tar. It would have been possible for him, it adds, to throw light on the conspiracy in question only if Pandit Rambhaj Dat had been agreeable to his doing so. Judging, however, by what it knows of the plain-spoken Editor of the *Jhang Sial* it can say that the statements published by him are thoroughly well-founded. Nevertheless, it was a mistake in him to lay the whole case before the public, although he must have done so with honest motives.

The *Jhang Sial* (Lahore), of the 13th June 1912, says that the contradictions published in the *Hindustan* are meant only to shield the real offender. Next the Editor endeavours to rebut the charges levelled against him therein; remarking that Dina Nath is an unprincipled journalist, that the words ascribed to Pandit Rambhaj Dat were spoken by that gentleman in the presence of his wife, and that he (the Pandit) is not the custodian of his own conscience and feels not the least shame in swallowing the leek.

The following is from the *Panjabee* (Lahore), of the 20th May 1912:—

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"Time is now approaching for the fourth session. But nothing has yet been done to settle the preliminaries. It seems to us that the ensuing session should be invited to Delhi. Such a course will emphasise its connection with the Punjab and make its growing

* Copied from the original.

influence felt in the Counsels of the Empire. Men of public spirit are by no means wanting in Delhi. Nor can any one doubt their title to enforce their opinion on the public. The new Imperial capital which is soon to bear larger and more onerous responsibilities ought to show by its conduct that it is fully prepared for the task. It has to discuss numerous questions of immediate interest to Delhi and its environs. It has to show that its views deserve sympathetic consideration at the hands of the Government. More important than this, its position as the Imperial city affords it an advantage over the Provincial towns in gathering around it the greatest and the best of our men and to appeal to them in the name of the new city to merge personal differences in the common cause. We earnestly hope that the leading citizens of Delhi will consider over the matter and adopt prompt and vigorous measures to show that they neither neglect the cause of the Hindu community nor allow the community to neglect the interests of their brethren in Delhi."

Restoration of a mosque to Muhammadans.

23. The *Vakil* (Amritsar), of 5th (received on the 13th) June 1912, publishes a note headed "Mosques and Government." It reports that the Juma Mosque at Arandol (Eastern Khandesh), which had for some time past been in the possession of Government, has been restored to Muhammadans through the efforts of the Hon'ble Maulvi Rafi-ud-din Ahmad. Next it reproduces the letter addressed to the Hon'ble Maulvi by the Private Secretary to His Excellency the Governor of Bombay on the subject. The concluding sentence in the communication expresses surprise that Muhammadans should have displayed so much hesitation (in moving) in a matter so simple and calculated to benefit them. The paper draws the attention of all Muhammadans to the words, and remarks that they have in truth become so timid and cowardly that they hesitate to fully lay before Government even their just demands, and that also in spite of their being told by the authorities to help themselves.

Muhammadans and the Maharaja of Darbhanga.

24. The following is from the *Panjabee* (Lahore), of the 18th June 1912 :—

"The 'Aligarh Institute Gazette' this week is full of praise and sentiments of cordiality for the Maharaja of Darbhanga, who paid a visit to Aligarh last week and gave a cheque for Rs. 25,000 to the Aligarh University funds. Nawab Vicar-ul-Mulk spoke of the strength of brotherly relations between the Hindus and Muhammadans of India. He reminded the Maharaja that at the last Muhammadan Educational Conference held at Delhi, he compared the Hindu and Muslim Universities to the two sacred rivers of India—Ganges and Jamna. He had further pointed out that the Hindu University should be regarded as the Ganges while the Musalmans would be content to have their University looked upon as the Jamna. Another Moslem member said that the University has 'inspired various sections of Indian Muhammadans with one common aim and aspiration.' He said :—'There may be differences in political affairs, there may be religious controversies in certain sections of both communities, but here is this noble movement of our Universities in which we can work shoulder to shoulder in a common cause and with united zeal, and thus pave the way for that ultimate and lasting union.' All these are excellent sentiments and we certainly thank the Moslem dignitaries for them. But will these same honeyed words stand the test of adverse times or occasions of trouble—either when the Pathan breaks the heads of Punjab Hindus or when occasions arise for the distribution of offices as a result of patient and strenuous work by some one else at the risk of many dear things? University is all right, but talk of the Council regulations and say that the Hindus have no less 'political importance' than Moslems, all the red caps from Peshawar to Aligarh and from Dacca to Dancankot, will get crimson as hot coals and even the dear Maharaja of Darbhanga will rank among the unbelievers!

Dharmpal.

25. The *Rajput Gazette* (Lahore), of 8th (received on the 14th) June 1912, has an article headed "The 'loom' prophet and abusing Hindus." In deciding to "purify" Abdul Ghafur (now Dharmpal), it says, the Arya Samaj overlooked the fact that he was a weaver by birth. It is owing to his extraction, it adds, that he now claims to be a prophet, represents Dayanand as having been an incarnation of Muhammad, and has been openly charging Aryas with being rebels and anarchists. Nor is this all. There is no abuse which this "loom" prophet has not heaped on the followers of Hinduism as a community. Next the paper quotes an extract in which he speaks of the (Punjab) Hindu Sabha as "a hotch-potch of unprincipledness." Continuing, it refers to his various changes of religious beliefs, and says that it is he, and not the Hindu Sabha, that has no principles. It then goes on to say that, of late, he has been defaming Hindus and Arya Samajists by

speaking of them as political people. There is, however, nothing criminal in participating in politics, which are taught (even) in Government Colleges and which Government itself wishes Indians to discuss.

The *Moin* (Amritsar), of the 10th (received on the 18th) June 1912, publishes a letter headed "Mad elephant of the Arya community." The writer—Sardar Aslam Khan, Beloch—states that an Arya speaker at the last anniversary celebrations of the Gurukula remarked in the course of his observations that the mad elephant of the Arya community would shortly trample on non-vedic (*lit.* other) religions—Christianity, Islam (&c). After saying that this elephant undoubtedly stood for Dharampal, he remarks that the former has commenced his mad career by attacking the Arya Samaj, and that its members are powerless to achieve anything against him. He adds that the Samajes throughout India used to go into raptures over the abuse he was wont to heap on Islam and its founder. Now, however, he is being boycotted by them and Hindus, while tracts are being published to make him out to be the most immoral man in existence.

## VI.—Legislation.

The Press Act.

26. The *Afghan* (Peshawar), of the 5th (received on the 15th) June 1912, has an article headed "Apathy of (our) contemporaries and the *Afghan's* letter against the rigours of the Press Act." After complaining of the stringency of the above Act, the Editor states that (some time back) it issued a letter to all Indian journalists to ask for their opinions on the said piece of legislation. His object in doing so was to have these opinions translated into English and to submit a memorial to the Viceroy (to pray His Excellency to repeal the Press Act). With the exception of three or four of the addressees, however, all of them have treated his letter with the greatest indifference, and have considered it beneath their dignity to reply to it. He would, therefore, tell them through his paper that the matter is of extreme importance, and that efforts should be made to protect the press against the uncalled-for severity of the Newspapers Act. Next he publishes a copy of his letter, and also transcribes the reply received from the Editor of the *Zamindar*. (This reply is a reprint of the article which that paper recently published on the subject of the demand of security from the *Vakil* press,—*Vide* paragraph 31 of Selections No. 21).

The *Zamindar* (Lahore), of the 13th June 1912, has an article headed "Value of safety." The Editor says that when the Press law was on the anvil it was strongly supported by all Anglo-Indian papers, excluding only the *Empire*. They were then under the impression that it was meant only to put down seditious writing, and not to interfere with the legitimate liberty of the press. Their sentiments were echoed by Muslim journals, which argued that Muhammadans, whose loyalty was above suspicion, had nothing to fear from the law in question. Not very long after the passing of the Press Act, however, Islamic papers, which had never even dreamt of writing against Government, began to be called upon to furnish security. This had the effect of opening their eyes to the fact that the Act was fully capable of punishing the innocent along with the guilty. All, however, that they could now do was either to lick the boots of (District) Magistrates, to offer fulsome of flattery to Government and to silently see the rights of the (Muslim) community trampled upon, or to have security demanded from them over trifles through displaying the moral courage to perform the duties of journalism with independence. The Editor then goes on to say that Anglo-Indian papers did not publish even one word of sympathy for those of their Hindu and Muslim contemporaries which have been dealt with under the Press Act. Where indeed, he asks, was the necessity of doing so, seeing that they were under the impression that the Act was meant for only blacks, who alone, they argued, could publish seditious articles. Next it refers to the recent controversy between them and the Secretary of State; and thanks Lord Crewe for having placed them and the native press on the same footing and for "desiring the noses of both whites and blacks to be treated alike to the iron fisticuffs of the Press Act." There is, however, a great difference, he adds, between words

and deeds : it is one thing to threaten to use the Act against the Anglo-Indian press, and quite a different thing to carry the threat into execution. Let Government, if it dare, demand security from the *Englishman*, the *Statesman* or the *Pioneer*. The day on which the demand is made will assuredly prove the harbinger of the demise of the Press Act. That day will not, however, come of itself, while "the blackness of the face of the native press" cannot bring about its arrival.

Protection of minor girls.

27. The following is from the *Panjabee* (Lahore), of the 18th June 1912 :—

* * * * * * *

"The main sections of the Indian Penal Code (we leave out of consideration the connected subsidiary sections) for the prevention of crime against girls and women are sections 361, 366, 372, 373, 375, 497 and 498. Section 361 relates to kidnapping of any minor, male or female from lawful guardianship. The object of the section is to protect children from being seduced for improper purposes as well as to protect the rights of parents and guardians of such minors. The provisions are so comprehensive that kidnapping of a female under sixteen years of age is an offence irrespective of any intent with which it is committed. Any person by merely taking such a girl out of the keeping of her lawful guardian commits an offence under this section ; and it is no defence to say that he had no improper motive or that he believed the girl to be of a higher age. But this section is powerless when any offence against the girl is committed without her being actually taken away from lawful guardianship without the use of fraud or force. In such a case section 366 is also of no help. If the girl owing to her not having attained years of discretion or through ignorance of the criminality of the act, becomes a consenting party to any illicit intercourse, no offence according to the ruling in 114 I. L. R. 04 is made out under 366, Indian Penal Code. Sections 372 and 373 make selling, letting to hire or otherwise disposing of any minor under the age of 16 years as well as buying, hiring or otherwise obtaining possession of such minor for purposes of prostitution or for any unlawful and immoral purpose penal and provide heavy penalties. According to the judicial interpretation of these sections, however, there is no offence unless it is proved that the letting or buying or hiring has been for the purpose of permanent prostitution, for habitual employment for immoral and unlawful purpose. In other words a single act of sexual intercourse is not punishable under this section. Section 375 (rape) does not cover the cases we are referring to. Sections 497 (adultory) and 498 (enticing or taking away or detaining with criminal intent a married woman) apply only to married girls and are intended for the protection of husbands.

"From the aforesaid review of the law as at present stands, a girl of tender years who without being taken out of the keeping of the lawful guardian and without being induced by deceit or compelled by force consents to an illicit intercourse has no remedy in law against her corrupter. The wretch who satisfies his lust by corrupting young virgins is undeterred in the pursuit of his nefarious game. It may be that offences of this description are owing to the prevalence of early marriage not numerous in this country. But now-a-days there is a distinct movement for raising the marriageable age for girls and it is necessary that efficient safeguards for the protection of girls should be taken. The Bill proposed to be introduced by Mr. Dadabhay provides such safeguard by raising the age of consent to 16 as against strangers. The Bill makes no change in the rights of husbands as stated in the exception to 375 I. P. C. Therefore the orthodox community as well as the party of liberal views should both cordially welcome the proposed Bill. We have not seen the draft, but we feel no hesitation in according it a cordial welcome. As regards Mr. Madholkar's Bill, dealing with the evil practice of dedicating minor girls as Devadasis or Muralis attached to temples, in which they are degraded to a life of prostitution we believe every one will agree in welcoming it. We may observe, however, that such dedication is already an offence under 372, Indian Penal Code."

A suggestion.

28. The *Moin* (Amritsar), of the 10th (received on the 18th) June 1912, publishes a communication headed "Worthy of the notice of the Government of India." The writer—Muhammad Ziaullah, *Wasiqa Navis*, of Amritsar—says that, as women cannot be punished under Sections 497 and 498 of the Indian Penal Code, the commission of the offences concerned (adultory and enticing away of married women) has been steadily on the increase. He adds that these offences cannot be committed without the consent of women, who, indeed, are the instigators in most cases. He, therefore, urges the members of the Supreme Legislative Council to attend to the matter.

## VII.—General Administration.

### (*a*)—*Judicial.*

A kidnapping case in Burma.

29. The *Municipal Gazette* and *Sada-i-Hind* (Lahore), of the 5th (received on the 14th) June 1912, publishes a note headed "This decision clashes with British justice." A European in Burma, the paper reports, forcibly kidnapped a (native) girl and committed rape on her for several months. She managed to give him the slip at last, and a case was formally instituted against the white man. After several hearings, however, the Magistrate murdered justice by passing the order that, as the parents of the girl were utterly poor, "their" (? her) chastity was worth nothing and no punishment could be inflicted on the accused. Again, the Superintendent of Police made the still more (objectionable) remark that the case was a piece of fun. The events are said to have created great excitement in Burma, but although the attention of the Government has been invited to the same, nothing has as yet come of this. The white man's conduct, the Magistrate's order, and the remark by the Superintendent of Police are not, however, such that they should be winked at.

Judges of Chief Court and the appointment of Colonel Beadon.

30. The following is from the *Tribune* (Lahore), of the 22nd June 1912 :—

"For the first time in the history of the Punjab Chief Court a military officer is about to be appointed a Judge of that Court. In Non-Regulation Provinces military officers are appointed to civil offices, but the usual tendency is to make such provinces Regulation Provinces and to confine the Provincial Commission to civil officers. The neighbouring Province of Sind is an instance in point. The Sind Commission was formerly comprised of both civil and military officers. No military officer, however, was ever appointed a permanent Judge of the Sadar Court. The Sind Commission has now been abolished, the last officer being Mr. Mules, who has now retired and is chairman of the Port Trust of Karachi. All offices are now held by Civilians from the Bombay Presidency. We in the Punjab have not got even so far as Sind and there is no prospect of the Punjab being made a Regulation Province. So far back as 1876 Colonel W. G. Davies, then Commissioner of Delhi, was recommended for a Judgeship of the Chief Court, but the appointment was vetoed by the Secretary of State. Since then no other recommendation of a similar nature has been made. We have been agitating and hoping for the raising of the Chief Court to a Chartered High Court, though we cannot say whether the learned Judges themselves have moved in the matter. The sanction of the Secretary of State to the temporary appointment of Colonel Beadon, as an Additional Judge of the Chief Court, creates a precedent which will be difficult to overrule in future. Of course we have nothing whatsoever to say against Colonel Beadon or any other judicial officer from the army, but the principle at stake is an important one and the precedent now created is a setback. The brand new Province of Behar will have an Executive Council and most likely a High Court, but the Punjab is moving backwards and no effort is made to keep pace with the progressive spirit of the Province."

### (*b*)—*Police.*

The Ambala riot case.

31. The following is from the *Panjabee* (Lahore), of the 20th June 1912 :—

"The excerpts from the lengthy judgment which we published in a previous issue should open the eyes of Government both to the spirit of lawlessness which prevails among some at least of the army and to the inadequacy and unpreparedness of the police in cantonments to deal with such a contingency. The lawless spirit of the sepoys of the 23rd Pioneers is a matter for the serious consideration of the army department. But it is the duty of the Local Government to notice the defects and deficiencies in the investigation of the case by the police. The question that suggests itself is whether the investigation and mode of prosecution would not have been stricter and more efficient under other circumstances. The Magistrate suggests that 'the Colonel did not seem in a mood to welcome any police inquiries in his line.' He also says: 'It is clear from the evidence of Inspector Lamacraft and the report which he made to the Cantonment Magistrate (page 24) that when the Inspector went to the 23rd lines to make inquiries in connection with the case the Colonel refused to have anything to do with him and said he would only deal with the police through the Cantonment Magistrate.' The Inspector did his duty in bringing the matter to the Cantonment Magistrate, but what action was taken by the latter to show to the Colonel that he was bound to help the investigation, is not stated. Nor is there anything to suggest that the Superintendent of Police moved the Inspector-General or the Government

to get the military obstruction removed for legitimate investigation. The Magistrate says that 'if the Colonel had realised from the beginning that his own men were partly in the wrong, and if he had punished them, these disputes with the bazaar would have stopped. Also I think that if the Colonel, when he threw open the bazaar again, had insisted through his native officers that there was to be no disturbance, there would have been no riot.' This might be so, and perhaps the Colonel was to blame. But if we are to depend on the generosity of the Colonel of a regiment for the safety of the civil population why should we maintain a police at all? The police knew as well as the military that the dispute was a long-standing one, and what action did they take for the protection of the bazaar when they came to know that it was thrown open to the sepoys? Surely the police are not maintained to make arrests after serious rioting. Their duties and responsibilities lie as much in the direction of prevention as in that of prosecution and punishment. These are some aspects of the rioting which should be examined by the Government."

Police and crime in the Punjab.

32. The following is from the *Panjabee* (Lahore), of the 20th June 1912 :—

"In the course of its review of the administration of the Punjab jails the *Civil and Military Gazette* says that 'there is a very general opinion that lawlessness is increasing in the Punjab and that the fear of law does not prevent crime as it should do.' In so saying that paper has done no more than add the weight of its own opinion to the volume of existing Indian opinion. But the Police and the Government seem to think differently. In the report of the administration of the Police Department there is no evidence that either the department or the Government is dissatisfied with the preventive work of the Police. Both the department and the Government are so much accustomed to recidivation that they have come to regard 'stern measures' as the 'only panacea' for this social pest. Time was when the Government thought differently from the department. We well remember how in the time of Sir William Mackworth Young the Government review of the Police report was being awaited tremblingly by the departmental demi-gods. In fact on one occasion the Inspector-General so far forgot himself as to take the Secretariat to task for the strictures passed by the Government in its annual review; but by so doing he courted a mild censure from the Government. Latterly there was a modification in this policy and the Government, with the best of intentions, encouraged the Police with good words. This was right to the extent that no public department can ever be reformed by constant criticism. But the Police mistook the good intentions of the Government for weakness. Accordingly the Government review is now awaited for the points of agreement that it contains more than of difference between the department and the Government. It is forgotten that the root trouble lies in this new-born identity; and the plea put forth for 'stern measures.' It is forgotten that where 'habituals' are born criminals, ideas of crime and punishment among the gangs are totally opposed to those of the state. As long as the gang feels that crime pays and that with the Police as at present constituted the chances of escape are many they do not feel deterred from any risk. The risk which they take is no more than the risk which other occupations are attended. Obviously the remedy lies in changing the mode of recruitment to the Police, in enlisting to the force a class of men who can and will be a terror to evil doers; and in keeping the powers of control and check apart from the duties and responsibilities of execution. Surely in the present stage of development the rank and file of the force cannot be taught their duties and responsibilities by praises bestowed upon them in season and out of season."

## (*d*)—*Education.*

The Muslim University.

33. The *Zamindar* (Lahore), of the 9th June 1912, has an article headed "Constitution of the Muslim University." It says that the Hon'ble Raja Sir Ali Muhammad Khan, President of the University's Constitution Committee, has contributed a letter to the *Aligarh Institute Gazette* to say that the draft rules finally submitted to Government will be those approved by the entire (Muhammadan) community. In the first place, adds the Editor, Government will never disregard the unanimous wishes of seven crore Muhammadans and will not go back on the promise made by it in plain language through the Hon'ble Mr. Harcourt Butler. But even if they do not get a University (after their heart) the funds collected could be used to award hundreds of scholarships to Muslim students to acquire technical education abroad, which would prove instrumental in removing "our" economic difficulties. The capital collected for the University constitutes a great power in itself, and "we" can put it to whatever use "we" like. Next the paper reprints the aforesaid communication.

## (*f*)—*Railways and Communications.*

North-Western Railway.

34. The *Jhang Sial* (Lahore), of the 13th June 1912, publishes a note headed "Railway and comfort." After remarking that the two do not go together, it says that the *Tribune* is of opinion that the recent increase in the earnings of the North-Western Railway should be used to provide dining cars and refreshment rooms for "Indian gentlemen." It is, however, highly necessary that before providing luxuries for rich passengers, whose number is always very small, the Railway should afford (diverse) facilities to the general travelling public. Sir Henry Burt should look upon middle class Indians as human beings, and take steps to minister to their comfort a little. He should see that the number of carriages (in every train) is increased, so as to prevent overcrowding in these days of heat. Again, comfortable waiting rooms for intermediate and third class passengers should be built at (all) railway stations. Were, moreover, seats provided on platforms and in waiting rooms, Sir Henry Burt would always be blessed by those whose buttocks would thus escape conversion into sores.

Elsewhere the paper says that the increased income of the North-Western Railway should not be utilised in giving an increase of pay to Goods Clerks and Station Masters, who are in the habit of sucking the life-blood of the public. It is, however, possible, it adds, that increased salaries may perhaps lead some of these officials to part with their dishonest habits. After remarking that they should, at all events, be prevented from taking bribes, the paper observes that it is not difficult to bring charges of bribery home to them, seeing that they receive bribes chiefly from traders, who are in the habit of entering in their account books everything spent by them.

## (*h*)—*Miscellaneous.*

The Frontier Province.

35. The *Punjab Advocate* (Mianwali), of the 6th (received on the 13th) June 1912, publishes a leader headed "Final decision about the (fate of the) frontier people and the faithful *Afghan*." The Government of India, it says, has dashed the hopes of the Frontier people to the ground by returning a disappointing reply (to the memorial from the residents of Dera Ismail Khan praying for the amalgamation of the Frontier Province with the Punjab). After remarking that the reply discloses no satisfactory reason (for Government's refusal to consider the question of the amalgamation), the paper observes that if unrest had broken out in the Frontier Province (which God forbid !) as it did in Bengal, Government would assuredly have had to change its present policy ( ? towards the former part of the country). There is truth, it adds, in the adage "He who has the bludgeon owns the buffalo" (might is right). Continuing, it asserts that, but for the indifference of the press to the fate of the Frontier Province, the Government of India would not have vouchsafed the above curt reply to the said memorial. It then goes on to urge the Frontier people to continue their constitutional efforts to have their province amalgamated with the Punjab; saying that the same will assuredly be crowned with success one day. They should again submit memorials (in which they should) point out defects in the local administration, supply a list of dacoities (by tribesmen) and tell Government that their lives are in danger and that it is the duty of Government not to think of "a single individual" but to remove the troubles of its subjects. If they continue exerting themselves the *Punjab Advocate* also will devote the rest of its life to keeping up the agitation. It has given up the idea of moving to Lahore: it will continue to stay on at Mianwali and spite its enemies. "Our educated Hindu brothers (of Mianwali)," it adds, "have been doing informer's work in order to keep the pot boiling. We will speak of them in the beginning of next year or publish a separate book about them." Proceeding, it finds fault with the *Afghan* for that paper's hostility to the amalgamation of the Frontier Province with the Punjab and for devoting its columns to the praises of the Hon'ble Sir George Roos-Keppel, who pays it an annual subsidy of Rs. 800.

In conclusion, it wishes that the Chief Commissioner would look upon all (classes of) the Frontier people with the same eye, and would not be misled by selfish persons and flatterers. It is its earnest prayer that he may rule the Frontier Province for ever, but that he may make justice his guide.

The Frontier Province.

36. The *Punjab Advocate* (Mianwali), of the 6th (received on the 13th), June 1912, publishes a communication headed "Personal rule." The writer—H. C. Mujram, of Rawalpindi—says that "we" are trying to have the Frontier Province amalgamated with the Punjab, so that "our Frontier brothers" may again be placed abreast of "us" and may regain their lost rights. After remarking that it is unjust to deprive any one of his liberty for no fault, he observes that, as subjects of the just British Government, "we" have the right to lay bare "our" hearts to it. Next he deplores the indifference of "the Frontier people" to their grievances, and goes on to say that the Frontier authorities are ready to resort to every excuse in order to "maintain their personal rule." Truth, he adds, is being murdered in the Frontier Province; while he wishes to know whether it becomes the said authorities to trample on each and every desire of the people (committed to their charge). The latter desire that the Frontier Province should be amalgamated with the Punjab; but the former are opposed to it and have been endeavouring, not only to tear up the memorials prepared by the people, but also to have a (counter-) representation, signed by some short-sighted persons, submitted to His Excellency the Viceroy. Some of "our Punjabi brothers" are under the impression that the Frontier people do not wish to have their grievances redressed. Does not, however, a person wish to cry out even when wounded with a sword? .... But how should he do so, seeing that he is in the grasp of ..... ? And on being questioned by anyone he cuts his long story short into the brief reply :—

"After having killed me the hard-hearted one said,

"'Get yourself killed, but it is forbidden to writhe (in pain).'"

Punjab and the Birthday Honours.

37. The following is from the *Tribune* (Lahore), of the 19th June 1912 :—

"It is interesting to analyse the Birthday Honours' List with special reference to the proportion of officials and non-officials in the Punjab. The outstanding feature of the List are two: the first that the very few Honours and titles have fallen to the lot of the Punjab and the second that among the gentlemen selected for docoration one way or the other the non-officials are simply nowhere. * * * * It will be seen that out of 14 Honours allotted to the Punjab 13 have gone to the officials and only one to a non-official. In the case of the titles conferred the proportion is almost equally bad, Of the three Khan Bahadurs two are officials and one a non-official, and of the three Rai Bahadurs two are officials and one a non-official. Of the 5 Khan Sahibs all are officials, and among the 7 Rai Sahibs 3 are non-officials. The total number of titles granted to the Punjab is 19, including 4 who belong to departments which are not under the administrative control of the Punjab Government. The number of titles granted on the recommendation of the Punjab Government thus does not exceed fifteen which is a very poor figure considering the extent of the Province, and its importance, historical and other. Of the six non-officials who have been granted titles or Honours three are members of the Punjab Legislative Council, and three Municipal Commissioners and Honorary Magistrates. As these gentry are considered to be more or less officials, in reality not a single non-official in the true sense of the term has received an Honour or a title. We are afraid we cannot congratulate either the Local Government or the Government of India on this utter exclusion of the non-official element from the list of those who are selected for personal distinction by the grant of Honours or titles.

"Another feature of the Honours' List that is deserving of some notice is the institution of the new Imperial Service Medal—the conferment of which appears to be confined to retired chaprasis or jamadars of officials. We are told in the *Gazette of India* that 'His Imperial Majesty the King Emperor of India has been pleased to grant to the following retired members of His Imperial Majesty's Civil Service not belonging to the Administrative or Colonial branches, the Imperial Service Medal which was instituted by His late Majesty for the recognition of long and meritorious service in branches other than those mentioned above.' As the medal in question is conferred by His Imperial Majesty the King Emperor it naturally ranks higher than all the titles such as Khan Bahadurs, Rai Bahadurs, Rai Sahibs, Khan Sahibs, Rao Bahadurs, Rao Sahibs, and even Rajahs, Nawabs, Maharajahs, Mahamahopadhyaya, Shams-ul-Ulama, which are conferred by His Excellency the Viceroy.

Thus a retired Divisional Judge, or Deputy Commissioner who is made a Rai Bahadur or Khan Bahadur gets a lesser distinction than his own chaprasi who gets an Imperial Service Medal We confess it is difficult for us to understand, much less to appreciate, the wisdom of granting medals to retired chaprassis. A small addition to their pension and a gratuity in cash in the shape of a *Khillat* would have been appreciated by them much more. A medal can be of no use to them. It cannot rank with any of the medals granted for military service. Most of these military medals carry additional pensions, and these considerably enhance their value. Something may be said about the Imperial Service Order also. In the Birthday Honours' List the persons who have received this distinction are in a very much mixed company. We find the Lieutenant-Governor of Behar and Orisa, Sir Charles Bayley, and the permanent Under-Secretary of State for India, Sir Richmond Ritchie, K. C. B., cheek by jowl with the Registrars of Secretariat Offices, daftardars of a Native State, and Oriental Translators to Government. Verily the ways of Government like those of Providence are inscrutable.

The Linen League.

38. The following is from the *Tribune* (Lahore), of the 19th June 1912 :—

"Her Excellency Lady Hardinge organised the Linen League last year for the benefit of Indian Hospitals, and Her Excellency's eloquent appeal for the support of Indian and European ladies with reference to the civil and military hospitals of the Punjab and the North-West Frontier Province marks a great step in advance. The League is still in its infancy, but the support it received at the start was marked and its success was practically assured. * * * * We hope Lady Hardinge's appeal for assistance to the ladies of Simla and the Punjab will meet with a generous response and there will be a large number of associates and members from our province. * * * * The work of the League is simple and the subscription very low and within the reach of most people. The scheme is noble and we hope it will appeal to the public. The success of the scheme would, however, be better ensured if there were two or more Indian ladies on the General Committee. We have not the least doubt that the ladies of Her Excellency's Committee will not spare any pains in making this charitable scheme successful. But we think they cannot very well approach a large section of Indian ladies. Indian ladies could have easily done this and thereby secured help from a larger body of ladies.

The new Capital of India.

39. The *Tribune* (Lahore), of the 21st June 1912, publishes the following under the heading "*Veni, Vidi, Vici* !"

"The town-planners have come, have seen and have conquered the situation and their achievement might be entirely likened to that of Julius Cæsar were they not to come back again to make another fresh invasion. Against the general expectation of both the Government and the people they have definitely condemned the Durbar area as unsuitable, and recommended a new site for the location of the new city. The condemnation of the Durbar area is final, but it is not definitely stated whether the choice of the new site is also finally recommended. For the latest Press *communique* states that the Committee, which will be now returning to England, will come out again to Delhi during the winter months and after seeing the ground they will 'complete their plan and make their final recommendations.' The suggestion of the new area is based upon the fact that the ground lies high above the flood levels and has a good natural drainage. Taking these aspects into consideration the Committee have come to the conclusion that it is quite unnecessary for them to see the country during the monsoon, as formerly announced, and that they will return to England and come back again to Delhi in the cold weather. If the announcement of the condemnation of the Durbar area was a surprise, the proposal of the town-planners to return to England and come out again is equally astonishing. The town-planners were appointed for a period of five months and no one ever thought that they would return to England after staying in India for only a few weeks to come out again leisurely in the cool days of winter. It has been a chapter of surprises throughout. It was only a few days ago that a fourth member of the Delhi Committee was recruited in England and is expected in Bombay in a day or two. He is expected to meet the town-planners at Delhi, but it is not yet clearly stated whether he too will be returning with the other experts. The members of the town-planning Committee are 'experts,' but their hurried decision and equally hurried departure for England without waiting to watch the monsoon in its different stages are not very impressive. The monsoon is the test season and it may present some unforeseen defects in the land recommended. It is ordinary commonsense that the advantages and drawbacks of a plot of land should be judged from every point of view. There is no justification for the desire of the town-planners to come back again in the winter and then make their final recommendations. If they have decided and are convinced that the new site requires no watching during the rains, there is no reason why they should wait for the winter to pass their final verdict of approval. In the winter the climatic and sanitary conditions are more or less favourable. What special observations have to be made in the winter? If Captain Swinton and his lieutenants are of opinion that they need not wait for the monsoon that

does not put an end to their work. The plans may be prepared. The question of architecture and other things may be attended to. Captain Swinton may make suggestions on the administrative affairs of the new city. Mr. Brodie may look to the engineering and Mr. Lutyen may attend to the architectural requirements.

"Ever since the announcement of the removal of the capital from Calcutta to Delhi, the general impression was that it would be built in the near vicinity of the Durbar area. The attitude of the Government in this matter was clear, for long before the appointment of the town-planners they had definite ideas of their own regarding the construction of the new city. In the despatch of August last we find: 'Many of the works now in progress at Delhi in connection with the construction of roads and railways and the provision of electricity and water for the Durbar and upon which considerable expenditure has been incurred, will be of appreciable value to the Government of India, as permanent works when the transfer is made.' It was on this account that Their Majesties were invited to lay foundation stones of the new Imperial city in the Government of India camp. It is unfortunate that the city cannot be founded exactly where Their Imperial Majesties laid the first stones. But the mistake that the Government of India made is manifest. The railway, roads and other provisions made in connection with the Durbar will no longer be of any use to the new capital as the wisdom of the Government had foreseen. The new site is several miles away from the Durbar area on the south side. The railway and arrangements of water and electric supply at a distance of at least eight miles will not be an ideal arrangement for the new city. It cannot be denied that the Government were convinced that the permanent capital would be built somewhere near the Durbar area if not actually on it. The preparations for the temporary accommodation of the Government were begun in the Durbar area and it was hoped that they would be utilised ultimately in the new capital. But the decision of the town-planners has turned everything topsy-turvy and now there is not the remotest chance of any use being found for the temporary buildings in the new capital. It is evident from the despatch quoted above that the rough estimate of four millions sterling was made by taking into consideration the facilities the Durbar area presented. There has already been some expenditure on the upkeep of the Durbar site and more is being spent on the temporary works. The Government took good care to preserve the polo and foot-ball grounds and the new roads. Of what use will they be now? The new site is sure to enormously increase the cost of building the new city. The Government have already spent a considerable amount on the temporary buildings. The Circuit House and other buildings for the accommodation of the Imperial Government are already under improvement or construction, though much progress has not been made with them. Will any Member of Council put a question at the Simla session of the Council asking for estimates of these temporary buildings and the new capital on the new site? Government may avert further useless expenditure by building the temporary accommodation near the new site and not in the Durbar area for in that case some of those buildings may be utilised in future in the permanent capital. These temporary constructions may be built more solidly. It may be argued that the initial expenses in that case will be greater, but we think it would be cheaper than making two kinds of accommodation, one permanent and the other temporary, with a distance of 8 or 10 miles between them.

"The verdict of the town-planners has come as a shock for it has shattered the possibility of the Durbar city of canvas being converted into the permanent capital. It will involve the Government in much heavier expense and a definite financial policy will now have to be settled. If the Government had waited for the final recommendations of the Committee they could have easily built the temporary buildings near the new site thereby saving a considerable amount of money and making the best use of the outlay. So far the Government and the town-planners have gone different ways. The Government have already made many serious mistakes and it is unwise to persist in them. Economy should be practised in every direction. The temporary buildings ought to be built on the other side of the Ridge near the recommended area and no further expenses should be incurred by allowing the members of the town-planning Committee to take pleasure trips at the expense of the taxpayers."

Vaccination.

40. The following is from the *Tribune* (Lahore), of the 15th June 1912 :—

"About the time we were noticing the question in the House of Commons about the law of vaccination in the Punjab a correspondent writing to some contemporaries in the Bombay Presidency was drawing attention to the difference of the law on the subject in England and India. As we have pointed out vaccination is compulsory in the larger cities of India. Let us take the instance of Calcutta. Under the municipal law of that city every birth has to be reported at the nearest police station. At the time the report is made the person who makes it is handed a printed form in which it is stated that the newly-born child must be vaccinated within a year on pain of a penalty being inflicted on the father or guardian. Presumably therefore every child is vaccinated in Calcutta. Nevertheless, periodical epidemics of small-pox break out in the city when there is no

immunity for even those who have been successfully revaccinated and the mortality becomes frightfully high. As we ourselves believe in vaccination we cannot say that it affords no immunity against small-pox, but it is clear that it affords no absolute immunity. In England the Compulsory Vaccination Act was in force for forty-six years, but so strong was the objection that it had to be amended in 1898 and honest objectors were exempted. As a matter of fact many English parents do not have their children vaccinated. Why should the law be different in India? At the same time, there is no uniformity in the application of the law in India. It is compulsory in some of the large cities but in villages and rural areas, there is no systematic vaccination and compulsory vaccination is out of the question. Why should the conscientious objector in the city be treated differently from the ignorant and superstitious villager who considers vaccination dangerous? That clause ought to be introduced in the Indian law also. When the agitation in England was going on against compulsory vaccination Professor Francis William Newman wrote:—'Against the body of a healthy man Parliament has no right of assault whatever under pretence of the Public Health. Nor any the more against the body of a healthy infant. To forbid perfect health is a tyrannical wickedness just as much as to forbid chastity or sobriety. No lawgiver can have the right. The law is an unendurable usurpation and creates the right of resistance.'"

C. STEAD,

SIMLA:

*The 22nd June* 1912.

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—27-6-12—No. 28—107—H. L. S.

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

## Examined up to 29th June 1912.

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13. The Supply and Transport Corps and the Nicholson Committee (*Panjabee*) ... 518

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar .. | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore .. | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. .. | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 29TH JUNE 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 " |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 " |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 " |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 " |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 " |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Lahore ... | Prabh Dyal ... | 2,262 " |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 " |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 " |
| 47 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 " |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 " |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 " |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 " |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 " |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 " |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 " |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 " |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 " |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 59 | Municipal Gazette and Sada-i-Hind.* | Do. ... | Din Muhammad ... | 500 " |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 " |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 " |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 " |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 " |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 " |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 29TH JUNE 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 74 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 75 | Arorbans Parkash ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan ... | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 85 | Khalsa Sewak ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Lord Kitchener in Egypt.

1. The *Paisa Akhbar* (Lahore), of the 15th June 1912, publishes a note headed "New reforms by Lord Kitchener in Egypt." It is gratifying to learn, says the paper, that His Lordship has been exerting himself to do something to promote the welfare of the Egyptian public, especially the peasantry. Among other things, it adds, he has established savings banks for the benefit of cultivators, and has also passed a law limiting the rate of interest to 9 per cent. per annum. After remarking that this law will prove a veritable divine blessing for the Egyptians, especially the Fellahin, the paper asks the Government of India to pass a similar law for this country.

China, Japan and Siam and the Vedic religion.

2. The *Parkash* (Lahore), of the 18th (received on the 25th) June 1912, publishes a communication headed "Need of the Vedic religion in China and Japan: a voice from China." The writer—one Ram Chandra, residing at Shanghai—says that a religious revolution is about to take place in China, and that if Hindus do not attend to the matter Christian Missionaries will be certain to permanently plant the banner of Christianity in the Celestial Empire. After remarking that China, Japan, and Siam are in search of a national religion, he calls upon the Aryas to try to propagate the Vedic faith in those countries.

A defaulting English Peer.

3. The following is from the *Tribune* (Lahore), of the 25th June 1912 :—

"Among the visitors to the Delhi Coronation Durbar was the Duke of Manchester. The following advertisement appeared in the *Times* of 31st May last :—

In the Court of A. Latifi, Esquire, I.C.S., District Judge, Delhi.

Civil suit No. 25 of 1912.

Kanji Mal & Co., of Delhi,—Plaintiffs,

*against*

Duke of Manchester,—Defendant.

Claim for Rs. 2,437-12-0.

Whereas it has been proved to the satisfaction of this Court that summons cannot be served upon the defendant in the ordinary way it is hereby notified that if he will not present himself in this Court on 1st August 1912, either personally or through an authorised agent, *ex-parte* proceedings will be taken against him.

Given under my hand and the seal of the Court, this 1st day of May 1912.

(Sd.) A. LATIFI,

District Judge, Delhi.

A commercial paper which ought to know remarks that Kanji Mal's experience is not singular, though we have not heard of any other case being taken to court. It is almost incredible that a British nobleman of the rank of the Duke of Manchester should be evading payment for articles purchased from an Indian trader. A decree of an Indian court can be executed in England and we can only hope for the credit of the British nobility that such a scandal will be avoided."

Hindus in America.

4. The following is from the *Panjabee* (Lahore), of the 27th June 1912 :—

"The peculiar case of fraud brought by the Vancouver authorities against Hussain Rahim—'The Hindu' on the 4th May, which we noticed in the last issue of the *Panjabee*, has ended in an equally strange manner. He was charged with having got his name entered in the list of voters, though, as 'a Hindu,' he was, by law, debarred from exercising that privilege. Hussain Rahim contended that it was not his fault that he aspired for privileges which in themselves do not constitute an offence. If the Registrar was so far blind as not to see any technical objection but to register his name among those of the voters, he must thank himself. The jury considered his case for 2¾ hours, but could not come to a verdict. The vote was 11 to 1 for acquittal, and Rahim was therefore allowed

to go on a promise to return should the Crown desire to renew the case. This is the position assigned to the Hindus in America by the Colonial Government. There are also other cases whose decision shows that Hindus are neither 'white' nor 'black' and they are denied the privileges of both."

## (*b*)—*Home.*

The Nicholson Committee.

5. The *Civil and Military News* (Ludhiana), of the 10th (received on the 20th) June 1912, has a note headed "The Army Expenditure Reduction Committee." Writing about the Nicholson Committee, the paper says that the Indian *Silladar* cavalry is admittedly the least expensive cavalry in the world. Again, it adds, the *Silladar* system is liked by men and officers; and there is, consequently, no reason why it should not be extended to the whole of the army, including the British garrison.

The Indian services.

6. The *Paisa Akhbar* (Lahore), of the 20th June 1912, has a note headed "Indian services and a Royal Commission of Inquiry." The London *Times* states, it remarks, that the Home Government has decided to appoint a Commission to make inquiries in regard to the public services of India. If the statement is well founded, it adds, the decision is highly opportune, coinciding as it does with the momentous change of this country's capital. After remarking that it will be welcomed by Indians with hearts full of pleasant hopes, the paper refers to the great strides which they have made in English education during the past fifty years. It is, therefore, necessary, it adds, that the European element in the public services should be decreased and that Indians should be given the fullest opportunity of "displaying their ability in administering the country." In conclusion, it suggests that the personnel of the Commission will be satisfactory only if it includes (some) non-official Indians.

Indian Muhammadans and the doings in Tripoli and Persia.

7. The *Civil and Military News* (Ludhiana), of the 10th (received on the 20th) June 1912, publishes an article headed "It is useless for Muhammadans to complain to the British Government against Russia and Italy." The recent Russian bombardment of a mosque and shrine at Meshad, it says, was due to freebooters and enemies of the Persian Government having sought shelter in those places. Again, it adds, the event has had the effect of ending cases of loot and murder in the part of the Shah's dominions concerned. Nor is this all. After the mosque and the shrine had been cleared of law-breakers they were restored to the *Sajjada-nashins*, who thereupon tendered their thanks to the Russian Government. Indian Muhammadans, however, have been holding meetings to complain against Russia and to ask the British Government to interfere with her. This is an absurd proceeding on their part. In the first place, Russia also owns crores of Muslim subjects and is thus acquainted with the religious feelings of Muhammadans. She is, besides, an independent and powerful country and the British Government can exert no sort of pressure on her. It is equally useless for Indian Musalmans to trouble it with representations in connection with the Turco-Italian war. The London Branch of the Muslim League was justly told by the Home Government that it (the latter) could not shape the policy of foreign countries.

Appointment of European Factory Inspectors in India.

8. The following is from the *Panjabee* (Lahore), of the 22nd June 1912:—

"The appointment of natives of India even to the humbler offices requiring no extraordinary capacity is being denied. From the question asked in the House of Commons, it appears that Factory Inspectors, in India, should be appointed mainly from Europeans. Why? We are told it is because, the factory managers are mostly Europeans! Really, in that case most people to be dealt with in the police department are Indians. Why then are not Indian S. P.'s appointed? In the factories, it is the machinery and workmen who ought to be inspected. What does Mr. Montagu mean by saying that Factory Inspectors will have to be mostly Europeans? It is because the machinery is imported from Europe? What will happen if they are imported from Japan or America? Will Inspectors be Japanese or American?"

Mr. Montagu and the Muhammadans of India.

9. The following is from the *Tribune* (Lahore), of the 23rd June 1912 :—

"The protest made by the Muhammadans of India against Mr. Montagu's remarks in the House of Commons against the Muhammadans of East Bengal have proved effective as is apparent from the apology made by the Under-Secretary of State for India. * * * * This means that Mr. Montagu has abandoned his previous position, which was historically correct, and has recognised the expediency of yielding to Muhammadan indignation. Whatever the merits our Muhammadan countrymen have scored a victory upon which they are to be congratulated."

Behar and the Punjab.

10. The following is from the *Tribune* (Lahore), of the 23rd June 1912 :—

"Without implying any disparagement to the newly created province of Behar and Orissa a comparison between that province and the Punjab will be found instructive. As a part of the province of Bengal there was not much occasion to judge Behar independently. It was admittedly behind Bengal and it was certainly ahead of Orissa. The Beharis have been making strenuous efforts to improve their position though they felt they were seriously handicapped by the competition with the Bengalis. But when Behar was lopped off from Bengal it had to take its stand by itself and to be judged on its own merits. For administrative purposes it was made at once a Lieutenant-Governorship with an Executive Council. Whether it gets a High Court of its own in the near future or not it is under the jurisdiction of the Calcutta High Court, the best and strongest High Court in India. If it is admitted that every province is entitled to the form of Government which it deserves can it be doubted for one moment that the Punjab is entitled to be placed at least on the same administrative level as Behar? There are educational and other institutions in the Punjab which are the admiration of all India. In various paths of public activity the Punjab has shown an energy, capacity and a quality of self-reliance which are recognised on all hands. Its industrial development within the last ten or fifteen years is almost phenomenal. Is then the claim at all extravagant that administratively the Punjab should be placed on at least the same level as Behar which has nothing like the record of the Punjab? Is it not time for the Punjab to have an Executive Council and a High Court? The real source of weakness in the Punjab is the absence of an organised and insistent public opinion and the *insouciance* of the Local Government. If these were to disappear the Punjab would get its rights within a reasonable length of time.

Proposed partition of the Mymensingh district.

11. The following is from the *Tribune* (Lahore), of the 26th June 1912 :—

"This time it is not on a large scale that there is a proposed partition but there is a proposal to divide the Mymensingh district of Bengal into two and this has given rise to a good deal of public feeling. The idea is to make two sub-divisions, Jamalpur and Tangail, one district and the rest of the present district another. The reason for this division is that the existing facilities of communication are not satisfactory. Strong public protests are being already made and an agitation is likely to be set on foot if the scheme is persisted in. Communications can be easily improved and the district kept intact. Anything that savours of partition should not be brought forward in Bengal just now."

Lord Crewe on India.

12. The following is from the *Panjabee* (Lahore), of the 27th June 1912 :—

"The vexed question of autonomy for India was again the topic of severe comments in the House of Lords during the debate on the Government of India Bill. Lord Curzon ventured to criticise the paragraph 3 of the August Despatch in which the autonomous independence of the Indian provinces is mentioned as the goal in view. On this sore subject Lord Crewe made very surprising remarks. He said :—

"There is a certain political school in India, of Indians altogether, free from the taint of disloyalty, who while agreeing that India must remain under the British rule, look forward to something approaching the self-government enjoyed by the Dominions. I say quite frankly I see no future for India on those lines. I think the experiment one impossible to try. Consequently it is my duty, standing here as Secretary of State for India, to repudiate altogether that reading of the despatch which implies anything of the kind, or that it is the hope or goal of the policy of His Majesty's Ministers or the present Government of India.

"There is no doubt that this statement of policy is emphatic and has given complete satisfaction to both Lord Curzon and Lord Cromer. There is no question of losing India here, but the statement of Lord Crewe must be logical and consistent, if it is to be considered at all authoritative. Indians may not look forward to self-government on any Colonial lines, but we cannot see how the principle of provincial autonomy could be carried out to the end unless the fullest measure of popular Government is conceded as education advances in India. There is a historic as well as a constitutional view of the matter independent of policy. Lord Crewe has doubtless enunciated the present *policy* in clear and

unmistakable language. But that policy should be tested in the light of both constitutional and historical arguments and truths. When this is done, we are confident that the Indian self-government under the British Empire is as unimpeded as any other, and India will have it in the fulness of time in spite of narrow declarations of policies."

The Supply and Transport Corps and Nicholson Committee.

13. The *Panjabee* (Lahore), of the 25th June 1912, publishes the following from a correspondent under the *nom-de-plume* "A well-wisher" :—

"Much useful work is anticipated as a result of the deliberations of the 'Nicholson Committee' which has been appointed to enquire into the most important question of the Military expenditure and is for the present holding its sitting at Simla for the purpose.

"It is well known that the immediate predecessor of the Supply and Transport Corps, the Commissariat Department, was by far too economic in its administration and it may be pertinent to enquire to what extent the multiplication of the details and consequently the cost thereof which has to be borne by the public Exchequer has helped the efficiency of the Corps. Here is a significant fact that a Department which used to discharge its responsibilities most efficiently in its joint capacity as such has been split into three distinct services, *viz.*, the Supply, the Transport, and the Military Grass Farms, which more or less working independently of each other have to be maintained independently as well. And, yet, this is not all. The cost of their up-keep has increased enormously. Prior to the year 1912 a store-keeper held responsible charge of the department with his assistant on salaries ranging from Rs. 30 to Rs. 50 per mensem and had to make good whatever deficiencies that might occur in the stores. Now quite a number of highly paid Commissioned, Warrant, and Non-Commissioned Officers look to it, and thus in addition to a considerably increased cost of its up-keep 'Loss Statements' and other 'Contingent expenses are frequent which go towards swelling the charges. The stores, no less, are subject to considerable loss in 'transit' and godowns which is also borne on account.

"There may be a point in favour of the 'Transport' in that it has been organised on the Military system into so many different 'corps' and 'cadres' with their own Officers Commanding, Second in Commands, Warrant Officers and Non-Commissioned Officers, which although entailing great expense, may, from a Military point of view, put their efficiency at a premium, but, what about the Military Grass Farms? This is in fact to supervise a contractor's work which was previously done by the officers of the Commissariat Department. The business is carried on practically in the same manner as it was done previously, although it then entailed no extra expenses. Such being the state of affairs in general it is hoped that the committee will be pleased to take into consideration the comparative cost of the administration of both the old and newly organised services and see for themselves whether the object for which so expensive a change was brought about has been realised.

"While on this subject I may also be permitted to say a word respecting the pay and prospect of the Agents in the Supply and Transport Corps. A Supply Agent has got to fulfil and come up to a certain standard of educational attainments and social status which does or ought to bring him fairly on an equal footing with the Naib-Tahsildars, Sub-Inspectors of Police, Excise Superintendents and Upper Subordinates of the Public Works Department, but while these can rise to a maximum of Rs. 800 per mensem, the salary of the Supply Agents is fixed from Rs. 30 to 50 per mensem. It is a matter for regret that while the cost is multiplied on the one hand by the introduction of highly paid foreign element, the Government found it inconvenient to better the prospects of the poor Supply Agents.

*Rawalpindi, June* 15. A WELL-WISHER."

## IV.—KINE-KILLING.

A pamphlet on cow-killing.

14. The *Hindustan* (Lahore), of the 14th June 1912, says that one Hakim Abulbarkat Abdul Raoof has sent for review his pamphlet on the question of (cow) sacrifice. The publication, it adds, is likely to mislead uninformed people, while the quotations given in it from (different) Hindu books (? to prove that the ancient Hindus used to kill cows) have been under discussion for the last thirty years. Continuing, the paper remarks that the Hakim has compiled the pamphlet in consequence of the Bengal Government's desire to appoint a committee to devise means to prevent cow-killing riots and to effect a reconciliation between Hindus and Muhammadans. After remarking that he does not wish the committee to arrive at any unanimous opinion, it says that he compares cow-killing with *jhatka*, whereas the comparison lies between *jhatka* and *halal*. In conclusion, it observes that the pamphlet is calculated to add fuel to the fire.

## V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

15. The *Millat* (Lahore), of the 14th June 1912, publishes an article headed "The Musalmans of Spain and India." After giving an account of the expulsion of the Moors from Spain, it remarks that if the sceptre had gone back to Hindus they would assuredly have put Muhammadans to the sword, reduced them to the position of slaves or *Sudras*, driven them into jungles and mountains, or turned them out of the country. Indeed, it adds, if the residents of the land (Hindus), who speak of Musalmans as *mlechhas*, were to gain the upper hand, they would (undoubtedly) accord the above savage treatment to the latter. God, however, wished to preserve the Prophet's followers, and consequently he placed India under the English, who treated Hindus and Muhammadans alike. (*To be continued.*)

Muhammadans.

16. Writing under the heading "Be Muhammadans" the *Vakil* (Amritsar), of the 19th (received on the 26th) June 1912, says that some time back Mr. Abbas Tyebji, Judge, High Court, Baroda, had a talk with a representative of the *Temps* on the political and economic affairs of Indian Musalmans. After quoting an extract from the report which has appeared in a recent number of the *Modern Review*, the paper remarks that the Prophet's followers, not only in this country, but even in other lands, assuredly look upon the Sultan as their Caliph. It is, however, absolutely wrong to say that they also acknowledge His Majesty as their political leader. Again, Indian Muhammadans are undoubtedly England's subjects, and it is their religious duty to be loyal to the English. "But it does not follow that we should break the glass of our Islamic brotherhood and sympathy to atoms by dashing it against the rock of communal treason and should sacrifice our minority at the altar of the goddess of the majority." Besides, experience shows that the only service which those (*i.e.*, Hindus) who take pride in being Indians first of all are rendering to the country consists in their determination to trample on minorities and in their zeal for sowing the seed of "disunion and mutual enmity." Continuing, the paper says that Muslim nationality is no "local" affair, and knows no "geographical or historical boundaries." If Indian Musalmans, therefore, it adds, have their eyes always turned to Turkey there is nothing wrong in this. It then goes on to say that Mr. Tyebji hit the nail on the head when he made the remark that they had blind men for their political leaders. If they were to throw off their lethargy even now they would find all the avenues of progress open to them. Flattery alone cannot please even Government, and the (Muslim) community should bring to their senses those of its members who are given to the burning of incense. They should be given to understand that the Islamic faith does not countenance "this mean thing." In conclusion, the paper says that Muhammadans should learn to stand on their own legs, as outside help always makes for weakness. They should not ask for Government's help in everything, nor is it beneficial for them to imitate Hindus in all matters.

Sikhs and Hindus.

17. The *Sanatan Dharam Parcharak* (Amritsar), of the 16th June 1912, publishes a communication headed "Are not Sikhs Hindus?"

The writer—"Aghufta," of Amritsar—says that he is determined not to discontinue the controversy until he has brought neo-Sikhs round to his Next he calls upon them to answer the following questions :—

(1) They say that it is no act of merit to bathe in the Ganges, &c., but is it meritorious to have a dip in the tanks at the Golden Temple and at Tarn Taran ?

(2) Will they, who ridicule idol worship, say whether one can acquire merit by bowing to the *Tahli Sahib*, *Kotha Sahib*, *Beri Sahib* and even the *Granth Sahib* ?

(3) They make fun of (Hindu) gods and goddesses, but will they say why Guru Gobind sought help from the *Devi* and performed a *havan* to her ?

(4) Do they offer food and gifts (*shradh*) to the manes of the Gurus? If so, why do they not follow the same practice in regard to their forefathers?

(5) They profess to make no difference between Hindus and Muhammadans, but why do they not eat and drink at the latter's hands and enter into matrimonial relations with them?

(6) If they are non-Hindus why do they not discard their present Hindu names?

The writer then challenges neo-Sikhs to a discussion.

A preacher of the Radha-Swami sect and Sikhs.

18. Writing under the heading "The long hair of 500 Sikhs cut off," the *Parkash* (Lahore), of the 11th (received on the 20th) June 1912, says that a correspondent of the *Khalsa Samachar* reports that a preacher of the Radha-Swami sect has been at work in Smeli, a village ten miles distant from Kolpur, Jammu State, and that he has had the long hair of about 500 Sikhs in the place cut off.

The Arya Samaj.

19. The *Ahl-i-Hadis* (Amritsar), of the 14th (received on the 21st) June 1912, has a note headed "Second epoch (in the history) of the Arya Samaj." The Arya Samaj, it says, which once used to severely attack Islam and its founder, has now begun to openly praise the Prophet. After remarking that Lala Munshi Ram and his son did so in the speeches made by them in the Batala and Delhi Arya Samajes towards the end of May last, the paper observers that the second epoch in the history of the Samaj will be one of peace, and will unite Hindus and Muhammadans.

The Arya Samaj.

20. The *Vakil* (Amritsar), of the 19th (received on the 26th) June 1912, publishes a note headed "The Arya Samaj is a dangerous body." Innumerable incidents, it says, have placed it beyond doubt that the Samaj is a purely political society, and that it has been taking a prominent part in political agitation. Next the paper summarises the article which recently appeared in the *Arjun* under the heading "Is not ths Arya Samaj a political body"? (*Vide* paragraph 18 of Selections No. 25). Continuing, it remarks that no one should now deny that the Samaj is a political institution; that it has been making use of religion only to gain its objects; and that its existence is likely to prove dangerous for the rulers and the ruled alike.

Dharmpal and the Vedas.

21. The *Arjun* (Lahore), of the 18th (received on the 25th) June 1912, has a note headed "Challenge to Dharmpal." The Editor says that, in an article published in the *Indar*, dated the 14th June, Dharmpal denies that the Vedas are revealed books. After remarking that the statement is incorrect he challenges the latter to a discussion on the subject.

Dharmpal.

22. The *Parkash* (Lahore), of the 11th (received on the 20th) June 1912, has an article headed "Will you continue under deception about Abdul Ghafur even now?" It calls Dharmpal an irreligious man and says that he has been changing his religious convictions with a special object. Next it refers to the books written by him against Islam, the Dev Samaj, and the founders of those religious systems, shortly after his conversion to the Vedic faith. It also makes mention of the praises which he then bestowed on the Vedas, the Arya Samaj, and Swami Dayanand, and which led to his being lionised by Aryas. His books, it adds, had a very large sale, the subscribers to his magazine exceeded 1,000, and presents of hundreds of rupees began to be made to him. After stating that all this put thousands into his pockets, the paper remarks that his head was now turned and that he heaped insults on several prominent Arya Samajists. The wholly false charges levelled by him against Doctor Charanjiv, who kept him in his house for several months and treated him like a son, led to his prosecution by the

gentleman named. The case showed what a degraded man he was, while it also had the effect of setting him against Lala Munshi Ram. There was no abusive word which he did not use towards the Lala, and, because of the latter, he also made unholy efforts to injure the Gurukula. On Aryas, however, calling down shame on him for this conduct he began to attack the Samaj, to ridicule its doctrines, and to insult its founder. Again, not content with having placed Dayanand below Muhammad, he represented himself, in order to hurt the feelings of Aryas, as being superior to the firstnamed. The paper then goes on to say that the money realised by Dharmpal from Arya Samajists has well-nigh been spent; that he is now in straitened circumstances; that he has recently announced the (re)publication of the edition of the *Satyarth Parkash* which was condemned by Dayanand; and that his object consists in getting some more money out of the Samaj before leaving it, as also in affording its opponents an opportunity of causing injury to it. Next it shows how the cost price of the book comes only to about annas 4 a copy, whereas the price fixed by Dharmpal is six times the amount, *viz*, Re. 1-8. Continuing, it urges Aryas not to put a single anna into his pockets, and also asks Muhammadans not to make much of him in their opposition to the Samaj. He is a source of danger not only for the Arya Samaj, but also for all other systems of religion. He calls himself a brother, not only of Dayanand, but even of Christ and Muhammad, to insult whom, moreover, he represents himself as an inspired man.

A riddle.

23. The *Arjun* (Lahore), of the 18th (received on the 25th) June 1912, has a note headed "Swami Dayanand's signature on a letter from another person." It states that page 685 of the Swami's life, published under the Arya Pratinidhi Sabha's authority, contains a copy of a letter from some unknown person to one Thakar Das, a Jain. After remarking that the epistle has, however, been reproduced over the signature "Dayanand Saraswati," the paper asks the Editor of the *Parkash* to read the riddle.

Muhammad and Dayanand.

24. The *Indar* (Lahore), of the 14th June 1912, has a note headed "Muhammad and widow-marriage; Swami Dayanand and *niyog*." The *Musafir* (Agra), it states, writes that the Editor has given no reason for his preference of the Prophet over the founder of the Arya Samaj. One reason, it adds, is that, while Muhammad advised widows to remarry, Dayanand invented for them a shameful doctrine like *niyog*.

The recent controversy about the Presidency of the Hindu Conference.

25. The *Jhang Sial* (Lahore), of the 20th June 1912, has a leader headed "The case against the *Hindustan*. The Enchanted Castle has fallen." The paper charges Dina Nath with having disgraced Hindu leaders or having subjected them to disgrace. The articles concerned, it adds, are said to have been written by Pandit Rambhaj Dat, and to have been published by Munshi Munawar Khan, *Saghar*. Can, however, Dina Nath deny that he knew of these writings (? before their appearance in the *Hindustan*)? He was at Lahore at the time, examined and usually replied to the letters (received in the *Hindustan* office) and took verbal part in the controversy referred to. He could have, if he had so wished, prevented the publication of the said articles and averted the mischief wrought by them. This being so, he has been guilty of an "offence," and it is, therefore, necessary that he should be punished by the public. He has committed the most heinous sin against (his) community. He saw the leaders of Hindus disgraced, and did nothing to avert the disgrace; although he could have done so. He saw Saghar cause disunion in the ranks of Hindus, but deliberately abstained from doing his duty in the matter. Can he, moreover, deny that, as part proprietor of the *Hindustan*, he is responsible for the policy of that paper? He has undoubtedly a partner in Pandit Rambhaj Dat, but the latter is a mere puppet in his hands.

The paper has also a cartoon, in which "the general public" is displayed in the act of garlanding Banka Dayal for having run Dina Nath to earth.

## VI.—Legislation.

A suggestion.

26. The *Civil and Military News* (Ludhiana), of the 10th (received on the 20th) June 1912, has a note headed "Worthy of the attention of the Government of India." After remarking that Government has established co-operative credit societies to rescue agriculturists out of the clutches of Mahajans, the paper suggests that there should be passed a law to fix Rs. 9 per cent. per annum as the maximum rate of interest.

The *Siraj-ul-Akhbar* (Jhelum), of the 11th (received on the 20th) June 1912, complains of the usurious rates of interest charged by *sahukars*, and says that if Government wishes to preserve the existence of poor zamindars it should soon enact a law like the one suggested in the foregoing paragraph.

The Punjab Council Regulations.

27. The following is from the *Tribune* (Lahore), of the 26th June 1912 :—

"Beyond the brief information that the recommendations of the Punjab Government in connection with the revision of the regulations for the nomination and election of additional members of the Punjab Legislative Council have been sent to the Government of India the public knows nothing about the nature of those recommendations. In Bengal the new Governor gave the landholders an opportunity of making suggestions for the revision of the regulations and, on behalf of the educated classes, Messrs. Surendranath Banerjea and Bhupendranath Basu had opportunities of long consultations with the members of the Executive Council. We must of course admit that the example of the Bengal Government has not been followed by other provincial Governments, but nowhere are the regulations more defective than in the Punjab nor the representation so inadequate and unsatisfactory. It is not much beyond the truth to say that the interests which require most to be represented in the Punjab Legislative Council are neglected, while there is nothing like alert, vigilant and effective criticism in the Council itself for want of informed and independent Councillors. It is also unfortunate that no representation of any kind has been made to the Punjab Government by any public body and there is nothing tangible to show that there is dissatisfaction with either the manner in which the Indian Councillors discharge their duties or their ability to represent the people. The dead weight of political inertia has paralysed all classes of the community and nothing can be heard of except mutual bickerings. True it is that we must first deserve before we desire, but we, in the Punjab, have done neither and we have ourselves to blame if the educated classes cannot make themselves heard in the Punjab Legislative Council."

Mussalmans and the Council Regulations.

28. The following is from the *Observer* (Lahore), of the 26th June 1912 :—

"It will be remembered that the Council Regulations promulgated in 1909 were tentative and Government promised to revise them in the light of actual experience. That experience has by this time been gained; while the territorial redistribution, necessitated by carrying out the momentous administrative changes announced by His Imperial Majesty the King Emperor at Delhi, further calls for a readjustment of the seats in the Imperial Council and for the re-framing of the Regulations governing the elections to the latter as well as the Councils of the Punjab, Behar, and Bengal. The whole question is under consideration, and now that the opinions of all the Provincial Governments are before the Government of India, we may ere long expect the publication of final orders on the subject.

"We would, therefore, take this opportunity of inviting the attention of the Government of India to two or three points of importance and place before them our views as representing the opinions of the Indian Mussalmans. In the first place, we trust—indeed, we are confident—there will be no tampering with the privilege of separate representation which has been conceded to the Musalmans over the larger part of the country. The history of the struggle that raged round the point three years ago, the heated discussion to which it gave rise, both in the press and at representative Muslim meetings, and the various phases of the controversy—all this cannot have been so soon forgotten by the public as well as the Government; and the definite, repeated and categorical pledges authoritatively given to the Musalmans constitute the bed-rock on which the entire superstructure of their claims is based. We refer to this in the certain belief that nothing will now be done to recede from the position then taken up and that advantage will not be taken of the proposed revision of the Regulations to impair in any way the strength of Muslim representation or to deprive the Muhammadan community of the valuable right of separate representation. That is the basic priniciple of the Muslim position and the

slightest interference with it cannot but create the gravest dissatisfaction. In the second place, we would urge upon the Government of India the necessity of removing the anomaly of the Punjab Muhammadans being denied the privilege of separate representation on the Provincial Council. While our co-religionists in other Provinces enjoy this right, it is not only anomalous but unjust as well that the Punjab Musalmans should not be considered fit to participate in the general concession. The argument that separate representation is not necessary in the Punjab, where the Musalmans form the majority of the population cannot prove convincing, for it is well known that in the now defunct Province of Eastern Bengal, where the Muslim proportion in the Provincial population was even larger than in the Punjab, the Musalmans enjoyed the privilege of separate representation on the Provincial Council. Again, the fact that of the five elected members of the Punjab Council, three happen to be Mussalmans is a matter of pure accident and due to a fertuitous combination of circumstances, which cannot be expected to repeat, indeed we are positive will not repeat, themselves this time or on future occasions. This is thus a matter of vital importance and ought to receive the earnest consideration of the Government of India when they are revising the Regulations for the constitution of the Punjab Council.

"Then, again, we see no wisdom in restricting the choice of the various electorates to their own members, especially in the case of Municipal, District and Cantonment Committees. The rule is that persons seeking election at the hands of the latter to the Provincial Council must themselves be members of one of these Committees and that no one who is not a member or an ex-member of any of the three can be returned by them to the Council. We are positive this restriction is not only unnecessary but that it seriously stands in the way of right men coming forward to contest the elections. The old rules, in force from 1893 to 1909 placed no restriction of the kind on the choice of the electorates, with the result that not infrequently these bodies sent up as Councillors men who, though they had not served on the Committees at all, were fully competent to discharge their duties on the Council Chamber with credit to themselves and advantage to the whole Province. It cannot be contended that those who are not members of the local boards do not necessarily possess the requisite qualities enabling them to work as members of Legislative Councils. On the other hand, the fact is that under the existing constitution of most of these boards and in face of the methods of election to them, men of light and leading always hesitate to come forward to seek the sufferage of the electorate that chooses their members. If the restriction referred to above were removed it would enable qualified men to enter the Councils without going through, what so often proves to be, the impossible ordeal of being elected to the local boards.

"In this connection, a Lahore paper makes a pointed reference to Muhammadan graduates elsewhere than in the Punjab having got the franchise to elect members to the Provincial Legislative Councils, while they are denied such a privilege in this Province. We are inclined to agree with our contemporary in deploring the distinction, but the remedy lies not in doing away with communal representation outside the Punjab also, as the paper appears to pray for, but in introducing the principle of separate Muslim respresentation in this Province as well, and then creating special Muhammadan electorates, which would of course include Muslim graduates of some years' standing. If similar rights were conferred upon our Hindu fellow countrymen and if Hindu graduates too secured the franchise to elect their representatives to the Provincial Council, we would be the first to welcome such an arrangement. But by dumping the two communities together in one group, you cannot advance the cause of mutual amity and good will between them. This can be secured only by a frank recognition of the rights of one another and by agreeing to a fair and equitable distribution of the elective seats on the Council, not on the basis of Municipal and District Board electorate but on communal electorates. While replying to the question of our contemporary we have no position in declaring that the educated section of the Muhammadan community in the Punjab is *not* 'satisfied with the quality of the representation it enjoys' in this Province and that it is anxious, deeply anxious, to improve this quality on the next chance. It, however, rests with the Hindu community to take advantage of this feeling of the Muslim community to effect an all-round improvement in the present constitution of the Punjab Council, or to effectively smother all possibility of improvement by continuing to harp on the supposed over-representation of the Musalmans and eliminating the chances of good men being sent to the Councils by fighting elections on purely sectarian lin es."

## VII.—General Administration.

### (*a*)—*Judicial.*

The judicial administration of the new metropolis.

29. The *Paisa Akhbar* (Lahore), of the 21st June 1912, publishes a leader headed "The judicial administration of Imperial Delhi." After expressing satisfaction at the recent formal announcement regarding the formation of the Delhi enclave, the paper says that the administration of the new metropolis should, in all respects, be such as to serve as an example for the

whole of India. For instance, it adds, British rule in India rests on justice and liberty, and it is, therefore, necessary that the Imperial *ilaqa* should be superior to the rest of India in both these respects, *i.e.*, while its executive officers should not be allowed to interfere with the legitimate liberty of the people, its judicial system should be the strongest possible. The Government of India admits the necessity of separating judicial and executive functions, and it would be advisable for it to try the experiment in the Delhi enclave.

Colonel Beadon's appointment to the Punjab Chief Court.

30. The following is from the *Panjabee* (Lahore), of the 22nd June 1912 :—

"The *Pioneer* says that 'as a special case' the Secretary of State has agreed to the appointment of Colonel Guy Beadon, District and Sessions Judge, Ambala, to officiate as a temporary additional Judge of the Chief Court in place of Mr. H. Scott-Smith. The exception which the Government tries to make of this appointment involves the weakening of a great principle which the province should try to vindicate. The reversion of Mr. Scott-Smith after trying him as a Chief Court Judge for four or five months and the elevation of a junior over his head leaving the reverted candidate to find what consolation he could in a holiday at home are other matters which this exceptional appointment raises. Considering it exclusively as a matter of principle, we have not the least hesitation in objection to it. At a time when the Imperial Government is favourably considering the establishment in the newest Province of a Chartered High Court, which should have a fixed proportion of Barrister Judges, we in the Punjab are asked to walk backwards like the crab and revert to the forgotten days of military domination. This appointment has done away with a precedent which has been jealously maintained all these years. We say whether or not the appointment to a Chief Court Judgeship is strictly governed by the Civil Service Act, there seems little doubt that in making this appointment the Government has relied on Sir Courtney Illbert's interpretation that 'the schedule of reserved posts, which is still in force, does not apply to non-regulation Provinces such as the Punjab, Oudh, the Central Provinces and Burma, where the higher Civil posts may be, and in practice often are, filled up by military officers belonging to the Army and others.' But this interpretation covers only the scheduled posts which are—

(1) Civil and Session Judges, or Chief Judicial Officers of districts.

(2) Additional and Assistant Judges.

(3) Magistrates or Chief Magisterial Officers of districts.

(4) Joint Magistrates.

(5) Assistant Magistrates or Assistant to Magistrates.

"It is clear from this that a Chief Court Judgeship is not one to which military men or even Civilians are entitled to be promoted. Nevertheless the Government apparently shelters itself under the clause that the Punjab is a non-regulation Province and ignores the claims of the Bar for an appointment which a civilian has vacated. We hope this appointment will form the subject of a question in the Imperial Council or in Parliament.

Colonel Beadon's appointment to the Punjab Chief Court.

31. The following is from the *Panjabee* (Lahore), of the 25th June 1912 :—

"Colonel Guy Beadon, the newly-appointed Judge of the Punjab Chief Court will enter upon his duties on Thursday, the 4th July, Mr. Scott-Smith proceeding home on furlough the same day. Colonel Beadon is an exceptionally able Judge. His judgments compare favourably with those of many Civilian judges. He has not made a special study of law and is in no sense a lawyer, yet his strong common-sense and his analytical faculty have enabled him to win the applause of the Bar and the litigant public. While fully appreciating these merits and his ability to examine facts we cannot overlook the breach of principle involved in his elevation to the Chief Court. We hope this would be the first and last blunder of the kind."

Appeals in criminal cases.

32. The following is from the *Panjabee* (Lahore), of the 27th June 1912 :—

"The large percentage of releases on appeal in criminal cases in the Punjab has been noticed by the Government in their review of the Punjab Jail administration report for 1911. It is said that the judicial statistics do not disclose anything that is abnormal except the extraordinary difference in the percentage of the releases on appeal—29 per cent.,

as compared with 3 per cent. in Bengal, 5 in Bombay and 8 in the United Provinces. The difference is certainly disquieting, but it is unfair to conclude that this is the peculiar result of the year 1911 in this province. * * * The state of criminal administration, the difficulties of the police, and the failings of the people—all are subject to a system which is admittedly very defective. The causes that underlie this single feature of abnormal releases are deep-rooted and all-pervading. As we said at the outset, the first defect is the educational backwardness and want of zeal in spreading knowledge among a virile population. The other defects are of the police and the judiciary, which could not rise much above their environments. We are glad that the Punjab Government have by chance stumbled on this awkward feature of jail statistics. It is a good enough clue to trace the sources of evil and if they work upon it in the spirit of Oliver Cromwell, it ought to end in the overhauling of the three largest departments of the greatest concern to the people—*viz.*, the Education, the Police and the Judiciary."

### (*b*)—*Police.*

33. The following is from the *Panjabee* (Lahore), of the 22nd June 1912 :—

Moslems and Crime.

"The increase in serious crime in the Punjab does not seem to be in any way extraordinary to some people. The *Comrade* of Calcutta has betrayed considerable impatience at the analysis of crime in this Province. It disbelieves the statement we made recently that a class of people never completely brought within the best side of any religion revel in criminal deeds. Although in the police reports we cannot find how crime is apportioned among the three important religious groups in the Punjab, we have ample testimony in the reports to the preponderance of crime among Muhammadans. For instance, we showed from the Jail administration report that the Moslem convicts form nearly two-thirds of the whole. Their number is 10,255 as against 5,899 of both Hindus and Sikhs and we note that this proportion has been maintained for over 10 years. Is this not a feature requiring social remedies from those who frequently put forward their religious claim as determining their political status?"

### (*d*)—*Education.*

34. The *Jhang Sial* (Lahore), of the 20th June 1912, publishes a letter headed "End of the Hindu University." The writer refers to the recent article in the *Parkash* on the subject of the Hindu University (*vide* paragraph 29 of Selections No. 24), and denies that Hindus started the movement with the object only of not being outdone by Muhammadans. That paper's opposition to the scheme, he adds, is due solely to the management of the University not having been placed in the hands of the Arya Pratinidhi Sabha. Next he contends that religion and language, on which the *Parkash* has laid so much stress, have nothing to do with the national existence or unity.

The Hindu University.

35. The *Paisa Akhbar* (Lahore), of the 17th June 1912, has a note headed "Arabic and Sanskrit scholarships." It is neither just nor expedient, says the paper, to grant only one scholarship for the scientific study of Arabic in Europe, as against two in the case of the Sanskrit language.

Arabic and Sanskrit State scholarships.

### (*e*)—*Agriculture and questions affecting the land.*

36. The *Zamindar* (Lahore), of the 23rd June 1912, publishes an article headed "Garden and Meadow." It says that the crores of maunds of grain produced in the canal colonies in the Punjab have undoubtedly improved the financial condition of the colonists to a considerable extent. No marked improvement has, however, been effected in the general condition of the country, for the reason that the grain and other products raised are exported to foreign lands; while the money received in exchange is spent on imported articles, in court fees, the fees of lawyers, and in paying interest to money lenders. In short, adds the paper, owing to the absence of indigenous industries in the land only foreign nations and countries have profited by "the agricultural

The Punjab Canal Colonies.

wealth" of India. Continuing, it says that the settlers in the Punjab colonies are only living machines for producing raw material in abundance, and that they have not the sense to use the outturn to promote the economic welfare of their country. After remarking that they will remain so till education becomes general among them, it goes on to say that the network of canals, which overspreads the whole country, has undoubtedly facilitated the work of colonising waste lands. Thoughtful people have, however, begun to fear serious injury to both the colonies and the country at large from the deforestation carried on for purposes of colonisation. The paper then publishes a letter in which the correspondent says that the disappearance of the Lyallpur *bar* has had the effect of raising the prices of milk, *ghi*, cattle, and fuel in the *ilaqa*. The (adjoining) jungles in the Montgomery and Multan districts, he adds, which now help in the maintenance of lakhs of cattle, camels, sheep, and goats, will also have been colonised in a year or two in consequence of the opening of "the new canal." Again, to the best of his information, reserved forests alone will have been left after the lapse of a year. Where, he asks, will the cattle in the above districts go then (to graze), and what will become of the animals which are now taken there during fodder famines? After remarking that nothing is so far said to have been done in the matter, he says that ten years hence

(1) *ghi* will not be available for food;

(2) fuel will sell 10 or 15 seers per rupee;

(3) mutton and goat's flesh will sell at 1 or 1¼ seers the rupee, and Muhammadans will not be able to get animals to sacrifice;

(4) camels and bullocks will not be available for purposes of transport within the country;

(5) cows will die out, and the lives of the people will be in danger for want of milk;

(6) not a drop of rain will fall; and

(7) the dearth of cattle will necessitate the use of machinery, but the ignorance of cultivators (their leaders are against education) will prevent them from working the same.

In conclusion, the writer remarks that the special attention should be paid to the Forest Department, and that the Forest laws and Act VII of 1878 should be amended.

### (*h*)—*Miscellaneous.*

37. The *Punjab Advocate* (Mianwali), of the 13th (received on the 20th) June 1912, publishes a communication headed "Should the North-West Frontier Province be amalgamated with the Punjab?" The writer asks whether the Muhammadans of Swat, Buner, Waziristan, &c., should be made peaceful men by being allowed to mix with the Panjabis, or whether they should be handed over to bigoted Mullahs to be converted into *Ghazis*. Next he suggests that the Frontier Province and the Punjab should be re-amalgamated and placed under a Governor, so that the Pathans concerned may cease to be bigots and refrain from sucking the life-blood of Hindus. Should this be impracticable, he adds, the Dera Ismail Khan *tahsil* at least should again be included in the Punjab.

The Frontier Province.

38. The *Punjab Advocate* (Mianwali), of the 13th (received on the 20th) June 1912, has a letter headed "Personal Rule." In continuation of his previous remarks on the subject (*vide* paragraph 36 of Selections No. 25), the writer—"H. C. Mujrim," of Rawalpindi—begins by explaining the difference between personal

The Frontier Province.

rule and the democratic form of the government. The people of India ( ? Hindus), he adds, were long in "the evil abyss" of despotism. "The lovers of personal rule" ( ? Muslims) had things their own way. They dishonoured the grown-up daughters and daughters-in-law of the ruled, and made every effort to favour "a particular community" by exterminating others ( ? Hindus). With a change in "our" fortunes, however, "the British Government arrived, and, emerging out of the shadow of personal rule, we came under the flag of democracy on the plain of liberty . . . . But alas ! Lord Curzon, the enemy of the democracy, cut off two important limbs from our body and handed them over to despotism." One of them, Bengal, has been reinvigorated by "the beloved son of Christ" (His Majesty the King Emperor), but the cry of the other, the unfortunate Frontier Province, has not been listened to up to the present. It is true that the inhabitants of this part of the country have not protested like the Bengalis, still their "path is beset with (even) greater obstacles." The Government of Bengal, although despotic, used to follow democratic principles to some extent, but the government of the Frontier Government gives a wide berth to the said principles. "The favourite wife's" love has rendered it mad and it is engaged in trampling on the rights of the Hindu community (*lit.* others). It granted allowances to "the favourite wife," but the thanks "she" returned on getting sufficient to eat . . . . (there follows a blank here). The infatuated husband, however, who is always thinking of pleasing "her," had a paper started, to amuse and to breathe a spirit of *jehad* into "her," by paying a subsidy of Rs. 800 a year out of the Kabul Fund ( , which is a "private" affair and out of which Rs. 3,00,000 is spent in allowances to tribesmen, &c., with the sanction of the Government of India according to the wishes of the Chief Commissioner*). After remarking that this paper took the inauspicious form of the *Afghan*, the writer says that "when this . . . . woman of civilisation (? the *Afghan's* Editor), who had been brought up to youth among mountains, visited the journalistic world and witnessed the struggle of 'other' European women, she at once jumped out of her clothes and became ready to commit murder and loot." The result was the *Nadir-Shahi* loot (of Peshawar) in March 1910 ; but this was not calculated to anger the lovelorn husband in the least, and he did not interfere with "her" in any way. He murdered justice, in that while he had the *Afghan* started under the circumstances referred to, he ended the days of the *Frontier Advocate*, the only organ of the helpless . . . . . (? Frontier Hindus). Again, when the Hon'ble Mr. Sinha asked a question in the Viceroy's Council on the subject of the subsidy paid to the *Afghan* and the Government of India called for an explanation (in the matter), "the husband" told the plain lie that the payment of the subsidy had been discontinued some months previously, which was, however, the reverse of true. (*To be continued.*)

* The brackets are the correspondents.

39. The *Jhang Sial* (Lahore), of the 20th June 1912, publishes an article headed "Copy of translation of the order by the Appellate Court." The writing is in the form of a Judicial pronouncement by "Mr. English Speaker-and-Writer," and endeavours to reply to the arguments which are generally used to prove the superiority, so far as the Punjab is concerned, of the Urdu script to the English, Gurmukhi, and Hindi characters. It adds that English has become more popular in this province than Urdu ; that every script should have fair field to win popularity ; and that the people should be at liberty to use any characters they like.

Battle of scripts in the Punjab.

40. The *Jhang Sial* (Lahore), of the 20th June 1912, publishes a letter headed "An open challenge to Lala Dina Nath." The writer—"Akhtar," of Lucknow—says that the Hindu community has allowed itself to be deceived in regard to the Lala. He has known Dina Nath since the latter was on the *Paisa Akhbar's* staff and used to cut the throats of Hindus in a most heartless manner. The writer does not expect him to deny that he started the *Hindustan* to earn his bread, and not

Dina Nath.

in any sense to serve the followers of Hinduism. Indeed, Dina Nath had the simplicity to tell him that, as there was no "living" Hindu paper then, "the bargain" would undoubtedly prove more profitable to him than working for the *Paisa Akhbar*. After remarking that he had the good fortune to secure the services of matchless writers like Amba Parshad and Zia-ul-Haq, the writer states that it was admitted by Lala Dina Nath in the course of his trial (in 1907) that he had been running his paper and press as only business concerns. At the time of his release from jail, the former adds, the relations between Hindus and Muhammadans were strained, and this led Dina Nath to pose as a "nationalist" Hindu and to defend the Hindu cause with the help of (Munawwar Khan) Saghar. He is not much of a writer himself, and the correspondent offers to pay him Rs. 50 if he should (successfully) contradict the foregoing statements.

C. STEAD,

SIMLA :
*The 29th June* 1912.

*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—4-7-12—No. 32—107-H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 27. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

## Examined up to 6th July 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH JULY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 " |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 " |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 " |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 " |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 " |
| 39 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam* ... | Do ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Lahore ... | Prabh Dyal ... | 2,262 " |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 " |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 " |
| 47 | Milap ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 " |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 " |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 " |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 " |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 " |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 " |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 " |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 " |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 " |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
| 59 | Municipal Gazette and Sada-i-Hind.* | Do. ... | Din Muhammad ... | 500 " |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 " |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 " |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 " |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 " |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 " |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 " |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 " |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 " |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 6TH JULY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | MONTHLY. | | | |
| 74 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 75 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 76 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 77 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 78 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 79 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 80 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 81 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 82 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 83 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 84 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 85 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 86 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

1. The *Zamindar* (Lahore), of the 26th June 1912, publishes a poem entitled "Light invaded by darkness." The writer—the well-known poet Riaz of Lucknow—says that (at one time) Islam dispersed the darkness of heathenism and planted its banner in the four quarters of the globe. To-day, however, Persia is said to be about to pass out of its hands, while every Frenchman is playing *halaku* in Morocco. (Again), Italy has landed her forces in Tripoli and "Satan's (the Italian) army" has realised its heart's desires. (She) who has no regard for (her) word has also taken some (Turkish) islands by practising deception: no promise made by heathen has ever turned out true. After remarking that the Russian bear has beaten the Italian dog hollow, the poet speaks of the alleged Muscovite oppression in Persia. Continuing, he writes:—

The Islamic world.

"How can Russia's acts of oppression in Meshed be recounted,

"(Seeing that) this offspring of Satan has outdone even the fallen angel?"

Next he gives an account of the Russian bombardment of the Meshed shrine; and goes on to say that England alone hung down her head at Russia's oppression, and that if the existing state of affairs continues the Sultan will soon unfurl the Prophet's banner. Proceeding, he cries to the King Emperor, saying:—

"(It would be) a pity if the wishes of thy subjects were not gratified.

"The enemy would see lakhs of volunteers,

"If one (Muslim) from (each) family set out to immolate himself.

"Let the art of war be soon taught to us,

"(So that) the cry may go up

"Thy India has proved Arabia."

After remarking that (if the flag were thus unfurled) Muhammadans from all countries would go to Persia's rescue, the writer observes that, if the keen (Muslim) dagger were to come out (of its sheath), even rivers of blood would not quench its thirst, and that "British officers would outdo even the Turks." He then sighs for the time when the Russian capital will be pillaged and when

"All will say, 'The desires of Muhammadans have been fully realised';

"(When) we will say, 'The British Government is a defender of Islam';

"(And when) all will say, 'The King Emperor has proved to be a Muhammadan at heart'."

2. The *Vakil* (Amritsar), of the 26th June (received on the 2nd July) 1912, publishes a summary of a speech which an Arab leader recently made on a battlefield in Tripoli. The speaker began by referring to the aggression of (Christian) Europe in regard to the Muslim world, and said that it was in consequence of their not acting upon the teachings of Islam that Muhammadans had lost several of the countries once conquered by them. If Muhammadans, he added, were true followers of the Prophet, no power on earth could vanquish them. "European powers have insulted Islam by occupying Muhammadan countries. They have compelled the gentry and nobility to live the degraded life of slavery; and are busy devising means to end even the remaining greatness of Islam, under the pretext of disseminating civilisation and enlightenment."

Europe and the Islamic world.

(*b*)—*Home.*

British rule in India.

3. The *Muin* (Amritsar), of the 24th June (received on the 2nd July) 1912, publishes an article headed "Permanence of British rule in India is necessary—I." The paper says that not a few Indians hate the British as an alien Government, and desire a change of rule for their country. They dwell only on the defects of the present Government, and pay no thought to its excellences and to the great boons conferred by it on India. The Editor admits that, from a national standpoint, it is undoubtedly an alien Government, and that (as such) it has a number of defects; not infrequently some of its Anglo-Indian officers—there are blacksheep in every fold—are guilty of the grossest irregularities and oppression; and there is considerable exaggeration in British statesmen's claim that they rule India for the benefit exclusively of Indians. He adds that the World's history bears witness that no nation has ever willingly left any country after having once conquered it. After remarking that Indians should not expect the English to act differently, he states that, not long ago, the following remark was made by Lord Curzon at a meeting in London, "We will sacrifice our last man and shilling to retain possession of India." Continuing, it says that the people of this country expected great things from the present Liberal ministry; but even "Honest John," the biographer of Burke, contented himself with granting only a few nominal concessions. There is also truth in the statement, he adds, that the English, in order to benefit their own country and nation, do not pay as much attention to the Industrial advancement of India as they should, and that they have bound down indigenous arts and commerce by various unfair legal restrictions. He then goes on to say that the above are the only objections which can be raised against British rule (in India), but that, human nature being what it is, neither arguments nor cries can make the English remove the same. Justice, moreover, demands that "we" Indians should also acknowledge the blessings (some of these are mentioned by the Editor) which "our" present rulers have conferred on us. "We" should specially bear in mind that it is owing to Government having imparted Western education to "us" that "we" have been fired with the high ambition of obtaining self-government. It is, therefore, neither human nor gentlemanly in "us" to wield this powerful weapon (education), which Government has placed in "our" hands, to ruin and disgrace "our" present rulers. "We" should use it against the enemies of "our" beneficent Government in order to add to its stability.

The Public Service Royal Commission.

4. The *Civil and Military News* (Ludhiana), of the 24th June (received on 1st July) 1912, has an article headed "The Public Service Royal Commission." Adverting to the announcement by the *Times* that a Royal Commission is about to be appointed to enquire into the public services of India, the paper remarks that the president should be an impartial, open-minded and experienced man, possessing soundness of judgment. After suggesting Lord Minto's name for the position, it says that the time has come when Indians should be freely appointed Deputy Commissioners, Commissioners, and even Lieutenant-Governors and Governors, and when all public posts in the country should be distributed equally between Europeans and Indians. It adds that half the members of the commission should be Indians and that the Indian members should consist, not of officials, but of men like Messrs. Gokhale, Wacha and S. N. Bannerji, the Nawab of Mahmudabad, His Highness the Agha Khan, Maulvi Rafi-ud Din Ahmad, and Mian Muhammad Shafi.

Muhammadans and Government.

5. The *Munir* (Jhang), of the 24th June (received on the 2nd July) 1912, publishes a note headed "Why do Muhammadans greatly love Government?" They do so, it replies, because they can live only under the protection of the British Government. Hindus, it adds, may not be enemies of Government, but they can undoubtedly do without it. Being, however, a weaker community, Musalmans require a Government which will not allow them to be injured by the stronger party. And, but for the present regimé, they would have been washed away by

the wave of bigotry which has of late been passing over Hindus. The latter, who have a large standing in every department (of the public service), would be able to look after their interests in the event of the English going away from India. Muhammadans would, however, be swallowed up by them; and this is why the former regard their life as bound up with the British occupation of the country.

Indian Muhammadans and their political rights.

6. The following is from the *Observer* (Lahore), of 3rd July 1912 :—

"The way in which Mr. Montagu has admitted his tremendous mistake in regard to the solidarity of Indian Musalmans is not only a credit to the moral courage of the Under-Secretary for India, but also instructive in another sense. During the discussions on the Government of India Bill Mr. Montagu has repeatedly sought to differentiate between agitation revolutionary and agitation constitutional. As an example of the former type he referred to the seditious propaganda which led to the bomb outrages in Bengal. This he unhesitatingly denounced. But he instanced the present Hindu agitation against the Dacca University as practically an example of legitimate agitation. To the same category belongs the recent Muslim agitation over the Under-Secretary of State's remarks about the Indian Muhammadans. We are glad to state that *The Observer* was the first Muslim paper to protest against these remarks, to be followed closely by the *Paisa Akhbar*, the *Aligarh Institute Gazette*, which published a translation of our comments in its editorial columns, and other Musalman journals. How successful the agitation has proved can best be seen from the result.

To quote Sir Syed's words against even such agitation, under these circumstances, as is being done by some people, smacks rather of anti-deluvianism, if not worse. Agitation is the very breath of an Englishman's nostrils. If a man who has a grievance sits with folded hands and does not try to submit his complaint to the proper authorities, thinking that Government will deal out justice to him of their own accord, such a man will be regarded by a majority of Englishmen as an absolute idiot. The late Sir Syed was obliged to modify in his old age the views held by him against agitation in his middle age, and as the *Aligarh Institute Gazette* says, if the great man were alive to-day his opinions would have undergone a still greater change. Any one who has studied the Qoran will be struck with the strong language in which the blind following by the idolatrous Arabs of the customs of their ancestors is animadverted upon. Should the Indian Musalmans shut their eyes resolutely to the signs of the times and blindly follow the advice of Sir Syed which was suited to a different time? Any attempt to prevent the Mussalmans from taking their proper share in the legislation of the country and from asserting their rights and giving expression to their wishes and aspirations in these days is bound to end ingnominiously. What is required is to guide the new spirit into proper channels, to counsel the Musalmans to be respectful in their language and constitutional in their means, to be persistent in their efforts and systematic in their methods, not to give way to despair in view of temporary failure, nor to lose heart in face of the immensity of opposition. Loyalty is ingrained in the Muslim heart and the Musalmans will and must scruplously continue to avoid the use of disrespectful or inflammatory language and of unconstitutional or revolutionary methods. It cannot be too often and too carefully impressed upon them that their own interests, apart from other considerations, demand the permanence of British rule in India; but that consistently with the prestige and stability of the Paramount Power and the orderly and peaceful administration of the land, they may take concerted action to apprise their rulers of their innermost sentiments and with regard to important questions submit their points of view in a manner at once loyal and outspoken. Those who tender advice of this sort are bound to prove right-seeing men and true well-wishers of the British Government; while counsellors of the other type will have themselves to thank if people refuse to listen to them and even ascribe motives to their pleadings. This is the lesson which Mr. Montagu's climbing-down inculcates. It is time that some of our publicists took this lesson to heart."

Lord Crewe on the Government of India Act.

7. The following is from the *Tribune* (Lahore), of the 29th June 1912 :—

"Perhaps the best criticism on Lord Crewe's speech so far as it refers to the despatches of last year on the administrative changes is that of the Calcutta merchant who said that while Lord Crewe tells us what clause 3 of the Government of India's despatch does not mean he does not say what it does mean. Mr. Surendranath Banerjea's surmise that Lord Crewe was compelled to repudiate Mr. Montagu in order to insure the passage of the Government of India Bill through the House of Lords is a shrewd one, for there is no other reason why the repudiation should have been delayed so long and why the misunderstanding should have been allowed to remain for six months without any attempt to remove it. It is desirable to recall the language of the despatch itself in

order to find out what is being now repudiated by the Secretary of State for India. In the despatch of the 25th August 1911 the Government of India wrote in paragraph 3:— 'The maintenance of the British Rule in India depends on the ultimate supremacy of the Governor-General in Council; and the Indian Councils Act of 1909 itself bears testimony to the impossibility of allowing matters of vital concern to be decided by a majority of non-official votes. Yet the country will have to be satisfied and the question will be how this devolution of power can be conceded without impairing the supreme authority of the Governor-General in Council. The only possible solution of the difficulty would appear to be gradually to give the provinces a larger measure of self-government until at last India would consist of a number of administrations, autonomous in all provincial affairs, with the Government of India above them and possessing power to interfere in case of misgovernment; but ordinarily restricting the functions to matters of Imperial concern.' Lord Crewe now says that India cannot look forward to have the self-government of the Dominions. This ideal, in his opinion, is a revolutionary one, though not in the odious sense of a desire to break up the British Empire. Lord Crewe knows that this ideal is held by the best men in India and is not likely to be relinquished, and more unlikely things than the realisation of this ideal have happened. However, this has nothing to do with the interpretation to be placed upon the language of the despatch of the Government of India. Lord Crewe admitted that it was the duty of the Government 'to encourage every reasonable and possible want or desire on the part of the inhabitants of India to participate in the further management of their own affairs.' He has repudiated Mr. Montagu and has implied that the sentence in the despatch cannot bear the meaning put upon it. But he carefully refrained from saying what provincial autonomy means.

The following is from the *Panjabee* (Lahore), of the 2nd July 1912 :—

"There is no reason why any section of Indians should wax indignant over Lord Crewe's repudiation of the claim of Indians for 'something approaching the self-government enjoyed by the Dominions.' On the other hand in the interests of progress this clear, unequivocal and authoritative pronouncement ought to be welcomed as tending to help the shaping of a definite policy by those of our leaders who thought we were standing on the threshold of the promised land. Self-government and provincial autonomy are not institutions which can be had for mere asking, not to say unasked, anywhere in this world; and the reference to it in Lord Hardinge's Despatch of August last was at the best vague, pointless and somewhat misleading and illusory. The present interpretation of the Secretary of State, though conflicting with his own previous interpretation and with that of his brilliant Under-Secretary, should be taken as laying the dust of controversy after ceaseless wrangling extending over a period of six months. If this has brought the Liberal Ministers peace of mind at a time when they are distracted, India should not grudge the sacrifice it has been called upon to make in respect of the memorable Despatch. But that does not mean peace either to ex-Viceroys or to Tory statesmen who seem to be anxious to perpetuate Mr. Kidd's ideal of imperial domination in this country. With the broadening of opportunities and responsibilities, it lies entirely with us to show that we do not come under Mr. Kidd's definition of inferior races and that therefore the Tory statesmen should revise their notions of our capabilities in organisation, control and government. Indian politicians can no longer be in the fool's paradise as to self-government within the empire being got as easily as some fancied it could be.

"This controversy has happily ended so far as the interpretation of the Despatch is concerned. The question now arises what should be the policy of Indian politicians whose loyalty to British connection is unsullied. Eighteen months ago when His Excellency the Viceroy told a deputation of the Indian National Congress that several prominent Congress leaders were members in the Supreme Legislative Council, not only Anglo-Indian papers but even Mr. Malabari's journal, the *Spectator*, contended that there was no more work left either for the Congress or for any of its off-shoots, the conferences. This view of the superfluity of political propagandism gained further strength last December on the announcement of the administrative changes; and every one thought that the Government of the country was no longer alien in spirit or action and that therefore the attitude of the elected representatives of the people on the Legislative Council was becoming more and more dedicate. Non-officials, it was contended, should not constitute themselves into a standing opposition to Government, but should on the contrary identify themselves with the Government so far as to render outside opposition to measures ineffectual and unmeaning. It was His Excellency the Governor of Bombay, who preached a sermon to the veteran Parsi pugilist on the obliteration of all traces of distinction between elected and nominated members. Following his example His Honour the Lieutenant-Governor of the Punjab said that we in this Province had practically no Government party and Opposition party. With Lord Crewe's repudiation of our claim for a modified form of self-government leaders of public opinion in India are now forced to consider whether in the existing circumstances there can be a general identity of aims and objects between the Government and the people irrespective of the merits of each separate proposal. If such identity is impossible, the question arises further, what should be the attitude of non-official members, whether elected or nominated? In the interest of progress it is essential that these questions should be answered without the least attempt at tergiversation.

"It seems to us that the position of non-officials, elected and nominated in the Legislative Councils, should be independent and uncompromising. The futile attempt of the last two-and-a-half years to conform public opinion to 'received standards' *i.e.*, the standards set up by the Anglo-Indian administrators, should be abandoned even by the so-called 'natural leaders,' the representative of land holders, zamindars and other titled nobility. Real, live public opinion, *i.e.*, the concensus of opinion prevailing among educated Indians who are fully competent to frame a policy for the future, should be allowed to prevail, irrespective of the frowns and smiles of officials. We may make this point clear by a reference to one or two concrete cases. In the Imperial Legislative Council, if non-official members like the Hon'ble Sir Gangadhar Chitnavis, the Hon'ble Mr. Dadabhoy and the Hon'ble Khan Bahadur Mian Muhammad Shafi had thought less for 'received standards,' Indian members would certainly have made as great an impression of the potency of public opinion on most questions as on the stoppage of indentured emigration. Similarly in the Punjab Legislative Council there are non-official members who are afraid of exercising their right of interpellation without first consulting one or other of their official supporters. This is hardly the attitude by which Indians can prove their competency for self-government in however modified a form. Of course non-officials must be willing to judge every proposal of the Government on its merits and accord their support to Government where such measures are not in conflict with public opinion. This will help us to increase our influence and push forward our claims for a recognition of our right. But in the main non-officials should consider themselves to constitute the Opposition. They should examine every measure from the people's point of view rather than from that of the administrator who is politically different from the nation. Lord Crewe's repudiation leaves us no alternative. We have to merge our differences, and combine for a common cause."

Sir Louis Dane's successor.

8. The following is from the *Panjabee* (Lahore), of the 2nd July 1912 :—

"We understand that in Simla several names are now being mentioned in connection with the appointment of a successor to Sir Louis Dane as Lieutenant-Governor of the Punjab. The latest report is likely to cause some trepidation among the aspirants, if it is true. It was *Capital* which made the first announcement. It said that Sir Henry McMahon would succeed Sir Louis Dane and would avail himself of short leave in England prior to his assumption of office. A few days later the *Madras Times* mentioned the names of other possible candidates. It referred at some length to Mr. O'Dwyer and Mr. E. D. Maclagan, but contended that the former was not more acceptable than Sir Henry McMahon, although Sir Henry was not without disqualifications. The writer in the *Times* expressly stated that, if Sir Henry McMahon were selected, the establishment of an Executive Council would be necessary to keep up the progressive spirit of the administration. At the same time he suggested that the appointment of Mr. Maclagan would be as popular in the Punjab as that of Sir James Meston in the United Provinces. We cannot say what chance Mr. Maclagan has, but there is no doubt that his appointment would be hailed with delight by all classes of people in this Province. Mr. Maclagan is head and shoulders superior to the rest of the local candidates now in the running for the highest office. He has left an indelible mark of his mastery of administrative details in every one of the high offices he has filled and shown that he brings to the consideration of questions a mind absolutely fresh and untainted by prejudices of sorts. But he is neither pushful nor bumptious, qualities which seem essential for success in our days. We have, however, no doubt that, if it pleases His Excellency the Viceroy to select him, he will certainly be as popular as Sir James Meston."

Self-government and sweets. (Lord Crewe on the Government of India Act.)

9. The following is from the *Panjabee* (Lahore), of the 2nd July 1912 :—

[ WITH APOLOGIES TO SIR FRANCIS C. GOULD. ]

"There was once a boy who was fond of eating sweetmeats. For he had never eaten sweetmeats before nor had he seen them, nor had his father nor mother seen or eaten any and his ancestors for ten generations had been living on water and gruel.

"One day the boy chanced to go into the bazaar where he saw brilliantly lighted sweet-shops, rows and rows of them, and he was beyond himself with delight at the sight of it all. A sympathetic passer-by gave him an anna's worth of *jilebi* which the boy ate with infinite delight, which also gave much pleasure to his friend.

"Again and again the boy came to the bazaar and was treated with a small bit which he ate with relish and said: 'How lovely!' Each time he ate, he thanked his giver and expressed unfeigned delight such as no creature ever did before.

"On day the boy went to the shop-keeper and said to him: 'Won't you give me more?' The more he gave him, the more did he want; at last the shopee said to the boy in a stern voice: 'You shan't have any more sweets.'

"The boy got sulky. He did not come for some days and did not ask for sweets. One day he was overheard saying to a playmate that he would loot the shop and have all the sweets for himself.

"Thereupon the shop-keeper went and fetched the boy by force. He said to him 'Look here, young lad. I will thrash you if you loot my shop of sweets. But if you are civil and come to me like a good boy, I'll give you a seer a day.' 'All right, thank you, said the boy, with evident satisfaction and went away.

"But he immediately came round again by the other way and said: 'Why shouldn't I have a whole shop of it, if I can have a seer a day?'

"'You won't be able to digest it,' said the owner, 'but when you grow a man, you will.'

"'Thank you,' said the boy, and went away. Next day he told everybody that he was promised a whole shop of sweets. On hearing this next door man scolded the sweet-seller for making such a foolish promise. Thereupon the shop-keeper repudiated any such promise and said: 'I can't imagine a time when the boy will have the whole shop of sweets.'

"The boy over-heard this at a distance and became very angry.

"'How mean!' he said to himself, but he did not protest lest he might lose the seer of sweets he was getting every day. He is wondering how he can have a whole sweet shop for himself."

The All-India Hindu League.

10. The following is from the *Tribune* (Lahore), of the 2nd July 1912 :—

"The need for an All-India Hindu League is felt keenly in this country. There are Hindu Sabhas in some Provinces. But they are not at all in a flourishing condition. In the Punjab where Hindu interests are the worst protected and where the danger to them is both great and real we have a Hindu Sabha, but it is worse than useless. It is in a more or less moribund condition. It carries little or no weight in the counsels of the community. In fact popular confidence in the Sabha is utterly lacking. Its affairs require a most careful and thorough scrutiny. Its constitution stands in need of a thorough overhauling if it is to command public confidence and support. Again what about the All-India Hindu Sabha which our distinguished and eminent countryman Mr. Sarada Charan Mitra was going to organise? Has the scheme ended in smoke? It is a pity if it has. Extinction threatens the Hindu community and it is absolutely necessary that it should give up its present lethargic attitude. There is no room just now in India for a *laissez faire* policy. The necessity for vigilance and watchfulness is great and the community, which chooses to sleep over its best interests; which is content with entrusting its affairs to men, by whom self-interest and self advertisement are regarded as above everything else, or men, whose indifference to public weal is equalled only by their utter lack of moral courage, or men, who are incapable of independence of judgment and who cannot see things in their true light, is bound to find itself left behind in the race for progress and prosperity. In the Punjab the Hindu interests need the utmost safeguarding, and it is in the Punjab that the community is without a safe and reliable organisation to promote its interests. What is, then, to be done? The Hindus should be up and doing. They should give up sloth and indifference. They must judge men, who profess to be their leaders, by their record of public work, by their moral and intellectual equipment, and by the strength and zeal of their patriotic fervour. There should be no other test. This test alone will exclude the self-seeker, the sycophant, the toady and the dupe of over-weening conceit and vanity."

A new move of the Punjab Muslim League.

11. The following is from the *Panjabee* (Lahore), of the 4th July 1912 :—

"The case of the late Inspector Habib Ali Khan has been fully investigated by the authorities and is now before a court of law. The proceedings of the court will doubtless bring to light every circumstance connected with it. Reports of sorts that are current as regards certain outside standards of investigation and recording of statement or statements should not be believed by the public. But we are surprised to find that the Punjab branch of the Muslim League has gone out of its way to express a hope 'that the crime will be thoroughly sifted by the authorities.' No one who supports law and order can entertain a different hope in this or in any other case. It is inconceivable, therefore, why there should be any distrust anywhere as to the thoroughness of the sifting by the authorities. Murders take place frequently in this as in other provinces. The anxious desire now evinced by the Punjab Muslim League for thorough sifting does not seem to have manifested itself in any other case. Only lately a Muhammadan Railway Guard of the North-Western Railway was clubbed to death while asleep by a porter who is said to be a Syed. Evidently the argus-eyed League did not consider it important enough to demand a thorough sifting.

Attempts, such as this, calculated to give a racial aspect to the case are to be strongly deprecated. Even when investigation was in progress two of the Urdu papers, the *Paisa Akhbar* and the *Zamindar*, gave currency to a report that the murder was the result of a conspiracy. The former paper went the length of stating that the Inspector had known it, had apprehended trouble and had made a record to that effect in his diary. Such attempts at prejudging the case ought to be firmly put down by the Government. Apparently some of the vernacular papers derive pleasure in giving a racial turn to every conceivable question as was done by them when Professor Rama Murti was exhibiting his feats of physical strength."

President of the next National Congress.

12. The following is from the *Tribune* (Lahore), of the 4th July 1912 :—

"The statement that the Behar Reception Committee had recommended the name of Mr. Gokhale for the Presidentship of the Congress was somewhat premature though it first appeared in some Bengal papers. The offer was first made to Mr. Ramsay Macdonald, who has however replied that it will be impossible for him to come out. Behar is now likely to nominate Mr. Gokhale. The other names proposed are His Highness the Aga Khan and Mr. Gandhi. The Aga Khan would be a distinct accession of strength to the Congress, but it is unlikely that he will be in India next cold weather. Mr. Gandhi's unique services and sacrifice must result in his being called to the presidential chair of the Congress some time or other."

The Viceroy's rumoured recall.

13. The following is from the *Tribune* (Lahore), of the 4th July 1912 :—

"One of the items of news of the latest mail is, according to the *Manchester Despatch*, a rumour in diplomatic circles that Lord Hardinge may shortly be recalled from India to join the Foreign Office once more. It is reported that important changes are pending and the return of Lord Hardinge would strengthen the department, specially as there are important questions dealing mostly with the Middle East. This is different from the report that was authoritatively contradicted the other day that the relations between Lord Crewe and Lord Hardinge were greatly strained over the move of the Government of India to Delhi next winter. We believe there is as little truth in the report that Lord Hardinge will have to go back to the Foreign Office before the expiry of his term in India. His work here is as important as it may be elsewhere and the Ministry can have no intention of recalling him before his time."

Rumoured strained relations between the Viceroy and the Secretary of State over the cost of temporary works at Delhi.

14. The following is from the *Tribune* (Lahore), of the 5th July 1912 :—

"The rumour about the strained relations between the Viceroy and the Secretary of State, which has been contradicted on high authority, seems to have originated in reports which were current in Simla that the Secretary of State had stopped all further expenses on temporary works in connection with the new capital. Why this should have led to any difference of opinion is difficult to understand. The Government of India must be as anxious as the Secretary of State to curtail expenditure on the temporary works considering that they will form no part of the permanent capital. As regards the decision of the Government of India to move to Delhi next winter, it was arrived at while Lord Crewe was in India, though public opinion is generally opposed to such a precipitate and unnecessarily expensive hurry. The real question that will have to be settled between the Secretary of State and the Government of India is the meeting of the cost of the construction of the new capital. The Durbar area having been condemned the cost of construction will be much larger than the original approximate estimate and it must be decided whether this is to be met partly from current revenue and partly from loans. The cases against the diversion of current revenue towards the building of the city is much stronger now than when Mr. Gokhale first put it in the Legislative Council."

## II.—Afghanistan and Trans-Frontier.

Tribal raids into British territory.

15. The *Punjab Advocate* (Mianwali), of the 20th (received on the 26th) June 1912, has a note headed "Dacoity in Shaker Khel, Teri *tahsil*." Two Hindu boys, it reports, were carried away in the above dacoity, which was committed on the 25th May last. One of them managed to escape, it adds, but the dacoits demand a ransom of 12,000 Kabul rupees for the other. After remarking that his father cannot afford to pay them such a large sum of money, it asks the Government of the Frontier to look into the matter and save Hindus from ruin.

Hindus of Afghanistan.

16. The *Hindustan* (Lahore), of the 21st June 1912, publishes a communication from one Hari Chand, of Rawalpindi, headed "What I saw in Afghanistan, I saw the lives, property and *izzat* of Hindus in danger. All the Hindu Sabhas in India should carefully read (this)." The writer alleges that the Hindus of Afghanistan are treated in a cruel and unjust manner, and that their lives, property and *izzat* are injured on all occasions from motives of bigotry and for the benefit of Muhammadans. So long, he adds, as "we" do not carry on a vigorous agitation on their behalf, they will continue to be subjected to the grossest injustice and high-handedness. After remarking that the existing state of affairs commenced after the death of the late Amir and the accession of Habib Ulla Khan, he refers to six cases of murder and dacoity in which the victims were Hindus and the culprits have had no punishment inflicted on them. He adds that there have been hundreds of other similar cases; and goes on to say that it is only in cases in which Hindus are murdered that the offenders are not brought to book, a different procedure being, however, followed in those in which the victims happen to be Musalmans. As an instance, he reports that (some time back) a Muhammadan was murdered in a village near the town of Kacha (?) and that the culprit was not arrested in spite of strenuous efforts to run him to earth. This led to the Governor of the *ilaqa* issuing the novel order (it is probable that the same was promulgated after consultation with the Amir)* that every Hindu should pay one rupee, in addition to the *jazia* due from him, to enable Rs. 700 to be paid to the survivors of the murdered Musalman, and that if the amount were not "willingly" paid, force would be employed to exact the same. Continuing, the writer states that Hindus (*lit.* people) are, because of such orders, migrating to British territory, and that they are harassed by Muhammadans in every way.

## IV.—Kine-Killing.

The Hoshiarpur *Jhatka* case.

17. The following is from the *Khalsa Advocate* (Amritsar), of the 28th June 1912 :—

"We understand that the matter was discussed in the Municipal Committee on the 14th June, and that notwithstanding the unanimity of the Hindu members and the sympathies of the Deputy Commissioner a most ridiculous resolution has been passed at the instance of the Muhammadan members of the Committee, who opposed a fair settlement of the matter tooth and nail. The resolution passed is said to be to the effect that a register be opened in the District Board office on which Sikhs residing at Hoshiarpur or anywhere within a radius of five miles from the town may sign their names, *within one week*, if they require a *Jhatka* shop. Has a similar register been ever kept for the opening of *Halal* meat shops? Or are the people using *Jhatka* meat to be treated especially as a criminal tribe? Is this a fair settlement of the most unfair and unlawful objection raised by a few short-sighted Muhammadan fanatics? In our last we reproduced a judgment of Mr. Thorburn, late Financial Commissioner of the Punjab, showing the only principal on which disputes of the nature can be equitably settled. Have the Muhammadans been ever compelled to apply for a license to open their *Halal* meat shops? If not, then what power has the Municipal Committee to interfere with the opening of *Jhatka* meat shops?

"We call the immediate attention of the Government to this most unjust treatment with the Sikhs, and request that in the interests of peace and good Government the matter may be settled by a general notification of the principles enunciated in the judgments of the Chief Court and Mr. Thorburn, as reproduced by us in our last, and that if the Government wishes that a serious situation brought about by the shortsightedness of Mussalman officials at Hoshiarpur be saved by timely interference. We are not yet aware as to who has been put in charge of the Register and what influences are being used to prevent the people from coming and signing in them. We will however make enquiries and expose the state of affairs prevailing there. But merely out of maintaining our self-respect we would advise our brothers at and near Hoshiarpur not to sign the said register at all as a protest against the inequitable nature of the resolution passed. The resolution is something in the nature of the Asiatic Registration Act of the South African Colonists against which the Indian passive resisters protested most strongly and refused to register themselves merely to save their self-respect. Why should the Sikhs wishing to use *Jhatka* meat be required to register their names? Is not *Halal* meat definitely prohibited to them by the tenets of their religion? Is not every Sikh at the time of his baptism (*pahul*) enjoined, on pain of apostasy, not to use *Kutha*, which is another name for Muhammadan the *Halal*

* The brackets are the writer's.

meat? Has not every member of society a free right to use whichever article of diet best suits him? Do not Muhammadans freely exercise their right of preparing and using *Kutha* meat, though so strictly prohibited to the Sikhs, with such serious penalty as apostasy.

"We repeat that unless timely action of the Government saves the situation, matters may become serious."

## V.—Native Societies and Religious Matters.

The *Jhang Sial* on Hindu women.

18. The *Hindustan* (Lahore), of the 21st June 1912, has an article from Dina Nath's pen headed "A serious attack on the chastity of Panjabi women." The writer says that there has recently been published an article under the heading "Panjabi women," in which the chastity of the women of this province has been assailed in such a filthy way as to set one's blood on fire. Christian Missionaries, he adds, have issued such shameful literature to blacken the character of Indians, that some books written by them are not so much as touched by thoughtful people. The aforesaid article, however, is so disgusting as to surpass even the literature named, while it emanates from the pen, not of a foreigner actuated by selfish motives, but of a Hindu journalist. Next the writer asserts that no society or country in the world has a higher standard of chastity than that which Hindu women have always kept in view. Continuing, he complains that the writing under reference not only wounds the feelings of Hindus; but also asserts in a very shameful manner that the Hindu women of the Punjab care nothing for chastity, and that no stratum (of Hindu society), high or low, can boast of chaste women. After remarking that it represents all classes of (Hindu) women as being always ready to sell their chastity, he states that, according to it, in low (Hindu) castes not only can virgins be sold, but all women—from five to fifty years old—have their own price; while every married immoral woman can pass her days with her paramour. As to the wives of cultivators and labourers, it says that they cannot tolerate ill-treatment from their husbands even for a minute; running away and deserting their children over a single hard word. It also wounds the susceptibilities of crores of villagers by asserting that whores are not looked down upon in villages, with the result that no (village) woman regards (sexual) immorality in any bad light. It does not spare even (Hindu) shop-keepers; and remarks that, when the wife (of a *bania*) discovers that her husband is less attached to her than to his scales, she tries to find amusement elsewhere and loses her chastity. As regards the wives of *raises* and gentlemen, they are driven to immorality through living a luxurious life and the indifference of their pleasure-loving husbands. Dina Nath then goes on to say that the writing is conceived in an immoral tone; that it is highly offensive and objectionable; and that it is calculated to lacerate the heart of every Hindu. After stating that it has appeared in the *Jhang Sial*, he enquires what punishment the (Hindu) public is going to inflict on Banka Dyal; saying that it would be a great offence to let him escape scot-free. In conclusion, he suggests that the offender should be made to tender an apology, and to promise to abstain from publishing in future writings like the one in question.

The *Hindustan* (Lahore), of the 28th June 1912, publishes a cartoon, in which the *Jhang Sial*, which is represented by a snake, is seen biting "Hindu mother" and as being attacked by a number of Editors, including those of the *Zamindar* and the *Loyal Gazette*.

Another cartoon displays "Banka Dyal, the restive horse of the journalistic world," in the act of being branded by Dina Nath. Several Editors stand round with whips in their hands; but Dina Nath asks them to spare the animal, saying that it should only be branded "The restive horse." In other words, he adds, it should at once be made thoroughly clear to the public that Banka Dyal is an unprincipled and foul-mouthed Editor, after which his opinion will carry no weight and he will be unable to work any injury by means of his writings.

The *Rajput Gazette* (Lahore), of the 22nd June 1912, publishes similar remarks under the heading "Obscene writing in the *Jhang Sial*." It adds that Hindus should punish the foul-mouthed Banka Dyal by ex-communicating him and boycotting his paper.

19. The *Sanatan Dharam Parcharak* (Amritsar), of the 24th June 1912, publishes a poem headed "Sikhs should attend (to this)." The writer—one Pandit Chiranji Lal, Senior Class, Mission High School, Jullundur City—refers to the past greatness of this country. Next, he says that, when Aurangzeb unsheathed his sword against Hindus (*lit.*, India), the Sikh Gurus appeared on the scene and laid down their lives in defence of the Hindu community and religion. Continuing, he deprecates the attitude of neo-Sikhs towards Hindus, and urges them to unite with the latter. In conclusion, he says—

Sikhs and Hindus.

"God, let them, through Thy grace, discard bigotry.

"Who is such a devil as he who causes estrangement ?"

20. The *Parkash* (Lahore), of the 25th June 1912, publishes an article headed "Who are the six great men of India" ? The paper states that it has received only 1,005 replies to the above question, which it recently put to its readers and the general public (*vide* paragraph 21 of Selections No. 20). After remarking that the senders of these replies, however, represent every part of India, as also every religion (professed in the country), it says that the following six men have received the largest number of votes :—

Six great men of India.

| | *Name.* | *No. of votes obtained.* |
|---|---|---|
| 1. | Mr. G. K. Gokhale ... ... ... | 762 |
| 2. | Mahatma Munshi Ram ... ... ... | 603 |
| 3. | Lala Lajpat Rai ... ... ... | 533 |
| 4. | Mr. B. G. Tilak "Maharaj" ... ... | 492 |
| 5. | Pandit Madan Mohan Malaviya ... ... | 475 |
| 6. | Mr. Dadabhoy Naoroji ... ... ... | 443 |

Continuing, it observes that when the *Hindustan* put the same question to its readers in 1907 the palm was awarded to the following gentlemen :—

1. Dadabhoy Naoroji.
2. Tilak.
3. Surendra Nath (Banerji).
4. The Maharaja of Baroda.
5. Gokhale.
6. Lajpat Rai.

If the two decisions, it adds, were considered to reflect the public mind, the inference would be that Babu Surendra Nath Banerji and the Maharaja of Baroda have fallen in the public estimation during the past five years ; and that Mahatma Munshi Ram and Pandit Madan Mohan Malaviya have raised themselves in the eyes of the public during the same period. The fall of the Gaekwar is due perhaps to "the Darbar incident," to his having recently been made a co-respondent in a divorce case in England, or to "his political existence which took the form of political activity up till 1907" (*sic*). After expressing its inability to understand why Babu Surendra Nath has come to lose in popularity, the paper says that the rise of Pandit Madan Mohan and Mahatma Munshi Ram in the public estimation is due, in the former's case, to (his work in connection with) the Hindu University scheme and, in that of the latter, to the steady and silent way in which he has been serving the public. It then goes on to say that the 8th place has been won by Lala Hans Raj (403 votes), who was far below Munshi Ram on the *Hindustan's* list, on which the latter occupied the 7th place. This would show, it adds, that

both these men have greatly risen in the eyes of the public since 1907. It further remarks that the 9th place goes to the Maharaja of Baroda; while, strangely enough, Ajit Singh secures the 10th place. The 13th and 14th places have been obtained by Hardyal and Rambhaj Dat, respectively, and the following men have also been voted for :—

Bipin Chandra Pal.

Amba Parshad.

Brahmchari Harish Chandra (Lala Munshi Ram's son).

Dina Nath.

Brahmchari Indar Chandra (Lala Munshi Ram's son).

Professor Ram Dev (of the Gurukula).

Bhai Parma Nand.

Chidambaram Pillai (a prisoner in the Tinnevelly riot case).

Maulvi Liakat Hussain.

Pulin Bihari Das (an ex-Bengali deportee).

Editor of the *Parkash*.

Pindi Das (, Editor of the defunct *India*).

Krishna Kumar, Mitra (an ex-Bengali deportee).

Sardar Kishen Singh (Ajit Singh's brother).

Lala Jaswant Rai.

The *Arjan* (Lahore), of the 25th June (received on the 2nd July) 1912, expresses surprise that votes should have been given even for Ajit Singh, Amba Parshad, Arabindo Ghosh, Har Dyal and Bipin Chandar Pal, "who may be said to hold extremist views." Again, it adds, the *Parkash* has received 492 votes for Mr. Tilak, who is one of the first six men.

The *Hindustan* (Lahore), of the 28th June 1912, says that, if the opinions of the readers of the *Parkash* are taken to represent the public mind, Mahatma Munshi Ram and Pandit Madan Mohan Malaviya seem to have risen in the estimation of the public during the past few years.

Biloches.

21. The *Muin* (Amritsar), of the 24th June (received on the 2nd July) 1912, has an article headed "The Biloch community—I." After remarking that the Biloches have remained unaffected by the awakening visible in India, the paper deplores their backwardness in education. Next it says that they live chiefly in villages, and suggests that primary schools should be established even at outposts in the Biloch *ilaka*, scholarships being awarded (to enable Biloch boys to attend these institutions). Continuing, it charges Biloch Zamindars with standing in the way of the spread of education in their part of the country from selfish motives. The Editor then goes on to say that he has, in order to prompt Muhammadans to better the lot of their Biloch co-religionists, undertaken to edit the paper without any remuneration. In conclusion, he complains that, because of administrative considerations, the Biloches have been divided into three sections residing in Biluchistan, Sind and the Punjab, respectively; with the result that the various parts of the community are amenable to different laws, have different objects, think differently, and have been estranged from one another.

Juvenile convicts and the Salvation Army.

22. The *Vakil* (Amritsar), of the 26th June (received on the 2nd July) 1912, has a paragraph headed "A movement to make convicts sell their religion." It is under consideration, says the paper, that those juvenile convicts in the Lahore Central Jail who may wish to pass the unexpired term of

their imprisonment in "the Salvation Army Colony at Lahore" will be released on certain conditions. A Committee, adds the paper, was recently appointed to draw up the rules, but it has not as yet transpired what that body has done in the matter. There can, however, be no doubt that it has been decided to make over juvenile convicts to the Salvation Army on certain conditions. The paper has no objection to the proposal, but it would like to know whether it is not shameful for Muhammadans that they should so far have been supplanted even in preaching to and giving (good) advice to convicts. If a prisoner should embrace Christianity by the efforts of the Salvation Army, the blame would lie at the door neither of Government nor of the zealous members of the said Army. After remarking that the prisoner's co-religionists alone would be to blame, the *Vakil* expresses the hope that Muhammadans will realise the importance of the matter, and take in hand the reformation of at least their own co-religionists in Jails.

The Hon'ble Mian Muhammad Shafi as Secretary of the Punjab Muslim League.

23. The *Muin* (Amritsar), of the 24th June (received on the 2nd July) 1912, has a note headed "The Hon'ble Mr. Muhammad Shafi in a new role." The gentleman named, it says, has succeeded in "obtaining possession" of the Punjab Muslim League by having himself re-elected as its Secretary. The event, it adds, raises the question what the poor Punjab Muhammadans should do to safeguard their religious, political, and communal interests and to lay their real feelings before Government, seeing that they now have no political society worthy the name to do this work for them. The havoc which the dishonest and treacherous Christian powers of Russia and Italy have of late been working in Islamic countries has converted every Muhammadan home in the Punjab into a place of mourning. Is there, however, any association in this province which can acquaint Government with "this strong feeling" on the part of the Prophet's followers. Again, 90 per cent. of the Punjab Muhammadans, who are engaged in agriculture, are kept out of their legitimate rights and are being crushed under the weight of a multitude of "unfair penalties and hardships of law and procedure." What is it possible to do, asks the paper, to promote the welfare of this dumb, friendless and oppressed section (of the Muhammadan community) ? It also enquires whether it is not possible for Punjab Mussalmans to leave the so-called (Muslim) League alone and organise a new political association.

## VI.—Legislation.

Sikhs and Legislative Councils.

24. The following is from the *Khalsa Advocate* (Amritsar), of the 28th June 1912 :—

* * * * * *

"The Government has held out most sacred pledges for the conservation of the interests of minorities but pretty little has been done in their case. In fact they have been deprived of what little they think their right. Forsooth while in the old Provincial Council the proportion of Sikh members was about $\frac{1}{8}$th, in the new councils it has dwindled down to about $\frac{1}{10}$th and $\frac{1}{30}$ in the Provincial and Imperial Councils respectively. To the Sikhs therefore the Reform Scheme has been but a retrograde step.

"It is sad indeed, that the Khalsa who were but yesterday the terror of the Frontier the sovereign power of the Punjab and allies of Britain, should be thrown entirely on mercy of their erstwhile subjects under progressive British Rule.

"It won't do to conceal the truth that the Sikhs have nothing in common with their neighbours in respect of some of the most vital principles of life. The Community is bettering itself, schools are opening, associations are forming and a hundred and one works of reform are being taken into hand. It is a matter of common knowledge however and it is being painfully felt by the organisers that in every one of these paths of reformation and amelioration our friends of other denominations are in some cases putting obstacles in our way both directly as well as indirectly. Excuses are found to damage our institutions, combinations are formed to shatter our organization and the remedy often lies in the sympathy and interest of the Government themselves. The sympathy and interest, again, cannot be expected to spring up without the Government possessing a knowledge of the circumstances. Even in matters religious, we are sadly hampered. While for all the

people of the world, religious freedom is a unique blessing of the British supremacy, it is the Sikhs alone whose solemn baptisms are often farces because of the law and who are not even in some places allowed to observe their simple religious rites like the preparation of *Jhatka* meat. All this is because Sikhs are not allowed a voice. We have reached pretty nigh the verge of extinction and words alone (though very precious in themselves) cannot save us. As the ex-rulers of the land and as the real gatekeepers of India, we cannot but approach our benign Government with the request that in the interest of the very existence of this people, it is necessary that an elective element be introduced that ⅓rd if not one half of the seats in the Provincial Council and at least four in the Imperial may be reserved for the community.

"It is worse than useless to take in mere figure heads, who have nothing in common with the wishes and aspirations of the community at large. Representatives on the councils should be the persons who stand on the claims of service to people and not on their titles and acres alone. The Government have at their disposal other means of showing their good will towards them.

"The people of the Punjab know that it is the Sikhs who are working under some of the worst disabilities in all walks of life, but very few words have been spoken for them ever since Lord Morley's scheme has been received with acclamation in some quarters.

"We, therefore, appeal once more to the wide-awake head of the province, Sir Louis Dane, His Excellency Lord Hardinge and the Secretary of State to make a top-to-bottom overhauling of electorates to allow the Sikhs a just preferential treatment and afford them an adequate voice in the councils, by affording facilities to real representatives to be elected by the Sikhs themselves."

Council elections and Muhammadans.

25. The following is from the *Panjabee* (Lahore), of the 4th July 1912 :—

"Only recently, Mr. Montagu complained that charges of breaking political pledges as regards India had become more numerous than quarrels over domestic pledges. But the remark has not apparently touched the Punjab Muslim League. For it has just reminded the Government of India of 'the vital necessity of fulfilling the solemn pledges' repeatedly given to the Muslim communities in regard to Council elections—*viz*, separate representation. They do not seem to be satisfied with mere separation but they want also *adequate* representation. So separate representation is not adequate. But the Punjab Muslim League is devoid of humour in suggesting that Muslims here are in a minority and require the protection of separate and special treatment. Its plea is to get what is given to other Muslims in other provinces on the newly fought-out principle that Muslims are a homogeneous community! If, therefore, they do not get separate treatment in the Punjab, then how can they be regarded as homogeneous? This is a new terror to Mr. Montagu, and if Lord Hardinge does not accept the new 'homogeneous' interpretation of the 'solemn promise,' he might find himself hit again by a score or so of indignant resolutions flying across the seas from the eight provinces of India. And that proves again the homogeneity, the exclusiveness, the separatism and speciality, political and otherwise, of the dominant community in the Punjab."

## VII.—General Administration.

### (*a*)—*Judicial.*

Colonel Beadon's appointment to the Punjab Chief Court Bench.

26. The *Paisa Akhbar* (Lahore), of the 26th June 1912, has a note headed "Military Judge in the Punjab Chief Court." Adverting to the appointment of Colonel Beadon to officiate as a Judge of the Chief Court, Punjab, as a special case, the paper remarks that, in view of his high abilities and vast experience, the Colonel may be relied upon to perform his new duties in an excellent manner. The precedent, however, which the appointment has created for the elevation of Military men to the bench of the Chief Court, can never be viewed by the people with feelings of satisfaction and approval. In the first place, adds the paper, there is always a great difference between the abilities of civilians and military men, for the latter have no opportunity of acquiring a knowledge of law in the beginning of their official career. Again, Indians generally fear military men, and cannot expect a Military Judge to be as sympathetic and keen of judgment as a civilian.

The Mian Mir shooting case.

27. The following is from the *Panjabee*, (Lahore), of the 29th June 1912 :—

"On Thursday two persons, one European and one Indian, accused of shooting an adversary fatally in two different cases were acquitted by the Lahore Chief Court on the ground that both the accused had exercised their right of self-defence only. These two judgments are shock to the sensibilities of people who deplore the murderous attacks frequently made by ignorant and quarrelsome people on innocent villagers. In a Province like the Punjab where murders have increased enormously, we fear their effect may act as incentive to crime. But it is equally possible that they will act as a deterrent to serious crime and will have a preventive effect. For when people in the villages get to know that they could kill an adversary under circumstances when they could also plead a right of self-defence, the attitude of the aggressors will be greatly modified. It will be remembered that on the 18th instant in the Calcutta High Court, Justice Mukerjee acquitted several Chamars of Bhagalpur who had beat to death a dissolute zemindar who entered the zenana of the accused for immoral purposes. In such cases the judicial pronouncement of the right of self-defence will undoubtedly act as a deterrent to crime. At the same time ignorant people might misread the lesson or the moral of the acquittal and cause embarrassment to the police. In the case of Private Peskett, the right of self-defence arose from alleged fear, but it was created by the agressive conduct of the accused himself. It is difficult to perceive how the killing of an innocent villager could be interpreted as an act of real self-protection. Whatever may be the legal technicalities warranting these acquittals the man in the street cannot help pointing to them as further instances of miscarriage of justice."

The following is from the *Panjabee* (Lahore), of the 4th July 1912 :—

"The verdict of the Jury in Private Peskett's case and the resulting acquittal of the accused have gone to strengthen the existing belief in the people that as between a European accused and an Indian sufferer the system of administering justice in the country is defective. The European is tried with the help of a jury consisting of his own countrymen and the Indian sufferer is placed at a disadvantage in that he has no one on the jury who can appreciate the evidence adduced in support of his position. The people doubt the ability of a purely European jury to appreciate the difficult and altogether helpless position of the Indian sufferer. In other cases they invariably rely on the court, but in such a case the court has merely to accept the verdict of the jury. At this rate the question suggests itself why there should be a trial at all before a civil tribunal or why the offending soldiers might not be dealt with departmentally by a court martial and the offence punished or condoned as it might appear from the evidence placed before the military tribunal. We feel constrained to suggest for the earnest consideration of the Government of India that the present system of trial should either be improved and the chances of miscarriage of justice reduced or be entirely abandoned in favour of trial by a court martial. At present these repeated acquittals by civil tribunals afford an excuse for the military authorities to under-rate their own responsibilities in the matter. No one knows whether the exposures made before the civil tribunals do ever engage the attention of the military authorities and whether measures are adopted by them to prevent a recurrence of the mishap. For the effect of such trials should be preventive even more than punitive. It is not at all a racial question. No one wants to get capital out of such unfortunate occurrences and everybody desires such mishaps should be prevented. But does any one imagine that the result of this case will have a preventive effect?

"The recorded evidence in this case throws side lights on the manner and method of carrying on these dog-shooting expeditions in the cantonments. No clear instructions were issued by the Cantonment Magistrate to the soldiers whom he appointed to shoot dogs. Apparently the soldiers were free to shoot what dog they liked, for Private Talbot said his own ideas of decency guided him in killing and sparing dogs. In fact he invaded a farm and shot two dogs that had been tied up. In answer to a question by the Chief Judge, Talbot said that Captain Barry, the Cantonment Magistrate, merely asked him to shoot stray dogs and that he, the witness, had received no instructions. A dog that was tied up was not a stray dog and yet it was shot. The cantonment boundary was not known by the dog-hunters and it was not shown to them either. As the Hon'ble the Chief Judge pithily observed the soldiers 'were just let loose', and the unsatisfactory state of affairs in regard to the shooting of stray dogs within cantonment limits was 'apparently more the fault of the superior authority than of the dog-shooter.' Then again Inspector Beaty is reported to have told Talbot that before the month was out he would get mobbed. We do not know whether it was right for an Inspector of Police to frighten like this soldiers who are none too slow in using their guns against a defenceless population. There is no doubt that the cantonment authorities are responsible for the mistakes of soldiers. But unless the soldier is made to feel his responsibility, tragedies of this kind with their attendant sense of wrong and discontent will not cease."

The following is from the *Tribune* (Lahore), of the 29th June 1912 :—

"Private Peskett, who was accused of the murder of a villager named Natha, a resident of village Tajpur near Mian Mir, was placed on his trial in the Chief Court before the Chief Judge and a jury on the 26th instant. The facts of the case are these. Peskett accompanied by another soldier named Talbot was out shooting stray dogs. At Tajpur a number of villagers accused them of killing a village dog and an altercation followed. According to the accused the villagers assumed a threatening attitude. Talbot said he was assaulted. In self-defence and also to protect Talbot Peskett fired and Natha was killed. This happened on the 26th of May. Peskett was arrested and charged with murder, or, in the alternative, culpable homicide. After two days' trial the jury found the accused not guilty and he was acquitted. In commenting upon cases of this nature it is necessary that the utmost self-restraint should be exercised so that feelings of race and colour may not be excited. But it may be very well asked whether in this case the right of private defence could extend to the infliction of death. Admitted that the villagers were threatening and hostile can it for one moment be suggested that they would have murdered Peskett and his companion? They carried no lethal or other weapons and were unarmed. We do not remember one single case in which Punjabi villagers have been accused of murdering a European soldier in broad day light. There might have been a scuffle and the soldiers might have received bodily injury, but would that have justified the use of their rifles? If a man finds a burglar in his house and is about to be attacked by him he would not be justified in shooting the burglar unless he apprehends that his own life is in danger. It is only in extreme cases that the right of private defence extends to the causing of death is self-defence A woman may justifiably kill a man who attempts to violate her chastity. A man may kill another who is about to murder him. But when a man apprehends nothing worse than a common assault—and nothing more is alleged in this case—there can be no justification for his killing his assailant. It was not a case of death by accident or misadventure in a struggle, but a deliberate act which was likely to, and did, cause death. The villagers were unarmed; the soldiers carried loaded rifles. The villagers had no thought of murdering the soldiers. At the worst it would have been a case of simple assault. When Peskett fired he knew he might kill a man and he did so. Nevertheless, the finding of the jury is that he committed no offence."

The following is from the *Observer* (Lahore), of the 3rd July 1912 :—

"The acquittal of Private Peskett by the Chief Court, who killed a villager while surrounded by a threatening mob of people at Tajpur, will come as a surprise. The villagers had no lethal weapons in their hands. The soldier had consequently no reasonable fear of death. If in exercise of his right of private defence, he had tried to overawe his assailants by firing his gun and even wounded any of them in the legs or arms, he would have been perfectly justified. But one cannot understand how a man can be justified in killing one of his assailants, when his own life is not in danger. If Private Peskett has only committed a rash act in murdering the man, even this would subject him to some punishment. He is, however, entirely acquitted and this has thus given rise to general surprise."

(*b*)—*Police.*

Police mal-practices in the Punjab.

28. The following is from the *Panjabee* (Lahore), of the 2nd July 1912 :—

"The Chief Court judgment in the Ferozepore torture case reveals certain irregularities and even mal-practices on the part of the police. Among others may be singled out the following glaring instances:—(1) Bishen Singh, the chief culprit, a private individual, could not have had for his conduct any other motive than that of gratifying a private grudge. (2) It has been found that the police were using the opportunity to extort money and, in fact, did extort Rs. 20 from Chetu's family for themselves. (3) In pursuing Chetu's mother and Hira Singh when they were going to Ferozepore and in compelling them to return to the village, Bishen Singh and a constable were acting under written orders from Ibrahim, the Head Constable. (4) In so doing, the Head Constable must have known that something had happened which was to be kept from the notice of the Ferozepore authorities at all risk. (5) The unfortunate victim was confined in Bishen Singh's havel with the connivance of Kamukhia Rami, police constable; and apparently the Head Constable did not object to such confinement and took no steps to have him removed to the police station. (6) There appears to have been a determined effort on the part of both the Head Constable and the Sub-Inspector to hush up the affair and make it appear that the case was really one of suicide. All these have been pointedly referred to by the Hon'ble Judges in the course of their judgment. The judgment raises the point—but does not answer it—whether other persons were concerned in the affair or not. However that may be, the fact remains that not only the police played into the hands of Bishen Singh to help him to gratify a private grudge against Chetu, but used the opportunity to extort money, and some of them were

privy to the misdeeds and were even anxious to suppress them. In the face of the remarks made by the Chief Court the Government cannot any longer delay the institution of formal proceedings against the individuals concerned. A mere departmental white-washing will not meet the ends of justice. Nor will the Government have acquitted itself by visiting a private individual with the maximum punishment under the law for an offence which limb of the law permitted him to commit and tried to suppress."

### (*g*)—*Postal matters.*

Complaint against some Muhammadan postal clerks at Rawalpindi.

29. The *Shanti* (Rawalpindi), of the 22nd (received on the 27th) June 1912, publishes a note headed "Improper doings of Muhammadan clerks of the Postal Department, Rawalpindi." It reports that the replacement of the Muslim Superintendent of Post Offices, Rawalpindi Division, by Sardar Bhagat Singh, M.A., has enraged the Muhammadan clerks employed in the above Department. They have, it adds, begun to do such improper things that, if prompt notice is not taken of the same, the consequences are likely to prove the reverse of desirable. Continuing, the paper states that (some time back) Signaller Fazl Rahman wrote to Inspector Muqbul Ilahi—and that also on Government paper—to ask the latter to see that no Hindu entered the (local postal) service. A Muhammadan clerk also received a letter (? from the signaller) asking him to harrass Hindu messengers into leaving the service and making room for Musalmans. It is, however, to be regretted that neither the Postmaster-General nor the Postmaster, Rawalpindi, have as yet taken any notice of these improper proceedings. There can be no doubt that the latter officer reposes great faith in the Muslim Inspector and clerks, and that the last named can make him do whatever they like. But when there exist letters written by Muhammadan clerks—and that also on Government paper—in connection with the above "conspiracy," why have no enquiries been made into the matter? This can only mean that the Postmaster wishes to hush up the affair, but it is to be hoped that the Postmaster-General will take due notice of the conduct of the Muslim clerks concerned.

### (*h*)—*Miscellaneous.*

The *Parkash* newspaper.

30. The *Arjun* (Lahore), of the 25th June (received on the 2nd July) 1912, has an article headed "Dissemination of seditious ideas; the *Parkash* inflames (people) against Government." The Editor says that recently he referred to, and attempted to refute, the false charge made by the *Parkash* against the English that they had introduced flesh-eating among Hindus (*lit.* into India). Instead, however, of expressing regret at its unbecoming conduct the *Parkash* asks whether the *Arjun* has been entrusted by Government with the duty of submitting good (or) bad reports about the press, just as the C. I. D. does. After ridiculing the *Parkash* for asking this question, the Editor of the *Arjun* asserts that some people in the Arya Samaj have not only been laying stress on political agitation, but are also engaged in unholy and dangerous efforts to cause feelings of resentment and distrust in Samajic circles against the British Government. Continuing, he reprints a passage from an article which appeared in the *Parkash*, dated the 27th February (last), under the heading "Find a solution to the real difficulties of the Gurukula." The quotation is to the effect that, at the time of its introduction into India, the Gurukula system of education was a national one, *i.e.*, it was recognised by the Government of the time; (but) that the present Government favours a different educational system and is not prepared to render "us" any help in respect of "our" system of education; that for the present "our" Government, from which we can expect help, consists of the Arya community; but (*lit.* and) that the upper section of this community, which possesses a feeling heart, is unwilling, through fear of being considered seditious by Government, to venture near the Samaj or render help to any of its works. Commenting on the extract the *Arjun* remarks that the words of the *Parkash* cannot but prejudice those people against Government who are not cognisant of the truth. The said paper tells its readers in plain language that "our" Government is not that which now rules

over India; but that it consists of the Arya community which gives money for the Gurukula. If such ideas continue to be disseminated in the Arya Samaj they are likely to lead to dangerous results, which should be patent to all. After observing that the remarks of the *Parkash* about the upper section of the Arya community also constitute a charge against Government, the Editor says that the paper named is engaged in disseminating in the Arya Samaj not only political, but also extremely dangerous and *anti*-British ideas. Next he regrets that none of the authorities of the Samaj should condemn the conduct of the journal in question.

The new capital of India.

31. The following is from the *Tribune* (Lahore), of the 3rd July 1912 :—

"The continuous surprises in the making of the new capital are not wanting in humour but they are not very creditable. At the time of the announcement of the new site it was explicitly stated that the final recommendations and plans would not be made before the town-planners' return from England in the winter. It is however now stated that they have already drawn up a comprehensive lay out plan of the new capital which it is understood has been accepted by the Government. This is a part of the work which the town-planners intended to do in winter. They are going back to England by this mail. But if the site and the general lay out plan have already been approved by the Government, as it appears from the latest announcement, what will be there for the town-planners to do in the winter? We understand that a small Local Government will now be created at Delhi and the preparation of projects will be taken in hand. These preparations require the guidance of administrative insight and practical economy. One of the experts is supposed to be experienced in administrative questions in connection with the building of a new city. He should be here to advise in this matter and the other experts should be also consulted. It is further stated that the experts are now being *ably* assisted by the officers of the Indian Public Works Department. This is hardly news to any one. We recall Lord Hardinge's desire of adopting the Indian style of architecture in Government buildings in the new capital and the recent welcome announcement that Indian architectural plans for some buildings will be invited. But if the Government leave the entire construction in the hands of the Public Works Department there will be little chance of complete success of indigenous architecture in Government buildings as desired by the Viceroy. The list of these unaccountable inconsistencies however does not end here. The useless waste on the temporary works at Delhi has already been justly criticised in the Press and it may be recalled that in the recent debate on the Government of India Bill special reference was made to it. The works of temporary Delhi have not yet advanced very far and much useless expenditure might have been avoided if the temporary constructions were made more solid and in the close vicinity of the permanent capital. But now it is stated that the quarters in course of construction at Delhi for clerks serving in the Government offices may be permanent buildings in that city of changing sites. When the Secretariats are built in the new city, it is undestood a light railway will connect the clerks' quarters with their offices. It is a clever idea, but we wonder whether the inventors of this scheme have taken into consideration the cost of the maintenance of a light railway. The scheme may appear plausible but it will be perfectly preposterous if put into practice. Besides the establishment of a light railway it is just possible that other arrangements also would have to be made. Municipal and conservancy arrangements should also be necessary and these will be separate as there will be at least a distance of 8 miles between the clerks' quarters and the permanent capital. The clerks in the Government offices are numerous and they will certainly make a large colony with corresponding requirements. The Durbar area has been condemned on account of its being unhealthy. Why should the clerks be forced to stay in such a locality? Whatever the new capital may ultimately be it is at present the capital of the Kingdom of Topsy-Turvydom. Day after day we hear of new incomprehensible schemes. It has been a series of surprises throughout. We wonder what further schemes have the Government or the experts still in view."

A Press Panchayat for the Punjab.

32. The following is from the *Panjabee* (Lahore), of the 4th July 1912 :—

"We publish elsewhere an open letter addressed by Sardar Bahadur Sardar Dyal Singh Man, President of the Council of Regency, Faridkot State, about instituting a Press Panchayat in the Punjab. His sentiments are excellent and the offer he makes of standing as a hostage to Government for the Pressmen is worthy of appreciation. On the face of it such a scheme obviously would be most beneficial, and we wish it could be established with a view to bringing about a better understanding between the press critics and those criticised. Any attempt that is made to reform the Punjab Press is quite as welcome to us as an attempt to reform Government—if not more so. Any corrective and righteous influence exercised through a body of the Pressmen themselves on the individual members thereof, would be preferable to action under the Press Act. But in the absence of a detailed

scheme it is impossible to say anything about it. The proposed Panchayat may be a just and welcome institution, or it may be turned into an organ for stifling public voice. If the former, its working should be based upon the recognised principles of Press freedom. If those who form it and guide it follow Chapter II of J. S. Mill's 'Liberty,' *viz.*, 'Liberty of Thought and Discussion,' we think, no difficulty will be found to work it. If, on the other hand, they borrow the ideas of those who pass the Press Act of 1910, we must confess, that no journalist worth the name will join it. But we are sure that a better understanding between the Pressmen and the outside world, including the official, would lead to excellent results. The journalist with a function will only be too glad to avail himself of it. Only the proposers must put aside silken ropes intended to bridle and meet the knights of the pen with logic and facts. It must be remembered that even the Roman Catholic Church at the time of the canonization of a saint, listens to a Devil's advocate, because the holiest of men, it appeared, could 'not be admitted to heavenly honours until all that the Devil could say against him is known and weighed.' If the Punjab journalist is no more than the Devil's advocate, it well becomes official saints to listen to him and weigh what he says, instead of shutting him out summarily."

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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Examined up to 13th July 1912.

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| 23. | An attempt to wreck a train (*Tribune*) ... | 570 |
| *(c) Municipal and Cantonment affairs—* | | |
| | *Nil.* | |
| *(d) Education—* | | |
| 24. | Industrial State scholarships (*Paisa Akhbar*) ... | 570 |
| 25. | The Muslim University (*Millat*) ... | *ib.* |
| *(e) Agriculture and questions affecting the land—* | | |
| 26. | Cotton growing in India (*Observer*) ... | 570 |
| *(f) Railways and Communications—* | | |
| 27. | Drinking water at Railway Stations (*Munir* and *Watan*) ... | 571 |
| *(g) Postal matters—* | | |
| | *Nil.* | |
| *(h) Miscellaneous—* | | |
| 28. | The Frontier Province (*Panjab Advocate*) ... | 571 |
| 29. | Consumption of intoxicants in the Punjab (*Arorbans Gazette*) ... | 572 |
| 30. | The *Afghan* newspaper (*Panjab Advocate*) ... | *ib.* |
| 31. | Military Drill Books in Panjabee (*Khalsa Advocate*) ... | *ib.* |
| 32. | Salaamophobia (*Panjabee*) ... | 573 |

# LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH JULY 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 29 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |
| 30 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 „ |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH JULY 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 32 | Chandhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 33 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 34 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 35 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 36 | Hakim ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 37 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 38 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 39 | Hindu* ... | Lahore ... | Hari Lal Sharma ... | ... |
| 40 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 41 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 42 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 43 | Jhang Sial ... | Lahore ... | Prabh Dyal ... | 2,262 „ |
| 44 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 45 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 46 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 47 | Milap ... | Lyallpur ... | Jawahar Lal ... | ... |
| 48 | Millat* ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 49 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette and Sada-i-Hind.* | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 13TH JULY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 68 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 74 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 75 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu* ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 85 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Turco-Italian war.

1. The *Akhbar-i-'Am* (Lahore), of the 29th June 1912, publishes a communication headed "Italy's dangerous moves." The writer—"Shaukat" of Meerut—says that the European powers are using Italy as a pawn on the political chessboard. He scouts the assertion that her capture of some Turkish islands can in no way affect the war in Tripoli. The Turks have not been able to turn her out of their African possession even after six months' continuous war; while they are in a state of unpreparedness, she can boast of warships; consequently it is suicidal on their part to fight her. This was why Italy's supporters egged her on to invade Tripoli. Since European monarchs commenced the war, they alone can mediate between the combatants, and in any case the Turks are certain to prove the losers.

Russia and Persia.

2. The *Muin* (Amritsar), of the 1st (received on the 8th) July 1912, has a note headed "A grand meeting of the Calcutta Muhammadans," referring to the meeting, held on the 13th ultimo, at which the recent Muscovite doings in Persia were condemned and a resolution passed asking Government to permit Indian Muhammadans to go as volunteers to those countries ( ? Tripoli and Persia) in which their afflicted co-religionists sorely needed their help. If, says the *Muin*, Muhammadans all over the country were to unite in asking for such permission from Government, their demand would be granted. In the event, however, of the Government of India returning an unfavourable reply to them they should send a powerful deputation to England, to knock at the door of Parliament and petition His Majesty the King Emperor. At least the sympathies of "our" Sovereign and the British public will be moved in "our" favour. The writer deplores Meshed shrine being trampled under the hoofs of Russian horses and the mosques being converted into stables, but it is worse to see Indian Muhammadans content themselves with abusing Russians at public meetings for such outrages, or with arranging to observe annual mourning, like effeminate and cowardly men. They must arise in their might and go to England like a whirlwind, making the welkin ring with their cries. Let them see then what will happen.

Lord Kitchener's Rule in Egypt.

3. The following is from the *Panjabee* (Lahore), dated 11th July 1912 :—

"Mr Wilfred Blunt writes to the *Manchester Guardian* pointing out some of the aggressive features of Lord Kitchener's overlordship in Egypt as leading to future troubles. He says that progress in Egypt has been set back and the policy has been lower than the one-man rule of Lord Cromer. The Khedieve's powers have been curtailed and all real administrative power has passed back as in Lord Cromer's time into the Consul General's hands. He further says that Lord Kitchener has assumed powers and privileges intended to show that England is the absolute master of Egypt. We are afraid Mr. Blunt wholly ignores the extraordinary circumstances created by the Italo-Turkish War and the activities stirred among the militant Islamic populations in neutral lands. Even in India dry bones are astir and we think it unfair to condemn Lord Kitchener without also considering the Pan-Islamic tendencies and activities. However, this is not the occasion for stirring up Moslem opposition and measures ought to be taken to restore contentment to the Egyptian populations."

### (*b*)—*Home.*

British rule in India.

4. The *Muin* (Amritsar), of the 1st (received on the 8th) July 1912, publishes an article headed "Permanence of British rule in India is necessary—II." In continuation of its previous remarks on the subject—(*vide* paragraph 3 of Selections No. 27), the paper says that, if the revolutionists in India were to raise forces strong enough to drive the English from the country, which however they cannot do, or, if the present Masters of India were to leave it to its own fate, murder and rapine would reign supreme in the land. Next it contends that in the

above contingency the sceptre would pass not to Hindus, who are not powerful enough to vanquish their enemy, but to the Muhammadans, who would undoubtedly be supported by the warlike and sturdy tribesmen, now busily equipping themselves with modern arms and gaining experience of warfare by constantly raiding into British territory. The Amir, it adds, would also lend them help. He is gradually arming one crore of Afghans, and could easily send 7 or 8 lakhs of them to India. It is not, moreover, unlikely that a *Jehad* might be proclaimed in Afghanistan, and that "the revolutionary fire" might spread even to Persia and Central Asia. If the Afghans were to obtain India, they would treat Indian Musalmans as their equals, but, if China or Japan were to conquer this country at the instance of Hindus, the followers of both Islam and Hinduism would fare even worse than they do under the British. In conclusion, it calls upon the revolutionists to ponder over the results that are likely to follow their insane acts, and advises them to give up their crazy ideas and to become loyal and devoted supporters of their present benevolent and kind Government.

Lord Crewe on India.

5. The *Akhbar-i-'Am* (Lahore), of the 29th June 1912, has a leader headed "The Administrative Reforms Bills passed." Adverting to the recent debate in the Lords on the Government of India Bill, the paper remarks that the *Swarajists* need not feel impatient at Lord Crewe's observation on the colonial form of self-government for this country. If England and India, it adds, trust each other, and if Indians win the confidence of the English, the best interests of this country will have been served.

Writing under the heading "Another settled fact," the *Zamindar* (Lahore), of the 30th June 1912, says that it is an ordinary thing with the present ministry to go back on its word. After referring to the unsettlement by it of Lord Morley's "settled fact," the paper speaks of Lord Crewe's recent remarks in the Upper Chamber about the impossibility of the colonial form of self-government being ever conferred on India. His Lordship, it adds, was perhaps under the impression that, just as Muhammadans kept silent over the severe blow dealt to them through the reversal of the Partition of Bengal, that noisy collection of revolutionary schemers, the enlightened Hindus and the section of the Calcutta Anglo-Indians which is displeased with him, would also take no notice of his announcement. The hopes bred in Indians by the Government of India's despatch of August last and the Secretary of State's "significant silence" (on the subject of provincial autonomy) have been dashed to the ground by the remark that India could never hope to obtain self-government. After quoting extracts from the *Tribune*, the *Amrita Bazar Patrika* and the *Statesman*, taking exception to Lord Crewe's words, the Editor remarks that India can remain a British possession only if Great Britain regards India as part and parcel of herself, and reposes confidence in her; and the only form, in which this confidence can be shown, is for England to permit "us" to manage "our" own affairs under English supervision. India cannot for ever remain in her present condition, and, if her children bring themselves into line with the English in matters physical, intellectual, moral and economic—which they are certain to do one day,—they should no longer be kept in their present state of subjection. The time will come when India will be a self-governing country under British suzerainty, which will, however, be preserved by Muhammadans.

The *Paisa Akhbar* (Lahore), of the 1st July 1912, says that since the Surat *embroglio* the final goal of the National Congress has consisted in securing the colonial form of self-government for India. After remarking that "other sections of the population also" approve of this goal, the paper observes that Lord Crewe's words are likely to render the people uneasy and to deal a severe blow to the influence which the Congress has gained during the past few years owing to its present policy of moderation.

The *Civil and Military News* (Ludhiana), of the 1st (received on the 8th) July 1912, says that British statesmen think and rightly so—that India is inhabited by different peoples, which are, through feelings of religious animosity,

always ready to exterminate one another, and that if India were removed from under British protection murder and rapine would reign supreme in the country. It adds that Lord Crewe's words are likely to serve as a wet blanket to the supporters of the National Congress, but that these men are not likely to give up their ideal of *Swaraj*.

The *Jhang Sial* (Lahore), of the 4th July 1912, publishes a cartoon, in which Lord Crewe is seen dragging the National Congress down a staircase, which leads up to "The sun of *Swaraj*." In the letter-press the paper says that it remains to be seen what reply the Congress will make to His Lordship.

Elsewhere the paper says that Lord Crewe's speech has dashed to the ground the hopes of Indians of attaining *Swaraj* some day. Are the people of this country, it asks, such a worthless lot that they can never expect to secure a boon like self-government? It concedes that they are as yet unfit to manage their own affairs, and that they cannot obtain *Swaraj* unless all classes learn to trust one another. There can, nevertheless, be no denying the fact that they are not wanting in ability, and that, if they remain under British protection for some time longer, they will, like the English, become fit to rule themselves. In conclusion, it enquires what necessity there was for Lord Crewe to deny *Swaraj* to Indians, when they wish to have it only under British suzerainty.

The following on the same subject is from the *Observer* (Lahore), of the 6th July 1912 :—

"The explicit declaration of the Secretary of State for India that it is impossible to grant self-government to this country has come as a surprise to a large number of Indian politicians. To Mr. Dadabhoy Naoroji belongs the credit of fixing autonomy for India on the colonial lines as the goal of the political ambitions of Indians. The ideal has been condemned in India. It has been denounced as impossible of attainment by leading statesmen in England. But, these facts notwithstanding, it has been cherished by many an Indian, who welcomed the 3rd paragraph of the Despatch on Indian Changes as a recognition on the part of the Government of India of the practicability of the ideal. The passage held forth as the aim of the Government of India the development of local self-government 'until at last India would consist of a number of administrations, autonomous in all provincial affairs, with the Government of India above them all, and possessing powers to interfere in case of misgovernment, but ordinarily restricting their functions to matters of Imperial concern' The whole paragraph seemed to suggest that Lord Hardinge and his colleagues had ultimate self-government for India in their mind when they prepared the famous Despatch. It was taken in this sense by Lord Curzon. A similar meaning was attached to it by other politicians. And though Lord Crewe tried to give it a different interpretation, the assertion of Mr. Montagu at Cambridge, that the passage in question represented the trend of British policy and set forth the aim of British statesmanship in India, which was to create a number of autonomous governments under the superintendence of the Government of India, appeared to set all controversy at rest. The recent declaration of Lord Crewe, however, has revived the discussion and different interpretations are being read into the paragraph by different schools of politics. One thing is, however, clear. Whatever the real meaning of the Government of India, a majority of British politicians, along with the moderate section of Indian politicians, are averse to the Indians entertaining the idea of self-government modelled on the lines of British colonies. Lord Morley was an able man and a truer Radical than the present Secretary of State. And it was Lord Morley who emphatically declared that 'for as long a time as my poor imagination can pierce through, for so long a time will the Government of India remain absolute.' Lord Crewe has only followed the lead of 'honest John' in stating that 'I see no future for India on those lines. I think the experiment is one which it is impossible to try.' The recent declaration of the Secretary of State need not have caused so much surprise or disappointment.

"Our politicians have not, however, given sufficient attention to the reason vouchsafed by Lord Morley for his explicit repudiation of the ideal. In one of his speeches he stated that the present state of things must continue so long as the races inhabiting the country have not evolved a political personality. This clearly means that India cannot get self-government so long as the relations between Hindus and Muhammadans do not improve. The spread of education, the enjoyment of common rights and the subjection to common disabilities, all this was expected to break down the barriers of race and creed. But so far from that being the case, a contrary spectacle is to be witnessed. The relations between Hindus and Muhammadans, Bengalees and Beharees, are becoming more and more embittered. In some Provinces Hindus who lived on amicable terms with their Musalman neighbours now look upon them as foreigners. Ideals of nationality

are being evolved which are foreign to Muslim sentiment, which take no consideration of Muslim feelings. Urdu, the *Lingua Franca* of India, is being substituted for by (*sic*) Hindi in British Provinces and Native States, and even the usually far-seeing politicians like the Gaekwar are seen starting Hindi schools in parts of the country where Deonagri is a foreign tongue. Histories are being compiled which exalt Hindus at the expense of Muslims and dramas prepared pouring ridicule on the chastity of Muslim princesses. Boycott is the reply of the Hindus if the Musalmans try to induce their brethren to take to trade and commerce. And similar response is returned if they endeavour to propagate their religion. It has never been contended that the adequate representation granted to Musalmans on the Legislative Councils has injured Hindu interest. Yet it is this adequate representation, that is made a cause for complaint. It has never been claimed that cow-killing is one of the causes of Hindu-Muhammadan differences. Yet attacks are now made on the Musalmans if they slaughter cows even in private. It is known that Indian Musalmans take a deep interest in the affairs of Persia and Turkey. But rejoicings are openly expressed if any attempt is made to rob these Muslim States of their integrity and independence or of their territories, and no hesitation manifested in declaring that Hindu-Muhammadan union will come about only in the event of the utter humiliation of the Musalmans at home and abroad. There are, it is true, some far-seeing statesmen in our midst who are above these differences, who would like the establishment of better relations between the two great communities in India. But their voices are like the voice of one crying in the wilderness. Their views may be acclaimed, but they are not acted upon. The tension between the two communities is increasing and giving cause for sorrow to the well-wishers of the country in almost every Province.

"But it is on the establishment of federation between Hindus and Muhammadans that the ultimate good of India depends. Self-government is a vain dream unless this consummation is realised. The energies of our politicians, therefore, should be directed to this ideal. Autonomy may be a goal impossible of attainment. But when the relations between Hindus and Muhammadans are brotherly, there is every hope of increased administrative powers being granted to this country. Let union between Hindus and Muhammadans, therefore, be the goal of our political ambitions for the present as well as the future."

The following is from the *Panjabee* (Lahore), of the 6th July 1912 :—

"Lord Crewe's repudiation of any promise of self-governing powers to Indians on the colonial model would not have evoked the intense feeling in India it has now done had His Lordship not been so positive in his statement for all times to come. He might have contented himself by saying that India is not qualified for any representative or self-governing powers for the present and that unless the people show by their capacity and fitness that they can maintain a purely representative form of Government, the question cannot be raised. The Government have, however, committed themselves to a policy of provincial decentralisation with almost autonomous powers under the present constitution. Surely even Lord Crewe cannot maintain that the policy of the Government is to convert provincial rulers under this system into so many Nawabs of the Great Mogul. But who wanted Lord Crewe to solve the political problems of the people of India 'for the future'? The question certainly was not relevant. What Lord Curzon wanted to know was whether the Government had committed themselves to the grant of self-government with autonomy. That arose from the present policy of the Government and has a practical bearing. It is a question of the distant future about which no statesman need trouble himself much. That Lord Crewe could not see any future for India for self-government on colonial lines has therefore given offence to India and it is worth while to examine if there is any positive defect in Indian character or disqualification which impedes progress on the most accepted and progressive lines."

The following is from the *Arya Patrika* (Lahore), of the 6th July 1912 :—

"From the giddying heights of the Hopeland to which the people had been helped on to mount by the King Emperor's blessed hands, there has been a terrible-knock down and that too at the hands of His Majesty's own Secretary of State. What a speedy turn of the wheel!

"But what is a knock-down to one set of people will prove a pick-me-up to another set. The malcontents had been put to bed with lullabies of enlarged council representations and were transported in dreams to the Lotus-land of Colonial self-government. The opiate of hope conveyed in the King Emperor's messages had left them limp and nerveless with the after effects of intoxication.

"Lord Crewe has most inopportunely come in with his whipping pronouncements to wake them up from their slumbers. Tilak and Aravinda with their supposed doctrines of

self-government without the flag are rotting in oblivion. Surenderanath and Gokhale with their homilies of self-government within the flag will fare no better. The Secretary of State has knocked the bottom out of the political propaganda of the Congress and its apostles. 'Onward ho!', prompts he from behind the wings, 'once more with agitation and fermentation!' What a powerful pick-me-up the sleeping dogs have been served with again!

"Denuded of all adornments the plain meaning of 'Lord Crewe's pronouncements is that ye 300 millions of human beings throbbing and pulsating with hopes and aspirations of citizenship of the British Empire as you are, ye shall never get it. British subjection without the honour and privileges of British subjects shall be your lot for ever'!

"Those of us that have been doing our level best to allay the unrest of the past, that have been mediating between the Government and the people, that have been bringing about good understanding, peace, and content in the land by our endeavours in good faith, we have been given notice to quit, to hide our faces from our people for fear of being disgraced, and to leave the field to '*our betters*' the exit, secret agitators, to the dark frowning discontented man.

"The troubled waters of mistrust are once more rising high in the people's heart. All the good effects of the King Emperor's visit, his *darshan* and *sharvan* are being annulled at a stroke.

"At such a crisis we appeal to His Majesty directly to wipe off the evil effects of the Secretary of State's words by one definite practical step in the contrary direction. A stitch in time will save nine. Our appeal is to Lord Hardinge also whose good heart and good intention the people have entire faith to come to the rescue by one more of his daring strokes of genius that the people may have heart again.

"We of the Punjab also appeal to Sir Louis Dane to intercede on behalf of his people and urge a positive remedy for the wounded feelings of his faithful subjects."

The Indian gold reserve.

6. The *Paisa Akhbar* (Lahore), of the 29th June 1912, publishes a note headed "The Treasury of the Secretary of State for India." Referring to an article recently published in the *British Empire Review* on the above subject, it says that the said treasury contained £1,853,995 18*s*. 3*d*. (excluding £11,600,000 on account of the value of the Indian gold reserve) on the 8th March last. After remarking that all this Indian money has been lent in London at the low rate of interest of about Rs. 2½ per cent. and that the names of the borrowers have been kept secret, it complains that the proceeding is assuredly open to objection, seeing that Rs. 4 per cent. per annum can easily be realised in India. It does not, besides, become the Secretary of State to engage in money-lending and to keep the money out of India for the special benefit of London bankers, when Indian traders and mill-owners are better entitled to profit themselves by the money and can also pay a higher rate of interest. It, therefore, appears advisable that the Secretary of State should allow a considerable portion of the gold reserve to remain in India, so that Indian traders (also) may derive benefit from it.

The Public Service Commission.

7. The following is from the *Panjabee* (Lahore), dated 11th July 1912:—

"Our Simla correspondent informed us on Tuesday of the possibility of an official announcement on the proposed Public Service Commission in the course of this month. He also stated that according to private advices received by the last mail the appointment of Sir K. G. Gupta and the Hon'ble Mr. Gokhale as members of the Commission might be looked forward to. The Simla correspondent of the *Hindu* (Madras) adds to the list the names of Babu Surendra Nath Banerjea and the Hon'ble Justice Sir Sakaran Nair. Among Muhammadans, he thinks Mr. Ebrahim Rahimatoollah and Mr. Mazhar-ul-Haque 'ought to meet the requirements of the Commission.' These are, of course, mere suggestions, but even as such they seem to be defective in essential respects. A Royal Commission ought to be fully representative in character; and one of its objects should be to ascertain the peculiar wants and difficulties of the non-regulation Provinces. As an instance in point we are entitled to ask whether the Punjab is ever to continue as a non-regulation Province and whether the claims of its progressive communities should continue to be subordinated to the primitive requirements of an agglomeration of unprogressive tribes pouring into it from across the border. There is no knowing whether the Punjab will in any way be represented on the Commission. There does not seem to be any disposition among the men in authority to consult the wishes of the leaders of this

Province. The Aitchison Commission of 1886-87 was composed of fourteen members, exclusive of the President and the Secretary. Of these four were Hindus and two Muhammadans. The Hon'ble Mr. Romesh Chander Mitter represented Bengal, the Raja of Binga represented Oudh, and Messrs. Salem Ramaswami Mudaliar and Krishnaji Lukshman Nulkar the Southern and Western Presidencies. There was no Indian to represent the Punjab and the Central Provinces. We hope that blunder would not be repeated on the present occasion. As a result of past neglect the Hindus representing the intelligence, wealth, and enterprise of this Province are now subject to innumerable disabilities. A repetition of that blunder on the present occasion will create a sense of despair in the progressive sections of the community. We do not overlook the fact that the commission should not become unweildy; but there are matters of Provincial interest and Provincial importance which can be ascertained only by those belonging to this Province. If it is not possible to appoint an Indian to represent this Province as permanent member of the commission, we venture to suggest for the consideration of the Government the desirability of appointing two members on the commission when it visits this Province for enquiry. Men of experience and knowledge like Sir P. C. Chatterji andDiwan Narendra Nath can throw a flood of light on the departmental vagaries of this Province. We hope the matter will receive the earnest consideration of the Government of India."

Indians and patriotism.

8. The following is from the *Arya Patrika* (Lahore), of the 6th July 1912 :—

"The separatist tendency in the Indian nature is a matter of national complaint and the source of despair to all patriots. Disintegration rather than combination seems to be the genius of the race. But nowhere it is more in evidence than in the Punjab. One would suspect the Punjabis were never a homogeneous people. That perhaps the ever-recurring inroads from Central Asia hardly allowed them to solidarise into one race. But the closing of the passes by the British Government would seem to have had the effect of insulating Punjab from the Asiatic continent and making the Punjabis evoke susceptibilities of true patriotism and a feeling of racial oneness at last. However the momentum of fighting of sect against sect, community against community, party against party, clique against clique, and of each against the other—is not over yet; and perhaps it will take several decades of education, self-searching and discipline to cool it d own, and for Punjab to attain the normal temperature of nationality with other races of India.

"Yet there are men in the soil of Punjab who are sincere in their wishes for patriotic actions and patriotic discipline, and their number is growing. We should like to draw their attention to one point round which they must rally if they are ever to achieve any success in nation-formation. It is to the co-ordination of their personal wills to the wills of others.

"It goes against the grain of most Punjabis to surrender their own wills to the wills of other individuals, parties, communities or sects. Hence we constantly witness in Punjab the unseemly sight of each striving to rise at the expense of others, of men of the same party defaming each other, people of the same sect forming into newer and newer factions, representatives of the same people vilifying one another and thereby making failures of institutions, societies and religious or political bodies."

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Sir Louis Dane's successor.

9. The following is from the *Tribune* (Lahore), of the 7th July 1912 :—

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"Whilst on this point we should like to make it clear to His Excellency the Viceroy that if public opinion among the people had any voice in nominating a successor to Sir Louis Dane, the choice of the Province would fall on Mr. E. D. Maclagan who is popular and whose selection would be acclaimed with as much pleasure in all Indian circles as has been that of Sir James Meston in the United Provinces."

Employment of Indian soldiers abroad.

10. The following is from the *Tribune* (Lahore), of the 6th July 1912 :—

"It is reported that Lord Kitchener has asked for an increase in the British garrison in Egypt. If British soldiers are not available the choice falls on Indian troops. Unless the political situation in Egypt and the Mediterranean changes, it is almost sure that Lord Kitchener will insist upon increasing the defensive forces of Egypt and the chances are that India will be called upon to meet the demand for more men in the army. The Indian Army has been called upon in the past to make up the deficiency in the defensive forces of Egypt and this was strongly resented in India. But the reason of the resentment has

now disappeared and there is no objection to the employment of Indian troops out of India. Formerly whenever Indian troops were sent out they were supposed to be employed to safeguard the interests of India and the Indian exchequer had to pay for their upkeep. But since the outcry in India after the last Egyptian campaign it has been decided that the charges for regiments despatched abroad for Imperial purposes should be borne by the Imperial Government. Mr. Gokhale has repeatedly pointed out that if the Government of India can temporarily spare a number of Indian troops or lend them for a certain purpose out of India they might be very justly altogether dispensed with. This argument has remained unanswerable."

## V.—Native Societies and Religious Matters.

The Sikh scripture.

11. The *Jiwan Tat* (Lahore), of the 30th June 1912, has a letter headed "Examination of the *Granth* and *Janam Sakhi* of Sikhs." The writer makes quotations to show that, according to the teaching of the *Granth*, it is God who makes people take to evil ways and that He disregards the dictates of justice. He also cites verses from the scripture named to contend that its teachings go against one another, and that they promise salvation and several other blessings to man in return only for reciting the name of God, which he says, makes Him out to be a very unjust being. In conclusion, the writer asks what useful purpose it can serve to recite teachings which clash with truth.

Muhammad and Dayanand.

12. The *Indar* (Lahore), of the 28th June (received on the 5th July) 1912, has a note headed "Muhammad's household life and Swami Dayanand's *Sanyasa*." Dayanandis, it says, contend that the Swami was superior to the Prophet, seeing that, while the latter was a married man, the former led a life of celibacy. In the paper's opinion, however, Muhammad's household life has proved more useful for the world than Dayanand's *Sanyasa*. It was owing to the founder of the Arya Samaj having been a *Sanyasi* that he taught a doctrine like that of *niyog*. He was, therefore, inferior to Muhammad.

The Arya Samaj.

13. The *Indar* (Lahore), of the 28th June (received on the 5th July) 1912, publishes an article headed "Will not our Dayanandi brothers come to their senses even now?" The paper says that it has for a long time past been warning Dayanandis not to offend (the followers of) other religions. The authorities also, it adds, have now begun to take most serious notice of the above conduct of the followers of Dayanand. The Magistrate of Pilibhit (United Provinces) recently bound down the office bearers of the local Arya Samaj to keep the peace for some such fault on their part. Again, the authorities concerned have prohibited Dayanandis from delivering lectures at Patna; while, according to the *Musafar* (Agra), they are said to have been similarly treated in the Bharatpur State. After contending that Dayanandis must have been to blame in all these cases, the paper says that they are in the habit of mercilessly attacking the founders of other religions, and that this spirit has been bred in them by the existing *Satyarth Parkash*. Next it opines that, so long as this mischievous book is not disowned by them or proscribed by Government, there can be no peace in "the religious world of Upper India." Continuing, it says that Dayanandis are reported to be in trouble even in the Dholpore State, and that they must have committed some fault there also. Proceeding, it refers to the *Arjun's* remarks against the *Parkash*, and goes on to say that Dayanandis have now openly stepped into the arena of dangerous politics.

The Vedas and revelation.

14. The *Indar* (Lahore), of the 28th June (received on the 5th July) 1912, publishes an article headed "The Vedas and revelation." In continuation of its previous remarks on the subject (*vide* paragraph 20 of Selections No. 25), the Editor observes that, if the Dayanandis' conception of revelation were accepted as true, God would be reduced to the position of a frog of the rainy season. He denies the existence of the God believed in by them, and says that the parrot, the *maina*, the harmonium, the stones of a flour mill, and the creaking of his shoes are

preferable to such a God. Next he endeavours to refute the arguments advanced by Arya Samajists in support of their theory of revelation, and proves that God speaks to His sons even now. He further remarks that it is foolish and blasphemous to believe that all the *mantras* in the existing Vedas were revealed by God, seeing that some of them "proceed from mean feelings and low things," while not a few come from goats, sheep, camels, cows, &c., although he certainly believes the remainder to have been revealed by God.

Elsewhere the Editor states that the *Arjun* has challenged him to a discussion on the subject of the Vedas and revelation. Will the Editor of that paper say then, he asks, whether one should believe in a God who is stricken dumb, and goes to sleep or expires after having spoken once (Aryas contend that God revealed the Vedas in the beginning of the world and that no revelations have been received from Him since)? Does he accept the stupid Arya conception of revelation and can he say whether the *Rishis*, to whom the Vedas were revealed, possessed any sort of knowledge before that event, or whether they could, like animals, only eat, drink and bleat?

The *Satyarth Parkash*.

15. The *Indar* (Lahore), of the 28th June (received on the 5th July) 1912, has a paragraph headed "The existing *Satyarth Parkash* in the Government court." After reiterating his charges against the *Satyarth Parkash* now in circulation, the Editor states that, according to report, Dayanandis have decided to institute a case against him. The prosecution, he adds, will afford Government an opportunity to decide whether or not the existing *Satyarth Parkash* deserves to be confiscated under the Press Act. After remarking that one Muhammadan, one Christian, and one Sikh Barrister should conduct the case (on behalf of the defence), he contends that the book in question deserves proscription, seeing that it contains dangerously offensive remarks about the founders of (non-Vedic) religions and passes unlawful criticism on the British Government.

Elsewhere the same paper has a note headed "The author of the existing *Satyarth Parkash* was a liar." The paper says that recently it published a few lines about the author having been a hypocrite. After remarking that it now wishes to prove that he was also a liar, it quotes an extract from the *Satyarth Parkash* now in circulation. The quotation is to the effect that the English allow shoes made in their own country to be taken into offices and courts; that the permission does not extend to Indian-made shoes; and that this should be sufficient to show that they place a higher value on shoes made in their own land than on the inhabitants of foreign countries. Commenting on the same, the paper says that it leaves no room for doubt that the words could have been penned, not by a religious man, but by a politician and a liar. He has unjustly accused the English of respecting the people of this country even less than their shoes. On the contrary, adds the paper, Swami Dayanand has praised British rule in his *Satyarth Parkash* published in 1875.

Banka Dyal and the recent controversy about the presidency of the Hindu Conference.

16. The *Hindustan* (Lahore), of the 28th June 1912, publishes an article from Dina Nath's pen headed "It is equally hard for me to speak or to hold my tongue." The writer begins by deploring the recent controversy about the presidency of the next session of the Panjab Hindu Conference. Next he says that only an ill-informed, mean-minded or evil-intentioned person can charge Lala Lajpat Rai with misappropriation of public money. After remarking that the Lala has given thousands of rupees for works for the public good out of his earnings, he states that Pandit Rambhaj Dat may be relied upon to refund to the public Rs. 163 (not about Rs. 3,000, as his critics say) on account of the value of the postage stamps received by him in respect of the issue of the *Hindustan*, which was to have consisted of one lakh of copies. As to the accusations preferred against Lala Jaswant Rai, Dina Nath can assert from personal knowledge that there is not an iota of truth in them. The Lala received about Rs. 5,000 in aid of the *Panjabee* Defence Fund, and he not only spent every pie of it on persons accused

of political offences, but also himself subscribed nearly Rs. 2,500 towards the fund. Again, his net earnings from the *Panjabee* amounted to Rs. 25,000, and this amount he set apart for the benefit of the public by means of a document which was drawn up after consultation with Dina Nath, and is now lying sealed with a Hindu barrister. The trust is administered by a committee composed of two lawyers and an Arya graduate. After stating that the interest from it has been used for the public benefit for the last two years, the writer goes on to say that the Editor of the *Jhang Sial* has been pouring "the oil of mischief and falsehood on the fire of the controversy" in order to win fame and prosperity. He holds Dina Nath responsible for the articles which have appeared in the *Hindustan*, on the controversy referred to, although the latter was not in (editorial) charge of the paper at the time of their publication. His sole offence is that his is a successful and widely circulated paper, and it was for this offence that Banka Dyal girt up his loins to abuse and defame him and to try to injure the *Hindustan*, with the further object perhaps of securing a few hundred more subscribers for his own paper. Dina Nath explains that if he had kept silent over this there might have been misunderstanding (? about him), and injury would have been inflicted on the *Hindustan*, which is "a useful force for the Hindu community." He has, therefore, been compelled to make known to the Hindu public the unpleasant truth that Banka Dyal is a most dishonest, mean, hypocritical, lying, immoral, and treacherous person. Five years ago, he adds, this man started a fund in aid of Pindi Das and succeeded in collecting over Rs 350, which, with interest and compound-interest, should now swell to about Rs. 600. Banka Dyal says that, of this amount, a sum of Rs. 100 was subscribed by him towards the Arabindo Ghosh Defence Fund. He had no right to spend any part of the collections in this way, and, to make matters worse, he alleges the receipt for the remittance has been mislaid, nor can he say whether he remitted the money by post or through some bank. As to the balance, he states that he is in debt and will pay it (to Pindi Das) when he can afford to do so. When asked why he did not deposit the collections in some bank and what right he had to put them to his own private use, he can only hold his tongue. This incident alone should suffice to prove him to be a mean, dishonest, and deceitful man; but it does not stand by itself. Last year he ordered some (printing) stones, etc., from "Master" Atma Ram, Proprietor of the Sewak Steam Press, (Lahore). The articles were despatched to him by rail, while the railway receipt was sent by value-payable post. He, however, refused to take delivery of the receipt, but got the stones, etc., from the railway station by executing an idemnity bond. "The Master" went to the writer and Mahashai Krishan (Editor of the *Parkash*) and told of his intention to prosecute Banka Dyal for cheating. They, however, prevented him from launching the prosecution, and a few days later he received a promise from Banka Dyal at Lahore in the presence of certain respectable persons to be paid his dues at an early date. After remarking that the promise has not been redeemed up to the present, Dina Nath observes that it would be untrue to suppose that Banka Dyal is without funds and is, therefore, compelled to withhold payment. He has recently furnished a security of Rs. 2,000 and invested another three or four thousand in (printing) machines, an engine, etc. The fact of the matter is that his intentions are not honest, and that his "religion" consists in unfairly pocketing other people's money. Here is another incident to bring out this *trait* in his character. When he was called upon last year to deposit a security of Rs. 1,000 Maulvi Zaffar Ali, Editor of the *Zamindar*, remitted to him Rs. 5 in aid of the *Jhang Sial* Security Fund. The Maulvi (also) wrote (in his paper) that Banka Dyal was a foul-mouthed man, and that he had remitted Rs. 5 to the latter to help in keeping alive the foul-mouthed *Jhang Sial*. Banka Dyal had the meanness to accept the remittance, and to write (in his paper) that he would help the *Zamindar* with double the amount in return. He did not, however, subscribe even a pie towards the *Zamindar* Security Fund. His conduct in having accepted the above remittance meant that he admitted himself to be a foul-mouthed journalist, but did not like to lose a sum of Rs. 5. He proved the truth of the adage "Shoe-beat me on the head, but give me (my) bread." Can there be a more mean and degraded person than the Editor of the *Jhang Sial*?

Dina Nath further remarks that it is natural in Banka Dyal to hate morality and love obscenity. In support of this assertion he refers to the article which the latter recently published to attack the chastity of the Hindu women of the Punjab, as also to the *Jhang Sial's* last *Holi* number, which, he says, was a sink of filth and from which he quotes several obscene lines. He, can, he adds, assert without fear of contradiction that in this respect Banka Dyal "is, in the journalist world, Satan in human form." Proceeding, he says that if Banka Dyal were to turn against Lala Lajpat Rai, Pandit Rambhaj Dat, Babu Ganga Parshad Varma, or any other political worker, it would be an ordinary thing for him to make false reports to Government about the object of his displeasure, and so to prefer unfounded charges against such a one as to make Government look upon him as a rebel and grind him in its "powerful administrative mill." Only a traitor of the first water can devise such a horrible plan, but this is the easiest thing for Banka Dyal to do. He has used "this very disgusting weapon" against the very writer of this article, and has played the rôle of an honorary detective in the columns of the *Jhang Sial* in order to assure Government that the *Hindustan* is a seditious paper; that its large circulation is due to the publication by it in the past of seditious articles; that these writings were from the pens of Sufi Amba Parshad and Mr. Zia-ul-Haq; and that the friendship between the Sufi and Dina Nath was due solely to both being men of seditious ideas. He has undoubtedly preferred the charges to induce Government to use its great might to crush the writer; but there is absolutely no truth in the statement that "I" published any seditious articles in the *Hindustan* in 1907, the year of which Banka Dyal has spoken. Nay, both (Sir William) Clarke and Sir P. C. Chatterji wrote in their judgments in the case instituted against "me" in 1907 that the *Hindustan* had always kept itself within the bounds of law. Can, then, there be any doubt even now that Banka Dyal is a traitor and a liar, an enemy of the country and the nation, and an extremely degraded man? The writer has done his duty in exposing the man in his true character, and it is now for the public to treat him as it treated Pandit Gopi Nath (of the *Akhbar-i-'Am*) on having realised his (true) moral worth.

The *jhatka* question.

17. The *Loyal Gazette* (Lahore), of the 30th June (received on the 8th July) 1912, has a note headed "Duty of Hindu newspapers in regard to the *jhatka* question." It complains that the *jhatka* shop in Hoshiarpur was recently closed by the Deputy Commissioner at the instance of some bigoted Muhammadans, and that he has allowed the shop to be re-opened only on conditions which are almost impossible. *Jhatka* shops have been closed in several other places also, and all sorts of restrictions are being imposed at Jhelum, Hafizabad, Dinanagar, Gurdaspur, &c., on the sale of *jhatka* meat. It considers it preposterous that the killing of goats by Musalmans should not offend Hindus and Sikhs, but that the killing of goats by Sikhs should be used by the Prophet's followers to mislead the authorities into forbidding *jhatka* on the grounds that injury is caused to Muhammadan feelings. Why should Government, it asks, prevent Sikhs and Hindus and not Muhammadans from eating flesh, and why should Sikhs be forbidden to kill goats, although Musalmans have general permission to do so? It is the duty of all "our" Sikh and Hindu contemporaries to invite Government's attention to the matter. "We" feel convinced that if Musalmans succeed in having the sale of *jhatka* meat stopped, they will be so puffed up with the idea of their political importance, that assuredly they will make other and similar demands likely injuriously to affect the religious liberty of non-Muslim communities.

The Quran.

18. The *Arya Musafir* (Jullundur), for June (received on the 9th July) 1912, publishes an article headed "A question to Muhammadan *Ulemas*." In continuation of his previous remarks on the subject of the Quran (*vide* paragraph 15 of Selections No. 24), the Editor says that the more he studies the scripture the more convinced he is becoming that it cannot satisfy the mind of any sensible person. It contains verses, he adds, which not only contradict one another, but also prevent the reader from feeling any respect for it or the Prophet. He quotes a verse

in which the founder of Islam was forbidden to marry more wives than he already had. After remarking that Muhammad took more wives unto himself subsequent to the revelation of this verse, the Editor asks why he disobeyed God, and he calls upon Muslim *Ulemas* to answer the question.

Complaint against Christian Missionaries in India.

19. The *Arya Gazette* (Lahore), of the 27th June (received on the 5th July) 1912, has a note headed "Another Hindu girl in the clutches of Christians." The cases, it says, of Hindu and Muslim boys and girls being decoyed away by Christian Missionaries are steadily on the increase. The cases at Benares, it adds, in which a Muhammadan and a Hindu girl are concerned, must still be fresh in the minds of its readers. A similar case has now been reported from Lucknow, the story being to the effect that (some) Missionaries at Bachhrawan have decoyed away the minor daughter-in-law of one Kali Din of Etawah (United Provinces). The Government of India prides itself on regarding all religions with the same eye; but some people ask with surprise why Christian Missionaries alone should venture to treat Hindu and Muhammadan boys and girls in this way? It is noteworthy, too, it adds, that it is girls that are generally decoyed away.

Indian prisoners and the Salvation Army.

20. The following is from the *Observer* (Lahore), of the 10th July 1912 :—

"A committee appointed by the Punjab Government, consisting of the Inspector-General of Jails, the Revenue Secretary, and Commissioner Booth-Tucker of the Salvation Army, is stated to have recommended that juvenile prisoners, should they be willing to live in the Salvation Army colony on the Lahore Jail Roads, should be released on certain conditions, and allowed to reside there. Prisoners will obviously prefer living in comfort and greater liberty to imprisonment and there is every probability that most of them will elect to reside with the Salvation Army. The institution is, however, a proselytising society and will try to convert the prisoners under its protection to Christianity. We know that it has done much for the criminal tribes in this Province. We admit further that it is to some extent helping the industrial regeneration of the country. We further confess that Hindus and Muhammadans have no societies of their own for reclaiming criminals. But making over juvenile criminals to the Salvation Army will be practically similar to making over starving children to Christian Missionaries during a famine. Prisoners brought under the influence of the Salvation Army are likely to renounce their ancestral religion in favour of Christianity. But as the Punjab Government must be well aware of the fact, the people of this country value religion above everything else, and will not regard the recommendation with favour. We, therefore, appeal to the Local Government not to accept the recommendation or at least to defer its carrying out until Hindus and Muhammadans have established societies of their own for the reclamation of criminals."

The Shamsi Hindus of Sialkot.

21. The *Zamindar* (Lahore), of the 2nd July 1912, publishes an article headed "The wave of religious intolerance in Sialkot," referring to the reported boycott by the Sialkot Hindus of the local Shamsi Jhiwars on account of one of these burying his wife's dead body. The paper deprecates the conduct of educated Hindus—vakils and others—in taking part in the boycott, and hopes that the Deputy Commissioner will call upon them to explain what right they have to boycott a section of His Majesty's subjects. It appeals to the Muhammadans of Sialkot to abstain from retaliating and to extend their sympathy to the Shamsis referred to, so that the Hindu boycott may not lower the spirits of the latter. In conclusion, it reports that powerful speeches in favour of the oppressed Jhiwars were made on the 18th, 19th and 20th ultimo by Munshi Abdul Ghani, Maulvi Ghulam Muhammad, and Agha Muhammad Safdar Khan.

## VI.—Legislation.

Sikh demand for separate representation.

22. The *Paisa Akhbar* (Lahore), of the 3rd July 1912, has a note headed "Sikh demand for separate representation." With regard to the recent resolution of the Singh Sabha of Rawalpindi on this subject, the Editor observes hat it does not deserve a moment's consideration from any officer of

Government. Sikhs do not form even one-sixth of the population of the Punjab, and they are still less numerous in other provinces. It is impossible to understand on what grounds they ask for a third of the non-official seats on the District and Municipal Boards and for four and three seats on the Punjab and Supreme Legislative Councils respectively.

## VII.—General Administration.

### (*b*)—*Police.*

Attempt to wreck a train.

23. The following is from the *Tribune* (Lahore), of the 9th July 1912 :—

"A story is going round that an attempt, which was fortunately discovered and frustrated in time, was made to wreck a special train by which Lord Carmichael was to travel down from Darjeeling. This story should be accepted with the greatest caution and it is some relief that the C. I. D. are not attempting to magnify it into a political or anarchist conspiracy. No infernal machine or bomb was discovered and the sleepers found lying across the rails might have been left by some mischievous persons or careless coolies. It must be remembered that there is nothing like a bitter or violent unrest in Bengal at present. No instances have lately happened of political crime or dacoity. The removal of the capital from Calcutta to Delhi has been acquiesced in by the majority of the Bengal leaders and the opposition has been confined to European merchants. Lord Carmichael's personal popularity is assured and he is everywhere spoken of in terms of warm praise. It would be the height of unwisdom to spread a scare of anarchist conspiracies without sufficient foundation."

### (*d*)—*Education.*

Industrial State scholarships.

24. The *Paisa Akhbar* (Lahore), of the 3rd July 1912, has a note headed "New industrial scholarships." The paper complains that not one of the ten industrial scholarships recently granted by the Government of India has fallen to a Muhammadan. While Muhammadans have been kept out of their dues, two scholarships have gone to Christians, who are very few in number. Moreover the scholarships have not been used to enable the holders to acquire a higher education in respect of the various industries. No less than a half of them has been awarded for Mechanical and Electrical Engineering, a practice which cannot be commended.

The Muslim University.

25. The *Millat* (Lahore), of the 28th June 1912, says that it is rumoured that the Government of India has made the conditions regarding its supervision over the proposed Muslim University more stringent. This is due, in the writer's opinion, to the conduct of those who were foolish enough to oppose the proposal that His Excellency the Viceroy should be the Chancellor of the University. Next it regrets that some Muslim jornalists have begun to oppose Government, in season and out of season, through sordid motives. It would not surprise any one, the paper opines, if their writings were to make the authorities believe that Muhammadans also can be incited into hostility towards Government. It, therefore, considers it desirable that the thoughtful members of the Muslim community should hold meetings all over the country, to tell their ignorant co-religionists that Government is solicitous for their well-being, and that the closer it is associated with Islamic movements the better it will be for Muhammadans. They should also assure Government that the Prophet's followers repose the fullest trust in it.

### (*e*)—*Agriculture and questions affecting the land.*

Cotton growing in India.

26. The following is from the *Observer* (Lahore), of the 6th July 1912 :—

"Lord Crewe has done well to give a plain answer to the representations of the cotton merchants. These gentlemen are shocked if India imposes a revenue duty on imported cotton goods and insist in the name of free trade that a similar countervailing

duty should be levied on cotton goods manufactured in Indian mills. But they forget their free trade principles when the growing of cotton for English mills comes in, and not only do not hesitate to press for subsidies for the purpose but go so far as to advocate compulsion for the growth of cotton in the canal colonies. As the Secretary of State pointed out, the animal-breeding conditions imposed on some colonists in India are also to the advantage of the colonists themselves, for they can always dispose of their horses and camels at advantageous terms; but if there is a bumper American harvest, the prices of Indian cotton will go down to an appreciable extent. Thus while the market for the animals is assured by the Indian Government in view of its military needs, the same cannot be said of the cotton market, which is affected by world factors. The argument is unanswerable, but it would be vain to expect the International Cotton Committee to give up its objects simply because its case is neither strong nor righteous. We must, therefore, be prepared for a repetition of similar representations in the near future."

### (*f*)—*Railways and Communications.*

Drinking water at Railway stations.

27. The *Munir* (Jhang), of the 1st (received on the 8th) July 1912, publishes a letter headed "Scarcity of water at railway stations and the cry of Railway passengers." The writer complains that third class passengers, especially women and children, have to suffer greatly in the hot weather for want of drinking water at railway stations. Even the water procurable is generally putrid and full of maggots, and the existing state of affairs is owing to Station Masters making watermen, both Hindu and Muhammadan, do private work for them even at the time of the arrival of passenger trains.

The *Watan* (Lahore), of the 8th July 1912, publishes a similar communication, in which the writer makes the further remark that 95 per cent. of Station Masters are Hindus.

### (*h*)—*Miscellaneous.*

The Frontier Province.

28. The *Panjab Advocate* (Mianwali), of the 27th June (received on the 2nd July) 1912, publishes a communication headed "Personal rule—III" In continuation of his previous remarks on the subject (*vide* paragraph 38 of Selections No. 26), the writer, H. C. Mujrim, of Rawalpindi, takes exception to the payment of a subsidy to the *Afghan*. He adds that the said paper's filthy writings (about Hindus) drove the Hindu residents of the Frontier Province and other parts of India to lay bare their lacerated heart to the Supreme Government (*lit.* the higher authorities). So far, however, from interfering with the *Afghan*, the Frontier Government seems determined to encourage the journal named, which has been engaged only in "sowing the seeds of loot, murder, rapine and disunion on the Frontier." It is the *Afghan*, asserts the writer, at whose prompting rascally dacoits have been practising oppression on the Hindus of the Frontier Province. Continuing, he refers to the offensive remarks which that paper is frequently charged with having published about Hindus. He also ascribes to it the loot to which the Hindus of Peshawar were subjected in March 1910, as also the loss inflicted on them by the recent fire in the Asia *mohalla*. Further he accuses it of having sprinkled salt into the wounds in the hearts of Hindus by publishing in golden letters the Government of India's disappointing reply to the memorial, in which the (Hindu) residents of Dera Ismail Khan prayed it to re-amalgamate the Frontier Province with the Punjab. After remarking that the Frontier Government has taken no notice of any of the above improper doings of the *Afghan*, he says that Government's conduct is attributable to its being very fond of personal rule. But for this, he adds, it would not have ended the days of the defunct *Frontier Advocate*, the only organ of the (local) Hindu community, and that too, at a time when the said Hindus were being crushed under "a mountain of oppression." He then goes on to say that, if the Government had not been an admirer of personal rule, it would have listened to the cries of the Frontier Hindus (*lit.* people) and consigned the accursed *Afghan* to Hell. Nor would it have reserved certain departments for Muhammadans and thereby afforded Hindus a sight of the times of Aurangzeb.

This being so, how can "we" expect it to safeguard the lives and property of Hindus, (especially) when ("we" see that) Hindus are subjected to new acts of oppression daily? Next the writer urges Hindus to memorialise His Excellency Lord Hardinge again and again, saying that their indifference is bringing about the time when, "casting a foul (*lit.* absurd) stain on the pure lives of their goddesses of chastity (their women)" and "handing over their amassed capital and other property to the oppressors," they will either pass over to oblivion or have to migrate to other provinces.

Consumption of intoxicants in the Punjab.

29. Writing under the heading "The state of the Punjab" the *Arorbans Gazette* (Amritsar), of the 24th June (received on the 4th July) 1912, publishes extracts from the Punjab Administration Report for 1910-11, regarding the consumption of intoxicants in this province. Commenting on the same it remarks that the Local Government has expressed the opinion that the evil cannot be eradicated till public leaders co-operate with the authorities in stamping it out. To speak the truth, however, this co-operation cannot prove of much use, seeing that Government itself is engaged in excise trade and excise officials cannot get promotion unless they show profits in their department. So long, adds the paper, as Government wishes to make money through the Excise Department the consumption of intoxicants will continue increasing day by day.

The *Afghan* newspaper.

30. The *Panjab Advocate* (Mianwali), of the 27th June (received on the 4th July) 1912, publishes a communication headed "The *Afghan's* gentlemanliness." The writer—"A Truthful Musalman"—says that it is an open secret that the *Afghan* (Peshawar) can publish whatever it likes, and that there is no one in the Frontier Province to interfere with it. Next he advises his "Frontier brothers" to forthwith submit a memorial to the Government of India (against the paper named). The *Afghan*, he adds, not only devises new plans daily to wound the feelings of Hindus, but has begun to extend its attentions even to Muhammadans. Continuing, he refers to its recent articles against the Khan of Hoti and in defence of the Hon'ble Sir George Roos-Keppel. Why, he asks, did it keep silent during the trial of the Khan, and why has it begun to talk like a buffoon when the charges against Sir George have been established? It wishes only to mislead the public, and to prove itself worthy of the subsidy paid to it by the officer named. Everybody knows that it was owing to his refusal to give a contribution (for the proposed Islamia College) that the Khan of Hoti incurred (the Chief Commissioner's) displeasure and has had his honour ruined. The writer wishes to tell his co-religionists that the aforesaid College is a mystery, and that a political character is being imparted to it.—(*To be continued*).

Military Drill Books in Panjabi.

31. The following is from the *Khalsa Advocate* (Amritsar), of the 5th July 1912:—

"We respectfully invite the urgent and special attention of the Military authorities in India to a letter on the subject of Military Drill Books from a sepoy in the Army. The position taken by the writer is an eminently reasonable one. The necessity of having drill books in Panjabi—the language of the people themselves—and in Gurmukhi script, need no demonstration. The number of Sikhs employed in His Imperial Majesty's Indian Army is an exceptionally large one, and it is an undoubted fact that most of these Sikh soldiers are versed in no other language but their own, the Panjabi which they read and write with the help of the Gurmukhi script. Now the state of things pointed out with regard to them has only to be brought to the notice of their authorities to be remedied without delay. It is said, that as soon as a revised edition of the drill books is out, work is started on its translation in Urdu, with the result that within a couple of months or so, the Urdu-knowing sepoys are in a position to procure a copy of the Urdu edition. On the other hand, the condition of Sikh sepoys not versed in Urdu but in Gurmuki is pitiable in the extreme. They have to go from pillar to post among their Urdu-knowing comrades, generally non-Sikhs, to enquire what the changes in the revised edition are. It is a pity that there should not be a single good translation in Gurmukhi, the one extant having a large admixture of Urdu words which are unintelligible to Gurmukhi knowing men. Most of the men in military service have scarcely gone beyond their three R's and would find it exceedingly convenient to possess an edition of the drill books in Panjabi. We would,

therefore, extend a whole-hearted support to the eminently reasonable suggestion of 'A Sepoy' and humbly request His Excellencey the Commander-in-Chief in India to order the translation into simple and easy Panjabi of these books and their publication in the Gurmukhi script for the convenience and advantage of the Sikh Sepoys especially and Panjabi sepoys in general under His Excellency's Command. We feel sure the Panjabi Parcharak or the Sikh Educational Committee of the Chief Khalsa Dewan could readily undertake the work of translation if they are asked to do so. They are certainly the most fitted and the best equipped for the task. In any case the publication of an edition in simple and intelligible Panjabi and in Gurmukhi script is a desideratum which we respectfully trust His Excellency will see his way to order to be immediatly removed. We need hardly add that by so doing His Excellency will graciously place the whole Sikh troops under his command especially and the Sikh community in general under a deep debt of obligation."

*Salaamophobia.*

32. The *Panjabee* (Lahore), of the 9th July 1912, publishes the following communication from a correspondent under the *nom de guerre* "A. B. C." :—

"The outbreak of a dangerous malady is reported from Shaikh Budin, Dera Ismail Khan. A gallant Captain of His Majesty's Indian army is suffering seriously from *salaamophobia*. The case seems to be an imported one as the local officers are all courteous and sympathetic. Some of the experts are of opinion that the patient may have caught the infection from his companion—a gallant Major now on leave. The symptoms so far are not very serious, except perhaps for the patient himself; they consist in forcing every man on the road or near by to rise and salaam. His Captainship takes delight in calling Indians as '*Kala log*,' and gets furious if the word 'Sahib,' is addressed to an Indian; the words 'Lala Sahib,' 'Shah Sahib' and the like, seem to him to be an inconsistency in terms as no 'native' can be a 'Sahib'! The gallant Captain so far forgot himself one day as to openly take to task (evidently for not salaaming him) a distinguished Muhammadan Barrister-at-Law of a very high family, who has spent seven best years of his life 'at home' in high society to which very few Anglo-Indians can claim the honour to belong. The passage-at-arms said to have taken place between the two should disabuse the Captain of his notion that Indians are devoid of all self-respect. Be that as it may, we would strongly request the Government to send the Captain to some cooler station or to put him under the treatment of an expert lest he should develop some more allied symptoms and be a danger to the public.

A. B. C."

SIMLA :

*The 13th July* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P G. B. Press, Simla—18-7-12—No. 41—107—H L.S

[ Confidential. ]

[ Vol. XXV. ] [ No. 29. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB:

## Examined up to 20th July 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Labore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
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| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Moin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Arjan ... | Lahore ... | Dharm Pal ... | ... |
| 28 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheeratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
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| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
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| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
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| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
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| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
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| 54 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 57 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
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| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
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| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 20TH JULY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
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| | WEEKLY. | | | |
| 85 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

British faults as seen by un-British eyes.

1. The following is from the *Panjabee* (Lahore), of the 18th July 1912 :—

"Herr Mariano Herggelatt has prepared a catalogue of British faults; and he exhibits them in a few terse sentences. He thinks, that the British do not excite themselves over mistakes committed over things forgotten or neglected. However much opinions may differ on the several points raised by the German author, those who are aware of 'settled facts' should admit the correctness of his estimate on some points. But as coming from Germany this estimate of the British people will certainly be regarded as prejudiced. So far back as 1901 Edward Carpenter published his estimate of the British. To him the British seemed 'a people that knew not Love with cold-mutton faces and cod-fish eyes hurrying around, intent on endless quests and gathering wealth in high and low places, and picking over the scrap-heaps of the world, and building up carefully their own good names and reputations and following up clues of knowledge and philanthropy and feeding piously and perennially the lusts of their bodies.' In them he said, 'the one thing that might make life rational and vital was absent.' After reading this, the German estimate need surprise no one."

The Muslim peril.

2. The *Vakil* (Amritsar), of the 10th (received on the 17th) July 1912, has a paragraph headed "The dreadful Islamic bugbear." The writer refers to an article in a recent number of the *Forum* showing the possibility of 15 lakhs of regular and about 20 or 30 lakhs of irregular Muslim armies trained by France, England, Germany and Russia, uniting in times of need. According to the *Forum* the time is fast approaching when Muhammadan regiments will refuse to obey their European officers ; when Muslim armies of Algiers, Morocco, Tunis, Egypt, India, East Africa and Central Asia will muster around the green flag of the Prophet and unfurl the standard of *Jehad* ; and when Muhammadans will obey the commands of none but God, as manifested in the Quran. Commenting on these assertions, the writer in the *Vakil* says that it is absolutely impossible for the various Muslim armies in the different parts of the world ever to unite in any one place. That will certainly be a most glorious day (for Musalmans) when they obey the commands of none but God ; but, says the writer, it is also the moral and religious duty of Muhammadans to obey the powers that be, and a true Musalman can never be mutinous or rebellious towards his rulers without reason or cause. It is impossible for Muhammadans to abandon their country, and, mustering below the (Prophet's) flag, to destroy the Christian world.

Indian Muhammadans and the Islamic world.

3. The *Zamindar* (Lahore), of the 10th July 1912, publishes an article headed "Britain and the Central Asia question." Indian Muhammadans, says the writer, have the desire for independence that is common to all men in the world. Others indeed of their religion in other countries—Afghanistan, Persia, Turkey—do enjoy that independence ; but, in India, though they have not freedom, yet, seeing that they have every other blessing—intellectual, spiritual and economic—under British rule, they do not wish to see any change in the existing political condition of India. But they can remain thus loyal to England only so long as they are convinced that she is not in league with tyrannical, bigoted, and promise-breaking European powers, that are now trampling on the independent Muslim Kingdoms. The chief reason for the respect with which the world regards the English is the commanding position England has in Asia as master of India, a position guaranteed by the loyalty of Indian Muhammadans. There was a time when far-seeing British Statesmen realised England's duty to her loyal Muhammadan subjects ; but the wave of bigotry which has swept over Europe has led some to attempt a change in the British policy towards Islam, a change from Great Britain's just and fair conduct in former times. The *Times*, in the writer's opinion, deserves special mention among the papers referred to : for some time past it has been spitting poison over every question affecting the independence of Orientals, especially Muhammadans.

Indian soldiers for Egypt.

4. The *Paisa Akhbar* (Lahore), of the 5th July 1912, publishes an article headed "Endeavours to take regiments from India for other parts of the Empire." Lord Kitchener is said to have made the request to the Home Government that, in order to protect British interests in Egypt, either the strength of the British garrison there should be increased, or one Brigade of the Indian Army should be lent to that country. The Editor does not wish to discuss how far it would be advisable to increase the British garrison in Egypt, how the increase would affect the Egyptians, or how the Liberal Ministry's conduct would be interpreted by the Islamic world in general and Ottoman Empire in particular. But, he says, a Government that did not hesitate to appoint a military autocrat like Lord Kitchener to succeed a liberal statesman of the type of Sir Elden Gorst, cannot be expected to oppose His Lordship's desire. It will not be possible to find in England the thousands of men required to augment the Egyptian garrison, and so India will have to supply the necessary forces. It is true that, since the decision that the cost of the Indian regiments sent for service abroad should be paid by the Imperial Exchequer, the people of this country have viewed with approval the despatch of Indian forces for employment in other parts of the Empire. But, if the absence abroad of a large number of regiments cannot injuriously affect the defence of India, then there is no reason why that force should not be made over to Egypt for good—an action which would cause a reduction in the military expenditure of this country.

Ill-treatment of Indians in Canada.

5. Writing under the heading "Case against two Sikh ladies in America," the *Hindustan* (Lahore), of the 5th July 1912, regrets that the Prime Minister of Canada has not fulfilled his promise to a Hindu deputation that Hindus in Canada would be allowed to bring over their wives and children from India. Two Sikh women (who went to Canada some time back) have, it says, been prosecuted for refusing to leave that country.

In another note it reports that a Lala Mehr Chand writes from Vancouver (Post Box 232, Hill Crest) to say that the Court decided on the 23rd May last that these women had the right to live with their husbands. He adds that the decision has caused unbounded joy among the Canadian Indians, and that hundreds of Indian wives are expected to arrive shortly in Canada with their children.

A complaint.

6. The *Loyal Gazette* (Lahore), of the 7th July 1912, has an article headed "A gross and foul attack on the loyalty of Sikhs." Not only says the writer, has the British Government refused to grant Sikhs any special concessions, or even their lawful rights, in return for their loyalty during and since the Mutiny, but now, in spite of their being British subjects, they are denied the right even of citizenship in Canada. An inflammatory speech made by a Mr. H. H. Stevens in "the House of Commons at Vancouver" has lacerated the hearts of 30 lakhs of the King Emperor's Sikh subjects. Sikhs themselves, said Mr. Stevens, were in great trouble at the time of the Mutiny, and, if they had not joined the English, they would have been destroyed by Muhammadans, who were twenty-four times more numerous than the followers of the *Gurus*. The paper endeavours to controvert these remarks, and urges the Government of India to ask the Canadian Government either to compel the withdrawal of the remark by Mr. Stevens or to issue a *communiqué* to reassure Sikhs.

The Trans-Persian Railway.

7. The following is from the *Panjabee* (Lahore), of the 18th July 1912:—

"The special article in the *Times* (London) from its military correspondent on this question and the debate on it raised by Lord Curzon in the House of Lords cannot but astonish Indians. The advocates of railway as a civilizing agency are the first to condemn its extension to India from across Persia because of its supposed weakness to England from a strategic point of view. Lord Lamington, Lord Crewe, Lord Inchcape, in fact, every one of the noble Lords is opposed to the scheme; and even Lord Morley goes no further than giving it the negative support of not objecting. Lord Curzon conjures up visions

of altered strategic position in India, of the extension of the North-West Frontier, of the transport of more British soldiers to India and, in fact, of everything else short of an actual collision of forces on Indian borders. Why this should be so it is hard to say. In the 315 millions of Indians the British have a strength unequalled by any other powers. Rather than conciliate Indians and depend upon them for the security of the country it is astonishing that British statesmen should try to hinder the progress and development of Persia or in the alternative to import more British troops and burden the Indian tax-payers with the cost of their maintenance and equipment. It is, however, encouraging that English authorities like Sir Valentine Chirol and experienced Anglo-Indians like the Hon'ble Mr. M.de. P. Webb of Karachi foresee no danger in linking India with Europe by rail."

Indentured Indian labour for the Crown Colonies.

8. The following is from the *Panjabee* (Lahore), dated 16th July 1912 :—

"When the Hon'ble Mr. Gokhale proposed to do away with the system of indentured Indian labour to the Colonies, the Hon'ble Mr. Clarke grew eloquent over the joys of the system and his speech was the subject of indignant comments everywhere. Here is a case arising from indentured labour to Natal which we hope the Hon'ble Mr. Clarke will read fot himself. The case is :—

"'Jadubansi, an Indian woman, was charged with refusing to return to her lawful employer, she being an identured servant. The accused pleaded guilty. It was stated that the circumstances of this case were that the woman had served continuous sentences amounting to six months, for a steadfast refusal to return to her employer. She had been working on an estate at Stanger, and, in some accident, her baby had been burnt. She had come to Durban to make a complaint to the Protector and had since refused on every occasion to comply with her indenture. The Judge, Mr. J. T. Gibson of Durban, remarked that it seemed an unfortunate thing that a woman could thus be punished time after time for a matter wherein she had shown a particular aversion from some special place of employment. But she was willing to work elsewhere, though her employer would not allow her to do so. According to the *Indian Opinion* (June 1, 1912) Jadubansi's child was so severely burnt that it died and the woman accused her employer of deliberately refusing to attend to the wounds. The woman's duties in her master's house kept her away from the child from 5 a. m. to 7 p. m. with the exception of two short intervals for breakfast and dinner. Consequently, the child had to be left alone.'

"It further appears that her employer denied the charge, but any one can see that the woman had no other motive for prefering jail to honest labour and for her willingness to work anywhere else except under the man for whom she had an aversion. And yet indentured slavery has no remedy in such a case."

## (*b*)—*Home.*

British rule in India.

9. The *Muin* (Amritsar), of the 8th July 1912, publishes an article headed "Permanence of British rule in India is necessary—III." In continuation of his previous remarks on the subject (*vide* paragraph 4 of Selections No. 28), the writer calls on Indians to add to the strength of British rule in India. "For how can the heartfelt desire of Indians to obtain the colonial form of self-government be realised? Before such a desire can be called improper or absurd the very nature of Indians must be changed and made unlike that of all other men, so that they will love subjection and slavery for ever. And, if such a change is impossible, then the people of this country cannot help demanding from Government an equality with the Crown Colonies." The only constitutional way, adds the writer, for Indians to attain the colonial form of self-government is for Hindus and Muhammadans to join hands, and bring about a complete economic revolution with the aid of *Swadeshism*. "Thus shall we compel Great Britain to regard India not as a dependency, but as part and parcel of herself."

Lord Crewe on India.

10. Writing under the heading "Promise about self-government," the *Vakil* (Amritsar), of the 3rd (received on the 9th) July 1912, says that the lovers of *Swaraj* can on no account feel disappointed at Lord Crewe's rem arks about the impossibility of this country ever obtaining the colonial form of self-government. They hold the opinion that His Lordship's words are not more infallible than were the declarations by many British statesmen that the Partition of Bengal was a settled fact. And just as (even) after these utterances the Bengalis continued to exert themselves under Babu Surendra Nath Banerji to have the Partition reversed, a similar, nay, a more powerful, agitation is now about to be set on foot under the leadership of the gentleman named. After quoting an extract from the *Bengalee*, in support of the assertion, the *Vakil* remarks that the agitation, which

brought about the reversal of the Partition after six years' hard work, is again going to manifest itself with still greater vigour and to secure a still more important object. It is not wrong to say, on the score of past experience, that Lord Crewe's settled fact will be as easily unsettled on some future occasion or that India will gain the colonial form of self-government. It cannot, therefore, speak of the Secretary of State's words as discouraging, nay, it regards them as being hopeful in every way.

The *Hindustan* (Lahore), of the 5th July 1912, remarks that the Secretary of State's words suggest the question, "What natural defect is there in Indians or what offence have they committed as a people, that they cannot, as all other British subjects, be given self-government?" After conceding that so far they have not fitted themselves for *Swaraj*, the paper asks Lord Crewe to say what their final political goal should be. As His Lordship is responsible for the maintenance of peace in India, he is bound to return a satisfactory reply to the question.

The *Rajput Gazette* (Lahore), of the 6th July 1912, says that it is an admitted fact that self-government is the final goal of every nation. Indians also wish to secure, and that as early as possible, *Swaraj* under British protection; and their just demand has the support of many a fair-minded Englishman. Lord Crewe himself supported (*lit.* expressed) the idea in the despatch relating to the recent administrative changes. Now, however, he has not only contradicted himself, but has also "thrown a veil over the British Government's policy of liberality and an extremely important and sacred object connected therewith." His words have caused a peculiar sort of uneasiness among educated Indians. Seeing that all other classes of British subjects are in the enjoyment of *Swaraj*, why should Indians not be given self-government. They are in every way fit for the privilege, which is, moreover, their heritage. *Swaraj* is the final political goal of all Indians as a people, and they will never abstain from demanding it. Sooner or later Government will have to grant their demand.

The *Shanti* (Rawalpindi), of the 6th July 1912, remarks that perhaps the British Government has, from the very outset, been determined never to give self-government to Indians. So far, however, this determination has been withheld from the world, particularly from the educated community of this country. Lord Crewe's pronouncement makes it clear that in England, at any rate, this idea is strongly held. The Secretary of State's opinion in the matter is calculated to discourage the National Congress; some sincere members, however, will, the paper feels sure, never cease from their efforts. They know that it is not for men to lose heart, but that they must go on crying to Government, in the hope of being heard one day. Bengali agitation has brought about the unsettlement of Lord Morley's "settled fact," and, therefore, Lord Crewe's plain-speaking cannot dishearten the true supporters of the National Congress. They have come to know how their labours for over 25 years past have affected Parliamentary statesmen, and they will now continue their efforts with still greater vigour. They should also feel obliged to Secretary of State for having opened the eyes of educated Indians.

The *Arorbans Gazette* (Amritsar), of the 8th July 1912, says that neither Liberals nor Conservatives wish to give self-government to India. Lord Morley declared in plain language at Arbroath in 1907 and in the Upper Chamber in 1909 that Indians would never be granted *Swaraj*. Many Indians compare this country to Ireland, and imagine that they, too, like the Irish, will obtain home rule. "We" should, however, under no circumstances forget that Ireland is a white country; that she has a number of representatives in Parliament; and that her children are treated with due respect in foreign lands. The Irish know the right way to agitate and to secure self-government. Unlike "us," they do not ask for favour and kindness, but demand their natural rights. Reprinting the passage in the Indian Government despatch on the subject of provincial autonomy in India, the Editor remarks that the meaning of the passage is obvious. Lord Crewe's interpretation thereof is wholly incorrect. At all events, it is

idle for "us" to hope to get anything from British statesmen. It was remarked by Lord Macaulay in 1833 that that would be the proudest day in British annals, on which Indians would become fit to govern themselves. British statesmen of these times, however, will not bring that day nearer; the very thought of it sends a shiver through them. And so, it is wholly idle to hope that they will confer "the right of self-government" on "us."

The *Muin* (Amritsar), of the 8th July 1912, remarks that the passage in the Government of India's despatch on the subject of provincial autonomy had the effect of causing "dysentery in the political stomach of some Conservative statesmen," for the reason that the interpretation put upon it in this country was that Indians were to receive self-government at an early date. Lord Crewe now has cured these statesmen of their fell disease, and the writer agrees with every word spoken by the Secretary of State. It is impossible, he argues, for the English to concede self-government to Indians and thereby give up of their own accord a great country, whose possession, won by arms, confers on them the highest worldly blessings. It is, however, a matter of surprise to Indians, says the writer, that British Ministers should at one moment make such a remark as "We rule India for the good only of Indians, and, when they become fit to govern themselves the reins of the country's administration will be handed over to them;" and at another moment say that it is wholly absurd and stupid to think that India will ever get the colonial form of self-government. Such contradictory statements have, moreover, made Indians lose all faith in the promises of Ministers. The writer deplores that the moral weakness of certain cowardly men, who have, by mere chance, the reins of administration in their hands, is bringing odium on the whole Empire, and, for no reason, causing feelings of contempt and indignation among 30 crores of the Emperor's subjects. Lord Crewe is congratulated on having put aside hypocrisy and having laid before the world the true feelings ot the British nation (towards India), and now it is for him to tear to tatters the late Queen Victoria's proclamation (of 1858) and order the demolition of the marble pillar at Allahabad on which the whole of that proclamation is inscribed. This would bring those Indians to their senses who are in the habit of building castles in the air. Their work does but breed revolutionary movements in the country, and make trouble for both Government and people.

Mr. Montagu and the Government of India Bill.

11. The following is from the *Observer* (Lahore), of the 13th July 1912 :—

"There are a couple of sentences in the speech delivered by Mr. Montagu in the House of Commons on the 10th ultimo on the occasion of the third reading of the Government of India Bill, which knock on the head all ideas of consistency in public life. Sir John D. Rees, in opposing the Bill and while criticising the action of Government in cancelling the partition of Bengal, repeatedly quoted the words of Lord Morley, who had declared that the partition was a settled fact.' These words are capable of but one meaning, that the subdivision of Bengal into Western and Eastern Bengals is a settled fact and this sense is made all the clearer when we remember that the words in question were used to re-assure the Musalmans of Eastern Bengal, who felt apprehensive as to the effect of the anti-partition agitation on the minds of the rulers and who feared that Government might yield to the clamour for reuniting Bengal and Eastern Bengal, to the prejudice of Muslim interests and in disregard of Muhammadan sentiment. We make bold to say that considering the occasion which called forth the speech and the text of the utterance, the words in question could not possibly possess any other meaning than the one we have given above. And yet Mr. Montagu had the coolness to observe that what Lord Morley meant while using those words was that the great improvement of administration which was to result from the subdivision of Bengal could never again be sacrified, that the partition of Bengal could never be reversed, and that there had been no reversal. The Under-Secretary of State for India further went on to observe: 'What was to be the meaning of the words "settled fact," in politics? Were they to mean that a thing once done should never be modified in the light of experience? However badly it had been done, were they all to sit and admire it for generation after generation without having the courage to alter it? That was a theory of crystallised conservatism, which he believed to be the worst that could be applied to a quickly changing and developing country like India.' We are glad Mr. Montagu has been so explicit in using such clear language, which has emphatically demonstrated that, according to him and others who are of his ways of thinking, there is and there can be absolutely no settled fact in politics. The announcement is sufficiently clear and strong to destroy, root,

branch and all, the notion of ultra-conservatism, which appears to be engrained in the Muslim brain, that the word of a responsible Minister is irrevocable, and Mr. Montagu's declaration should teach the Musalmans that there is and that there can be no finality in politics, as in other vocation of life, that with the changing needs and circumstances of the day State policy is subject to change and evolution as much as any physical or social organism, and that it is suicidal to rest on one's oars and that, in this age of perpetual change and constant struggle, that community alone can continue to live and prosper which is ever vigilant and ceaselessly active in the protection of its vital interests."

Muslim politics.

12. The *Millat* (Lahore), of the 12th July 1912, has an article headed "Agitation is useless: Let (our Muslim) brethren think and reflect." To prove his contention that agitation is useless the writer refers to the agitation against Muhammadans getting separate electorates, against the use of Urdu in the Punjab, against the passing of the Land Alienation Act, and for the re-amalgamation of the Frontier Province with the Punjab. From all these agitations the Hindu gained nothing, and therefore, says the writer, let Indian Muhammadans eschew politics and remain loyal to their present Government.

Lord Macdonnell and the Government of India Bill.

13. The following is from the *Observer* (Lahore), dated 13th July 1912 :—

"The undying hatred of Lord (late Sir Antony) Macdonnell for Muhammadans cannot but manifest itself in every public utterance of the ex-Lieutenant-Governor of the United Provinces. In each and every speech delivered by him on the Morley-Minto reform scheme and the Indian administrative changes he has left no opportunity to make envenomed remarks calculated to wound Indian Musalmans to the quick. When Mr. Montagu called in question the solidarity of the Indian Muhammadans and made remarks on their homogeniety, the Under-Secretary of State was only quoting Lord Macdonnell. But unabashed by the rebuff experienced in the apology of Mr. Montagu or perhaps to wreak a petty spite for that, His Lordship attacked during his speech on the second reading of the India Bill the Muslim League. Too much importance, said Lord Macdonnell, should not be attached to exotic associations like the All-India Muslim League, which had greater vitality in London than in India. In speaking of the League as an 'exotic association,' His Lordship seems to forget that he himself is not an indigenous Indian, whose knowledge of this country cannot be half as great as that of the members of the association. But we may say, in our turn, that too much importance should not be attached to the utterances of men like Lord Macdonnell who command greater esteem and respect among a set of Radicals in London than among sober statesmen in India or England."

The Nicholson Committee.

14. Discussing a recent article in the *Pall Mall Gazette* on the Nicholson Committee the *Tribune* (Lahore), of July 18th, 1912, makes the following remarks :—

" * * * * Retrenchment in the expenditure on the army has for years been advocated by the Indian National Congress as also by those friends of India who have not joined the Congress. It is maintained, and we believe with perfect truth, that the money spent on the army in India represents the bulk of the revenues of the country and that the excessive military expenditure has for years past stood, and now stands, in the way of the material and economic development of the country. If Lord Nicholson's Committee can succeed in effecting a substantial reduction in the total expenditure on the army in India, it will have done a great service to this country which would feel grateful to the Ministry which appointed the Committee. But, as we have already said, we do not know how far the *Pall Mall Gazette* is well informed on the subject. From the way in which Lord Crewe has behaved on the self-government question we have grave doubts that he will not succumb to the agitation that Lord Curzon and others are sure to set on foot in order to prevent the expenditure on the army from being reduced to any material extent."

Ill-treatment of political prisoners in Andamans.

15. The following is from the *Panjabee* (Lahore), dated 16th July 1912 :—

"The *Bengalee* publishes gruesome details of the ill-treatment of political prisoners in Andamans. It would be remembered that not long ago one of them by the name Indu Bhushan Roy had committed suicide. Our Calcutta contemporary learns that before committing suicide Indu Bhushan Roy had an interview with the jailor and asked him to change his work. He addressed to him words to the following effect :—

"'See my hands have become so blistered by the juice of the *rambash* that I cannot move my fingers freely and it is so painful that I cannot get a wink of sleep the whole night. I cannot take my food to my mouth. The touch of "dal" causes me so much pain that tears come to my eyes and my food is left untouched. I will die of pain and starvation. Kindly change my work or allow me to go to hospital for a few days to get my palms healed.' Saying this, he stretched his hands to the full, but met with a rebuff from the Jailor. We will

not produce the language which the Jailor is reported to have used. Is it not the case that Indu Bhushan Roy pleaded again, begging to be allowed to report himself personally and show his hands to the Medical Superintendent? But the Jailor shouted:—'You must carry out my orders.' Then after thinking for a couple of minutes he again said; 'all right, I will change your work' and ordered the warder in charge to engage Indu in *Kolu* oil mill from next morning. Indu got so frightened that he told the Jailor that he would simply die if he had to work in the *Kolu* mill with those hands of his.'

"What followed was the suicide of Indu Bhushan Roy. He was found hanging in his cell, and when the medical man went to see in a most leisurely manner life was extinct. It is clear that Indu Bhushan Roy put an end to his life unable to endure the cruelties to which he was subjected. Surely such cruelties cannot be defended even on administrative or political not to say humanitarian grounds. The object of the punishment is to impress the offender of the fairness of the punishment and to reclaim him if possible. Can it be said that this object is attained by goading the prisoner to commit suicide in this manner? Let alone humanitarian considerations, can harassment and vindictive treatment of youths such as those concerned in political offences produce a wholesome impression on the offenders themselves? The Government of India themselves are responsible for the administration of the penal settlement and as such whatever is done in that settlement is understood to have the full support of the Government. While transportation to a penal settlement is different from mere deportation there can be no justification for adding cruelty to penal labour. The matter is one important enough to deserve the personal attention of His Excelleney the Viceroy."

## II.—Afghanistan and Trans-Frontier.

The Hindus in Afghanistan.

16. The following is from the *Observer* (Lahore), of the 13th July 1912 :—

"Hindus are evidently very hard to please. The Amir during his Indian tour went so far in his efforts to conciliate them as to forbid the slaughter of cows in his name on the occasion of the Bakr 'Id. Hindus in Afghanistan enjoy equal rights with Muhammadans. Hindu students flock to the State schools. All posts and offices under the administration are open to the Hindus. Colonel Diwan Narinjan Dass is a sort of Accountant-General in Afghanistan and his co-religionists practically monopolise all the appointments of cashiers, treasurers and accountants in the kingdom. The Amir has on several occasions been observed to go out of his way to make presents of fruits and sweets to his Hindu subjects. Yet these facts notwithstanding, stories are being published by certain Hindu papers in Lahore of all sorts of indignities being heaped and oppressions practised on the Hindus and Sikhs residing in Afghanistan. One of the writers recently asserted that the Afghans openly abused and maltreated the Hindus and Sikhs, who dare not retaliate; that attacks on the chastity of Hindu females were too common, the Afghans kidnapping Hindu and Sikh women with impunity; that the Afghans who committed offences against the property or persons of the Hindus were treated too leniently, and Hindu merchants had to pay more octroi at Dhacca than the Musalmans. It will be a revelation to our readers to learn that not one of these assertions was supported by proofs. The Editor of the *Paisa Akhbar*, however, sent to the Editor of the *Siraj-ul-Akhbar*, Kabul, a copy of these complaints with a request to investigate the grievances. Sardarzada Mahmud Tarzi has sent a reply, contradicting all these false stories. As for the Afghans abusing Hindus or maltreating them, he says that the courts are open for dealing with these offences. If the Hindus do not retaliate, they can knock at the doors of justice and the offenders are certain to be dealt with according to their deserts. No distinction is made in the courts between Hindus and Muhammadans, and the Afghans are sentenced to be hanged when convicted of murdering Hindus. As for the attacks on the chastity of Hindu females, the Afghan writer repels with indignation the suggestion of the Hindu scribbler. The latter gave only one instance of the kidnapping of a Hindu woman and admitted that the woman fled away with a strong and handsome Afghan of her own free will. Such an incident might well form the plot of a fascinating novel, but seeing that cases of women leaving their homes with their paramours are not rare in India and other countries the story cannot be adduced as a proof of the Afghans kidnapping Hindu women with impunity. Abduction is a very heinous offence in Afghanistan and though the victim be a Hindu female, its perpetrator cannot escape with the slight punishment inflicted on such offenders in India. Again, as to the alleged extra taxes levied on Hindu merchants at Dhacca, the Editor of the *Siraj-ul-Akhbar* wrote directly to the Revenue Minister at Kabul in this connection, and the latter has replied that the import and export dues levied at the Dhacca barriers are the same for all people, without any distinction of creed, but merchants trying to smuggle their goods are charged double and even treble the sum ordinarily levied on goods. And lastly, the Amir has never compelled any Hindu to become a Musalman. If, however, a Hindu embraces Islam of his own accord and being boycotted by his relations is without any ostensible means of livelihood, then, of course, he receives some help from the Government in the way of earning a living. It is clear from this reply that so far from the grievances being true, they are utterly without foundation, if not malicious. The Hindus, far from being treated badly, seem in some instances to attempt an evasion of the payment of taxes and when

called to account invent stories about tyranny and oppression. And to top it all, the *Englishman's* frontier correspondent states that the Intelligence Bureau in Afghanistan has reported that the Hindu fortune-tellers and *Sadus* who go to Afghanistan every year act as foreign spies and that the Amir has been therefore advised to order their expulsion from his dominions. But His Majesty has not yet done so. Verily the Amir and his officials practice unheard of tyrennies on the 'meek Hindu!'"

## III.—Native States.

Installation of the Maharaja of Nabha. Postponement of the—

17. The following is from the *Panjabee* (Lahore), of the 13th July 1912 :—

"His Highness Maharaja Hira Singh died on the 25th December last. In the ordinary course His Highness the Tikka Sahib, the present Maharaja, should have been formally installed in the course of a few weeks. On the death of the late Nizam there was no difficulty in installing the present Nizam. Even in Mysore, which is said to be a gift of the British Raj to the present Royal House, no difficulty arose with regard to installation on the death of Maharaja Chamarajendra Wodier. In Nabha the date of installation was formally fixed but was cancelled abruptly for reasons which are not well understood. Indian States are governed by treaties and engagements entered into by the British Government. Each State has its peculiar rights and privileges recognised in such treaties and engagements. But on occasions the Foreign Office which is guided by 'precedents and prescriptions' chooses to treat all States alike and calls them the members of one and the same family. But the Foreign Office is sometimes so unreasonable and obstinate that it refuses te treat the State as members of one family and persists in treating each on its own merits. It adopts the first course where it can bring all under a common denominator disregarding the pride and prestige of historic States. But it declines to adopt the same course where it is advantageous to individual States. The varying terms of engagements with the States with regard to salt, opium, ganja, railway police, civil and criminal jurisdiction over railways, post and telegraphs, imperial service and transport corps, employment of Europeans or British officials in particular offices and numerous other matters go to show that the Foreign Office is not very anxious to treat all States alike. Why then does it insist on uniformity in some other respects which the Sovereign Princes consider galling to their pride and prestige? The treaties and engagements of each State should be uniformally respected and the precedents of each State faithfully followed. Above all the Government should recall the incidents connected with Colonel Low's Mission in Hyderabad (Daccan) in 1853 and with Lord Lytton's transactions with Sir Salar Jung through Sir Richard Meade. Every State is not a Mysore. Government can afford to be magnanimous to Nabha for its splendid services during the mutiny."

Change of Minister in Hyderabad.

18. The following is from the *Observer* (Lahore), of the 17th July 1912 :—

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"The announcement embodied in *Firman* is a momentous one and in keeping with the public expectation, rumours being persistently current for sometime past that Maharaja Sir Kishen Pershad would shortly retire from service. The present is not the time to discuss the merits or demerits of the outgoing Minister. Instead of dwelling on the past, we would like to refer to the future. And as for the future, there is every reason to hope that Hyderabad is entering on a new era of progress and prosperity and that the changes now effected are destined to open a fresh chapter in the history of the premier Native State of India."

* * * * * * *

"Hyderabad may well form high expectations of the third Salar Jang. Indeed, however high these expectations be, we confidently look forward to their being fully realized; while the association of a veteran of the wide experience and great attainments of Nawab Imad-ul-Mulk with the new Minister is a guarantee of the success of his administration."

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## IV.—Kine-killing.

Cow-protection and Sikhs.

19. The *Hindu* (Lahore), of the 11th July 1912, publishes a communication headed "A Sikh woman's prayer to the Gurus' followers." After relating a story how Guru Gobind Singh once saved a number of cows from being sacrificed by Muhammadans, the writer—Sada Kaur, daughter of Sardar Mahna Singh, of

Rasulpur, Bahraich district (Oudh), *vide* paragraph 10 of Selections No. 23—, urges Sikhs not to forget their duty of protecting kine. They may separate themselves from Hindus, she adds, but should display no remissness in the matter of cow-protection, which is a legacy left to them by their ancestors.

## V.—Native Societies and Religious matters.

Six great men of India.

20. The *Afghan* (Peshawar), of the 5th (received on the 11th) July 1912, has a note headed "Six great men of India (*vide* paragraph 20 of Selections No. 27)." It says that the *Parkash*, the *Hindustan*, etc., wish "to raise up only Hindus on the bamboo" (to hold up to ridicule). Next it gives the names of the first paper's six great men of India, and goes on to remark that, according to Hindu papers, greatness has fallen to the lot of Hindus only. The fun of it, however, is that it is not only Hindus who are regarded with the greatest contempt in foreign countries, but that the same treatment is accorded even to non-Hindu Indians, in consequence of their being the former's neighbours. The six men mentioned do not deserve to be called the six great men of India.

Muhammadans, Christians, Hindus and Sikhs.

21. The *Loyal Gazette* (Lahore), of the 7th July 1912, publishes an article headed "A destructive storm." Although, it says, Muhammadans are behind Christians in the matter of wealth, numbers, education, &c., their religion is being propagated everywhere at a more rapid pace than is Christianity. This is due to the equality of treatment accorded to all followers of Islam. Christians profess to observe no caste distinctions, but in practice they are prejudiced and bigoted in the matters of colour. A white-complexioned Christian will not treat his black African co-religionist as his equal, and this bigotry is likely to prove the ruin of Christianity. *Chhut* created estrangement between the various Hindu sects, with the result that their country was conquered by Muhammadan invaders. How they fared under the Muslim rule is well known, and they are being swallowed up by Islam even under British rule. Another serious danger for the Hindu community arises from "the untouchables," whose conversion to other religions would endanger the very existence of Hindus. The low castes among Sikhs constitute a similar danger for Sikhism. "Let us then treat one another as equals."

The inaugural speech of the Egyptian president of the recent Session of the Nadwat-ul-Ulema.

22. The *Zamindar* (Lahore), of the 12th July 1912, publishes a communication from Shibli Numani headed "A gross calumny." The writer states that Syed Rashid Raza has written to him from Baghdad to say that "the Egyptian nationalist paper" and the Turkish *Hilal-i-Osmani* have reported in their columns that the Editor of *Alminar* (*i. e.*, the Syed) took part in the (recent annual session of the) Nadwat-ul-Ulema; that he delivered a lecture in praise of, and inculcating obedience to, the English; and that this led to all Indian Muhammadans feeling displeased with him. As, however, this is a palpable lie and calculated to injure the Musalmans of this country, the writer requests all Muslim papers to contradict the slander, and to give expression to the opinion of the Prophet's followers about Syed Raza's speech. Copies of the issues concerned should also be sent to him, so that he may translate the writings into Arabic and send the same to Egypt. The above unfounded report has rendered Syed Rashid Raza most anxious, and it is grossly unfair that he should receive this reward for the trouble suffered by him in coming out to India.

Popular Muhammadans.

23. The *Zamindar* (Lahore), of the 4th July 1912, publishes a communication headed "Who are the popular Muhammadans of this year." The writer suggests that all Muhammadan newspapers should annually ask their readers to answer the above

question, the results obtained being published by the Muslim League. He adds that the selection should cover all classes of the Prophet's followers, political lecturers, workers and writers, traders, *zamindars*, &c.

The management of *waqf* properties.

24. The *Zamindar* (Lahore), of the 7th July 1912, publishes a communication headed "*Waqf* properties attached to mosques." The writer—one Usman Ghani of Fatehgarh—complains of the mismanagement of these properties and says that, after a careful study of the laws on the subject, he has come to the conclusion, that, under sections 3 and 7, Act XX of 1863, committees can be formed, with the sanction of the Local Government, to manage and supervise *waqf* properties. These committees can be invested with all the powers detailed in the Bengal Regulation No. XIX of 1810 and exercised by the Board of Revenue before the passing of Act XX of 1863. He suggests the establishment of such a committee to manage *waqf* properties in Lahore.

The *Tat Khalsa*.

25. The following is from the *Khalsa Advocate* (Amritsar), of the 12th July 1912 :—

"In Sardar Jogendra Singh's Presidential speech at the Sialkot Conference, there was a reference to the *Tat Khalsa* and the good work they have done and the progress they have achieved. This reference requires to be cleared up. It struck us at the time that Sardar Jogendra Singh was not sufficiently clear and explicit on the point. It is certainly by no means the first time that the term *Tat Khalsa* has been used. During the last twenty years or so, the term has been hurled at us, educated Sikhs, as an epithet of reproach and opprobrium by our opponents, and we have not cared to reply to the veiled insinuations it was intended to convey or the covert innuendoes it was desired to apply. But our opponents apparently never knew what the historic significance of the term was, or how it originally came into existence. Had they known it, or cared to fined out, it would have been clear to them that there was nothing of reproach or opprobrium associated with the term itself. It is necessary now that Sardar Jogendra Singh has used the term, to advert to its history for the benefit of all concerned who may still be groping in the dark. Students of Sikh history must be aware that after Sri Guru Govind Singh Ji Maharaj, our tenth Guru, shuffled the mortal coil, Baba Banda, who had been a leading disciple of the tenth Guru Sahib and who had done good work during the lifetime of the Guru, reached Amritsar after a successful conquering march from the Deccan, carrying all before him, his worldly wisdom took the upper hand of his better part, he claimed for himself succession to Gaddi of the Gurudom, as eleventh Guru; and his disciples adopted for him the style and practices of the Gurus. Against such a course there was the tenth Guru's own injunction to all Sikhs to accept the Granth Sahib as their Guru. The disciples of Baba Banda, however, stuck to their guns, and formed a section by themselves which came to be known as 'Bandai Khalsas,' adopted certain innovations in salutation which came to be known as *Darshani Fateh*. The main body of the Panth stood firm in their allegiance to the Tenth Guru's injunction and their acceptance of the sacred Granth as their Guru. As opposed to, and contradistinguished from the Bandai Khalsas, these strict followers of Guru Granth Sahib were called *Tat Khalsas* or the true Khalsas. With the gradual reduction in number and practical disappearance of Bandai Khalsas, the term *Tat Khalsa* also fell into disuse. After the lapse of nearly two centuries, the term has been restored and revived by our opponents who have never taken kindly to our efforts at progress and amelioration and have looked down upon them with disapproval and contempt. As we have shown the term '*Tat Khalsa*,' historically speaking had long ceased to exist and was no longer in use. It has been applied for some time by our opponents more as a nickname than any thing else for 'educated and progressive Sikhs.' It is in that sense and in that acceptance that Sardar Jogendra Singh has accepted and used the word. We should have preferred had Sardar Jogendra Singh let the term alone for exclusive use in the armoury of opponents, for the Panth is now one and indivisible—the Khalsa Panth—and knows no distinctions. Can it, however, be that like so many historic epithets, owing their origin to rival camps, the term '*Tat Khalsa*' also has come to stay. If so, Sardar Jogendra Singh's acceptance and recognition of it will have gone a long way in bringing about that result. However, whether the term stays, or once more disappears into the roll of the past, we trust we have made it clear once for all that there is absolutely nothing in the term or in its historic associations to which any one can take the slightest exception or of which the Sikhs of the present day have any reason to feel ashamed. On the other hand we have made it abundantly manifest that the tradition of the *Tat Khalsas* in the past are such as every Sikh can justly and legitimately feel proud of. And if even in these degenerate times, there are Sikhs in large numbers, who really deserve, by their principles and practices, by their services and achievements, the appellation of the *Tat Khalsa*, the Panth has every reason to thank the *Akal Purkh* and to congratulate itself.

## VI.—Legislation.

Council Regulations in the Punjab.

26. The following is from the *Panjabee* (Lahore), dated 16th July 1912 :—

"* * * * At present the local Legislative Council consists of 26 members (excluding the President) out of the maximum strength of 30 fixed by the statute. Of the 26 members 19 are nominated, 2 nominated experts and 5 elected members. It is obvious that the number of elected members is too small and ought to be increased. His Honour the Lieutenant-Governor has, in a way, promised to increase this number. But the manner in which it is proposed to be increased is not likely to give any satisfaction to the Hindus. Supposing that as suggested by His Honour the District Boards will be allowed to elect a member for each of the three groups into which the Province is divided for elections by the Municipalities, we may predict that at least two seats if not all the three will be carried by Muhammadans. At this rate we are frankly of opinion that the Government might postpone the enfranchisement of District Boards indefinitely rather than unwittingly accentuate the existing differences. If the Government proposes to redress the admitted grievances of the Hindus it should do so gracefully and generously, and not in a grudging and halting manner. In Madras at present 40 per cent. of the members are elected; and we understand the Government proposes to give away at least two more seats to be competed for by the people's representative. This will probably raise the parentage of elected members to the total strength to 45. In Bombay nearly 44 per cent. of the seats are even now occupied by elected representatives while in Bengal the percentage reaches to 50. In the United Provinces at present 42 per cent. of the seats are held by elected representatives. Sir John Hewett is said to be willing to raise this to 45. This being so, we do not see any reason why in the Punjab less than 12 seats out of a total of 26 should be allotted for election. Since the recommendations of the Punjab Government have already been forwarded to the Government of India, since it is not likely that the Punjab Government has been liberal enough to assign 12 seats for election, the people of the Punjab have to appeal direct to the Government of India.

"Out of these twelve seats a fair number should be assigned for the Hindus who represent the intelligence, wealth and enterprise of the Province. Lord Morley has given the assurance in his reform despatch that 'minorities would be protected against exclusion by majorities and all large important sections of the population would have the opportunity of returning members in proportion to their ratio to the total population.' Taking our stand on this assurance we ask the Government to consider what exactly is the position now assigned to the Hindus of the Punjab. Out of the 14 non-official members 7 are Muhammadans, 2 Europeans, 3 Hindus and 2 Sikhs. Lord Morley's despatch says that all large and important sections will be allowed to return members 'in proportion to their ratio to the total population.' But what do we find in practice? The six-and-a-half millions of Muhammadan males (of whom 166,937 are literate and only 22,473 are literate in English) have seven members to represent them, 3 elected and 4 nominated. The infinitesimal section of Europeans have two members, one elected and one nominated. The Sikhs, whose male population is 1·651 million, whose literate population number 132,362 (the literate in English being only 8,240) have two members, both nominated. But the Hindus, who number 3,686,900, and of whom 380,096 are literate and 41,942 are literate in English, have only 3 members to represent them, one elected and 2 nominated. The utter want of proportion in representation to the intelligence and wealth of the Province is manifest. The literate and vocal section of the population is among Hindus more than twice as large as among Muhammadans. But it has been granted less than half of the number of members given to the Muhammadans. If we consider the distribution of elected seats, we find that all the three Municipal seats have been captured by Muhammadans. By a fortuitous circumstance the University happened to return a Hindu member instead of a European; and therefore the presence of a Hindu member is due to mere chance which may or may not occur again.

"The Hindus to whom the Province owes its trade and commerce, and its industrial and financial activities at present depend on the nominated members to voice their opinions. It seems to us that to remedy the existing inequalities in representation and to give effect to the original intention of the Government about proportionate representation the number of seats to be thrown open to election should be increased from 5 to 12. And considering that the prosperity of Municipal towns and Cantonments is due almost entirely to the industrial activities and business enterprise of the Hindus, it is essential to provide for the adequate representation of their interests on the Council. This can be done by increasing the present number of seats from one to two in each of the three groups with cumulative vote in order that the Hindus or at any rate non-Muhammadans might secure one of the two seats in each group. Then, if, as proposed by His Honour the Lieutenant-Governor, three seats are allotted to District Boards, one at least may be secured by a non-Muhammadan who may not necessarily be a Hindu. The remaining additional seat may be granted either to the Sikhs whose claims certainly deserve recognition quite as much as those of Muhammadans in other provinces, or to landholders

who will elect by turns a Muhammadan and a non-Muhammadan alternately as fixed in the Regulation. Under such an arrangement the necessity for nominating as many as four Muhammadans is entirely obviated and the Hindus and Sikhs will be given a fair chance of securing adequate representation through their chosen representative. Our proposal, it may be conceded, has one merit. It does not intrench on anybody's preserve. All it asks for is that the just claims of a people who contribute more than most others to the prosperity of the Province should be recognised. The allotment of two seats to each of the three Municipal groups assures three seats for Muhammadans under all circumstances, whereas at present they may lose one of the three. Their three seats being secure they will have no cause for dissatisfaction. The non-Muhammadans will have between them three seats and further inequalities in representation can be removed by Government by nominating Hindus or Sikhs as the case may be. We hope this view of the matter will be considered by the Government of India and the injustice now done to the Hindus removed.

"There now remains one more point to be considered, *viz*, the representation of the Punjab in the Supreme Legislative Council. At present there are three members in the Supreme Council and all of them are Muhammadans. How this has come about and what chance there may be for variation, if any, we shall presently see. One of the three members represents the Muhammadans, and that member, we may safely presume, will always be a Muhammadan. The second member is selected by the Government to represent the landholders. The member will be alternately a Muhammadan and a non-Muhammadan. The third member is to be elected by the non-official members of the Local Legislative Council. The majority of the electors being Muhammadans and their sympathisers it is ten to one that they will prefer a Muhammadan. This view finds support from what has already happened. In December last a vacancy occurred in the Supreme Council owing to the lamented death of Sardar Partap Singh. In the by-election that followed notwithstanding the fact there were already two Muhammadans from this Province, the Muhammadan electors and their European supporters voted solid for a Muhammadan candidate and confirmed the fears entertained by the Hindus as to the possibility of securing any support for their candidate from the majority of electors. In order to obviate this anomaly two seats might be allotted for election by the non-official members with cumulative vote thus affording a fair chance for the Hindus to secure one of the seats. Then as regards landholders, there is no reason why the privilege of election should not be granted to them as in other major provinces. If the franchise qualification be fixed lower than in other provinces (for the Punjab is not a land of big Zamindars and Taluqadars) we may expect men of education and knowledge to come forward to contest the seat. His Excellency the Viceroy is full alive to the grievances of the Hindus and we feel assured he will redress them and earn our lasting gratitude."

Sikh representation on Legislative Councils, &c.

27. The *Loyal Gazette* (Lahore), of the 7th July 1912, publishes a note headed "The share of Sikhs in the Councils of Government and other representative circles." After complaining of the inadequacy of Sikh representation on the Imperial and Punjab Legislative Councils, as also on Municipalities and District Boards in this province, the writer says that it is impossible to safeguard Sikh interests under existing circumstances. If Municipal and District Boards, which now consist chiefly of non-Sikhs, were to adopt resolutions, prohibiting Sikhs from decapitating goats, organising religious processions, or performing any other religious rite, there would be no one to prevent them from doing this.

## VII.—General Administration.

### (*a*)—*Judicial.*

The Mymensing case.

28. The following is from the *Panjabee* (Lahore), of the 13th July 1912 :—

"The text of the judgment delivered by the Judicial Committee of the Privy Council in the Mymensing case has arrived. A careful study of it suggests that while the principal laid down by that tribunal is unquestioned its applicability to India in the existing conditions with a combination of executive and judicial functions is doubtful and is even detrimental to the interests of the people. In deciding the case as they did Their Lordships do not seem to have taken into consideration the object of the legislature in providing safeguards against the irregular procedures of over-zealous magistrates who are burdened with multifarious duties and responsibilities, who derive information from various non-judicial channels and who therefore cannot in every instance be deemed to bring a strictly judicial frame of mind for the consideration of cases. India is a country

where people are subject to a great deal of pressure from executive officials of the several departments of the State whom one writer in a Bombay periodical aptly and justly designated the 'seven tyrants.' The powers vested in these 'seven tyrants' being already too extensive to be wholesome it ought to be the aim of the judiciary to impose restraints against the abuse of such powers in circumstances which are often tempting to executive officials. We regret to find that Their Lordships of the Judicial Committee of the Privy Council have ignored this aspect of the question and confined themselves to the abstract principle of a judicial officer being always a judicial officer whether or not he holds his courts formally and directs his proceedings from the court house. This decision, we are afraid, will produce a very undesirable effect on the tendency of the average official who exercises both executive and judicial functions.

"The Calcutta High Court took the right view when it held that the defendant District Magistrate was not acting as a court. However, as a consequence of the present decision of the Judicial Committee the separation of the executive and judicial functions has become imperative and the execution of the long pending scheme should now be expedited. Otherwise the decision is bound to be harmful in its practical application to existing conditions."

### (*b*)—*Police.*

The lawless Kabulis.

29. The *Punjab Samachar* (Lahore), of the 6th July 1912, has an article headed "Oppression by Kabulis." After remarking that Pathans commit different offences in all parts of India, the paper holds them responsible even for the recent recrudescence of dacoities in the Punjab. The present, momentary decrease in these dacoities is not due to Pathans having turned over a new leaf, but to their having gone back to their homes to harvest crops; on their return to this province, dacoities will again become general. After giving an account of the recent Kabuli riot in Beadon Square, Calcutta, the writer says that the incident shows how fearless they have grown. Government should make a law to protect the lives and property of the people against "these tyrants."

### (*e*)—*Agriculture and questions affecting the land.*

The restriction of exports of food grain.

30. The following is from the *Panjabee* (Lahore), of the 13th July 1912:—

"It is difficult to deny that one reason for the increase in criminality in any district is not the prevailing high prices. Where prices fluctuate a great deal owing either to the failure of the monsoon or to large and unrestricted exports thefts and dacoities as a rule increase. The gambling mania in Calcutta is apprehended to lead to the increase of crime. Ever since the large exportation of rice from Burma began the Burmans knew that the rice market would rise. A Burma paper says that the price of rice has risen from 2 rupees to 6 rupees a basket within three years. This year again the high prices have already given incentive to crime. In Bhamo and Salin crime has gone out of police control. Serious cases of dacoities are reported and in one case a man and a woman were killed. We hope that the proposal to levy and export duty on rice in Burma will not be rejected by the Government of India. It should be a matter of general application whether export duty should not be levied on any article of food which rises above 25 per cent. in any one year. The proposal of the Burma Government as regards rice will create a precedent which ought to serve other provinces of India in future whenever high prices threaten social disorder or give impetus to crime."

### (*h*)—*Miscellaneous.*

The *Parkash* newspaper.

31. The *Parkash* (Lahore), of the 9th July 1912, publishes a leader headed "A shower of arrows at the Editor of the *Parkash*. Is it blasphemous even to speak of politics?" The weapons used of late against it, says the paper, are seldom employed because they are fit for the hands of only mean and degraded persons. It is surprised at their employment by a paper, calling itself a member of the Arya press. No Arya periodical has hitherto worked for the Criminal Investigation Department, a task that has been undertaken by certain Muslim papers alone. The Arya Samaj can, however, no longer pride themselves on having clean hands, continues the writer, seeing that Arya papers are desirous of endangering the very existence of the *Parkash* by charging it with attempts to create feelings of hatred for the British in the Samaj. The accusation is obviously intended to set both Government and the Arya Samaj against the *Parkash*, and

there are, the Editor declares, three classes of people now engaged in wielding this blackguard's weapon against the paper : those who are personal enemies of the Editor and not enamoured of the Arya Samaj ; those who hate the Arya Samaj and therefore the Editor of the *Parkash* too ; those who love the Samaj, but bear the Editor enmity and have allowed hatred to overcome loyalty.

The trumpeter of Dharampal, Mr. (Raj Narayan) Arman (Editor of the *Arjan*) is of the first class. Sometime back he intemperately attacked Lala Munshi Ram, the *Gurukula*, and its *alumni* in the columns of the *Rajput Gazette*, with the result that he lost the editorial charge of that paper. He now attributes his dismissal to the *Gurukula* people, and has consequently been attacking the Arya Samaj, and along with it the *Parkash*, in the columns of the *Arjun*. His present plight is pitiable and the only way for him to better it is to induce Government to subsidise his paper. It is, perhaps, with the object of proving himself deserving of a subsidy that he has been publishing the sort of articles which have of late been appearing in the *Arjun*.

In the second class are the *Vakil* and other Muslim papers, which have wrongly considered (certain) writings in the *Parkash* to be prejudicial to the Arya Samaj. They argue that, because some graduates of the *Gurukula* attended the Calcutta Congress as spectators, therefore the Samaj is a political body. They draw the same inference from the suggestion by the *Parkash* that two political papers owned by Arya Samajists should be issued from Delhi. But, if their reasoning is correct, the fact that the *Vakil* was owned by the late Sheikh Ghulam Muhammad and that the *Observer* belongs to Khwaja Ahad Shah should show Islam to be far more political in character (than the Samaj). Let the *Vakil*, says the Editor, know that Aryas do not confound politics with "blasphemy ;" and that the Arya Samaj has nothing to do with present-day politics. Sir Agha Khan openly participates in politics, but does this prove that the Shamsis are a political body? It is, therefore, ridiculous to say that, because Aryas evince interest in their country's affairs, therefore the Arya Samaj is a political society.

Land acquisition in Delhi.

32. The following is from the *Panjabee* (Lahore), of the 13th July 1912 :—

"Now that the land acquisition process in Delhi will be applied, it is worth while considering whether the displacement of many thousands of agricultural families could not be effected with as little hardship as possible. A correspondent in the last issue of the *Panjabee* pointed out that a feeling of absolute destitution would be felt by the bulk of the landowners who have to part with the dear old food-giver for generations. They would, of course, have the market value of the land paid to them by Government, but what would Rs. 100 or 150 buy to an ignorant agriculturist to support his life which he is to start afresh possibly in his fifty-fifth year of age ? It would certainly be more advantageous to him to have an equal share of land in another part of the country, in the Canal Colonies, if available. According to the estimates of Government the cost of acquiring the area notified for new Delhi would not be more than £200,000 or £233,000. The notified area, we know is just about 115,000 acres and at the highest rate each acre would have to be parted by the agriculturist for £2. Supposing the requirements of the Governments being less than 115,000 acres, the average price of an acre cannot exceed £3. If we suppose that on an average an Indian agriculturist has 4 to 5 acres of land on which he is maintaining himself and his family we have about 25,000 to 28,000 families to be turned out of their lands with Rs. 180 to Rs. 250 a piece and it is certainly a very anxious situation which requires a man to start his life once again with Rs. 180 to Rs. 225 lying loosely in his pocket. For aught we know, it may be reduced by 50 per cent. in his wanderings to find another piece of land and most of the deficieney reach the Punjab excise treasury ! That is, if the woful ryot is fortunate enough to escape the attentions of a Pathan dacoit or some hungry middle man. We appeal to the Government to consider this side of the question."

SIMLA :
*The 20th July* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—25-7-12—No. 46—107—H. L. S.

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[ Vol. XXV. ] [ No. 30. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
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| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
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| 28 | Arjan ... | Lahore ... | Dharm Pal ... | ... |
| 29 | Arorbans Gazette ... | Amritsar ... | Lábh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
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| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 60 | Municipal Gazette and Sada-i-Hind.* | Do. ... | Din Muhammad ... | 500 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 62 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 63 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 27TH JULY 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The Trans-Persian Railway.

1. The following is from the *Panjabee* (Lahore), of the 20th July 1912 :—

"It is hard to pursue the line of reasoning adopted by Lord Morley in regard to the Trans-Persian Railway. His contention that the British would neither construct the railway themselves nor allow Persia to grant concessions to another power virtually amounts to a dog-in-the-manager policy. We do not see much difference between this sort of opposition of British military experts and the reiterated opposition of the late Amir Abdur Rahman of Afghanistan against railway connection with a foreign country. Amir Abdur Rahman, like Lords Lamington, Inchcape, Crewe and Curzon, had no objection for constructing railways in the interior. But he was vehemently opposed to any connection with the outer world and sought his safety in the alpine seclusion created for him by Allah. In his autobiography he counselled his sons to remember that it was might that ruled the world and not right and that, therefore, until they had a great army strong enough to oppose foreigners they should never think of weakening the strength of isolation by constructing railways. But British statemanship and British prowess which have been the admiration of the civilized world now seek refuge in isolation and refuse to link India and Europe with railway. This is a position which is thoroughly incomprehensible and is bound to expose England to the charge of unreasonable obstinacy.

"The attitude of the Radical Government towards this question is likewise incomprehensible. It is especially so in view of the sympathetic, though not uncritical, support accorded to it both by Sir Valentine Chirol and the *Times*. Sir Valentine Chirol had approached this question ten years ago from a purely strategical point of view. He had then consequently entertained doubts of the wisdom of establishing a link between India and Europe. To-day he says he regards those arguments 'for the most part inapplicable to the present case.' Ten years ago Russia was believed to be contemplating the construction of a railway of a purely strategical character distinctly menacing to Afghanistan. But the present scheme is designed to provide 'primarily, at least, for pacific purposes, a rapid and easy means of communication between Europe and India and constructed *ex hypothesi* by the friendly co-operation of two European powers.' Whatever may be the altered circumstances and conditions which have induced a change in the opinions of accepted authorities, it is both pleasant and encouraging to be told by Sir Valentine Chirol that with the growth of railway communications all over the world it is not possible for Great Britain to maintain indefinitely 'an attitude of mere negation in regard to railway communication between India and Europe.' That as an aspect of the question which cannot fail to arrest the attention of far-seeing statesmen, not merely on this railway question, but at every turn in the progress of this country. India is eager to participate with other members of the empire in its duties and responsibilities, and the example and influence of its neighbours in China and Japan cannot be lost upon it.

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"We are, however, glad to find that the sane and sensible view taken by Sir Valentine Chirol has been expressed more fully, and with greater force and better effect by the *Times* in a leading article in which it accords its approval to the railway project.

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"While the *Times* has striven to maintain the noblest and the best traditions of British statesmanship, it seems strange that none of its arguments should have convinced either Lord Curzon and his supporters or the Radical Government which holds fast to the out-of-date strategical view of expert military officers, even as Amir Abdur Rahman, and declines to go 'beyond the negative encouragement of refusing to prohibit operations so far as could be done.' However, Lord Morley's assurance that the Government desire to have 'the option of making such railways ourselves' gives a reasonable hope that ultimately considerations of world's progress will prevail over the opinions of military experts. If neither philanthropy nor justice to the backward races succeeds in inducing a change of policy in the military experts, we may be sure that the time will soon come when they will be forced to advocate the construction of railway in their own interests. As Sir Valentine Chirol rightly foresees, Great Britain would not be in a position to prevent the construction of a railway from Russia to the southern limits of the Russian sphere in Persia; and when Russia accomplishes this the British 'could hardly contemplate with satisfaction the purposes for which that railway controlled in a hostile spirit might be used.' It seems clear, therefore, that the present opposition of a few noble Lords and the indifference of the Radical Government are not formidable obstacles in the way of linking India with Europe.

"As regards the advantages which may result to India from this linking there can be but one opinion. It will be the means of promoting a steady, constant and ever increasing stream of inter-communication between peoples and races. It will create fresh openings for enterprising Indians, Hindus as well as Muhammadans, and afford them opportunities of distinction in commercial and industrial pursuits. It will afford means of employment not only to British Indians but to the backward races in the tribal country at present engaged in pursuits of doubtful benefit. It will help the Hindus in the cis-Indus tract to supplement the deficiencies of the Muhammadans in the trans-Indus tract *vice versâ* and establish between them a community of interest. By that means it may also operate as a powerful force in softening racial acerbities now visible in this Province and across the Jumna. In short it will result not only in the numerous incidental benefits of inter-communication, travel and commerce but also in conscious efforts made for the uplift for the backward races and nations. As the *Times* rightly points out there are numerous questions of detail requiring scrutiny. Not the least important of them is the financial responsibilities which may devolve on the Indian Government in the shape of guarantees. Nevertheless the blessings of the link can hardly be doubted. We fervently hope that the Trans-Persian Railway might soon become an accomplished fact."

The British Government and the Islamic world.

2. The *Vakil* (Amritsar), of the 17th July 1912, publishes an article headed "Man proposes but God disposes." The paper refers to the debate in the Commons on the subject of the British foreign policy, and says that, in his reply to the attacks of Mr. Dillon and Earl Ronaldshay on the Anglo-Russian convention, Sir Edward Grey, declared that, but for the convention, Russia would have made the boundaries of Persia and India conterminous by building a railway, while Mr. Lloyd George, in his recent speech at the Mansion House, remarked that England's international relations could never be more satisfactory than they were at present. These utterances, adds the paper, have caused among Muhammadans (*lit.* the people) the fear that the British Government will do nothing to end the high-handed action on the part of Russia, even if she again bombards Meshed, insults the local mosques and shrines, and kills "the great men of Islam" in Persia. They are under the impression that the British Government will bestir itself only when Russia takes permanent possession of the Shah's Dominions. It was after the Anglo-Russian convention that the Muscovites assailed the independence of Persia, and caused mischief and bloodshed in the different parts of that country. In the opinion of Great Britain, however, that convention has proved a veritable blessing for Persia. The Editor then goes on to say that, according to the Moroccan paper *Al Saada*, the French beseiged the Jumma Masjid (where he does not say) and desecrated the shrine of Sidi Idris. They have, moreover, destroyed the independence of the country, have killed thousands of innocent Muhammadans, including children and widows, and still continue to massacre them. Nevertheless, the British Government regards the situation (in Morocco) as satisfactory. But while this is the case (with England) a great commotion is on foot in the Muslim world. Even the Persians, who used to be regarded as an inert and lifeless people, have begun to rouse themselves. The Shaikh-ul-Sharait at Isphahan, who is a great religious leader of the Persians, has issued a circular letter, in which he says that most of the European nations have employed different artifices to humiliate Islamic countries; that their cruel deeds have resulted in the universal cry that Muhammadans throughout the world should join forces; but that this can be possible only if *Ulemas* (in different lands) meet in one place to exchange views. With this end in view the writer held a meeting of the renowned *Ulemas* of Najafs Karbela, Samra, and Kazwin at the last named place. It was openly announced by the assembly after careful consideration that "we have not united with any worldly object or gain; we aim at asking all Islamic countries to obey the commandants of God and Muhammad; we desire all Muhammadans to end their internal differences for ever; the important question of Islam and heathenism (? Christianity) is now to the fore; and all Muhammadans should unite to-day to support and defend our holy religion and allow no further opportunity to foreign nations to ruin Muslim countries." Commenting on this the *Vakil* remarks that British statesmen should not overlook these things and should take proper steps to avert all danger; for, otherwise, it is difficult to say what unpleasant consequences may result.

3. The *Muin* (Amritsar), of the 16th (received on the 23rd) July 1912, publishes an article headed "World's political stage: Islam and England in danger"? The world's political horizon, it says, has been dreadfully overcast of late, the least significant result of this is the fact that rivers of blood have been shed in Tripoli, Persia, and Morocco. The tyranny and aggression, it adds, to which the Islamic world is being subjected have thrown into the shade even the oppression practised by Halaku and Changez Khan. It would appear that, with the exception only of Great Britain, all other Christian powers of Europe are determined to extirpate Islam. Continuing, the paper remarks that, in view of the fact of Russia, Italy and France having openly imputed a religious colour to "the sanguinary wars now being waged," it is impossible that the fire of religious indignation should not be kindled among the followers of Islam. It has affected all Muhammadans alike from China to Morocco. Although Muhammadans appear to be very weak as compared with the enemies of their religion, nevertheless, when their excitement "developes" into madness (? fanaticism), Europe's Dreadnoughts and destructive guns will avail her naught. The fact that Italy and France have invaded distant Islamic possessions and have left alone the small (Christian) states of Belgium, &c., which lie close to them, proves clearly enough that their present doings in Tripoli and Morocco, respectively, are religious and not political in character. Russia, who is an old enemy of Islam, is at the bottom of all the oppression which is now being practised on the Islamic world. The paper can say for certain that Russia and most of the other Christian powers of Europe, excluding Great Britain, are about to descend on Muhammadan countries in order completely to sweep Islam off the earth's surface.

Christendom and the Islamic world.

4. The following is from the *Tribune* (Lahore), of 24th July 1912:—

Mr. Montagu and the Anglo-Indian Press.

"Anglo-Indian papers do not lose any opportunity they get of having a fling at Mr. Montagu, the Under-Secretary of State for India. The reason for their attitude is the sympathetic and liberal attitude adopted by him with reference to Indian questions. We are aware that in the matter of the interpretation of the passages relating to Provincial autonomy in India contained in the Government of India Despatch Mr. Montagu acted far more liberally than Lord Crewe and this is sufficient to make the Anglo-Indian Press sneer at him. Now the announcement regarding Mr. Montagu's intended visit to this country has afforded a further opportunity to papers like the *Pioneer* and the *Statesman* to speak of Mr. Montagu in contemptuous terms. The people of India of all classes will unite in according Mr. Montagu a warm and a respectful welcome. We hope he will try to meet the leaders of the people and learn from them the aspirations of the people."

5. The following is from the *Panjabee* (Lahore), dated 23rd July 1912.

Racial feeling in England.

"An Indian student writing to the *Times of India* of his experiences in study in England, deplores that racial feeling and antipathy to Indians already prevails in the Universities of Great Britain. He says it is widespread and is making the lives of Indian students uncomfortable.

"He therefore suggests that Indian students should in future go to France, Germany and America, where special facilities are given."

## (*b*)—*Home.*

6. The *Arjun* (Lahore), of the 16th (received on the 24th) July 1912, publishes a communication headed "India's future advancement." The writer—Tahl Ram Ganga Ram, of Dera Ismail Khan—says that India cannot get back its past civilisation, wealth, and greatness unless education is made free and compulsory in the country. If Government does not do so, the leaders and (other) well-wishers of India should open libraries and reading-rooms in all *dharamsalas* and temples; start night schools in every village; and publish small tracts on social, religious and economic questions for the benefit of literate persons, who consist chiefly of Brahmans and *Sadhus* and have a great deal of influence with the

How India can advance.

masses. After remarking that the necessary funds could be found by diverting charity into the right channels, the writer urges the "educated people, especially Hindus," to try to make *Sadhus* useful for "our national advancement."

## II.—Afghanistan and Trans-Frontier.

The Amir and the Khost rising.

7. The *Zamindar* (Lahore), of the 16th July 1912, publishes an article headed "The political sagacity of the ruler of Afghanistan." After praising the Amir as a wide-awake, far-sighted, and enlightened ruler, the paper refers to the comments of its English contemporaries on the Khost rising. These journals, it adds, desired that rivers of blood should be shed in Afghanistan, but the ruler of Kabul has quelled the rising in such a way as to make both friends and foes acknowledge his sagacity and statesmanship. After quoting from the *Times* in support of this assertion, it says that, if a European ruler had displayed the qualities which the Amir has done in crushing the rebellion at Khost, English papers would have lauded him to the skies, but that they have written not a single word in praise of Habibulla Khan.

Hindus in Kabul.

8. The following is from the *Panjabee* (Lahore), of the 20th July 1912 :—

"From a show of defence, which we publish elsewhere, made by a Kabul paper about the impartiality of protection afforded to Hindus in Afghanistan, we can plainly see elements of bitterness and aggression. The charge that Hindus are 'cowards' and do not bring cases against Muhammadans to courts does not prove a brotherly attitude but betrays intense prejudice. No man who suffers a wrong and is injured by aggression would hesitate to complain if he knows that such complaint has a chance of impartial enquiry. Hindus are known in India to be litigious and for the most trifling matters they go to courts. It is because British Courts of Justice have infused confidence as to their impartiality. The Hindus are not cowards in British India. Even humble women and girls lodge suits and can invoke the aid of law. How, then, do the suffering Hindus living under the Amir's sway become 'cowards' and make no complaints of wrongs inflicted on them? Even if such were so, how can the justice-loving Kabulee allow injustice or aggressive conduct on the part of his countrymen go by default of complaint? Is that conducive to good Government, just society and impartial rule? We are afraid that the defence is not convincing and there is something that needs the interference of the British authorities."

## III.—Native States.

Change of Minister in Hyderabad.

9. The *Paisa Akhbar* (Lahore), of the 16th July 1912, says that, there being a world of difference between the habits and ideas of the late Nizam and his successor, it was very difficult for Maharaja Sir Kishen Parshad to do justice to the duties of the Wazir's post under the present ruler of Hyderabad. Those in the know, it adds, have high hopes from the new Prime Minister in regard to the welfare of the Nizam's dominions.

The *Zamindar* (Lahore), of the 18th July 1912, praises the Nizam's sagacity and statesmanship in making the appointment, and in having the post of Wazir vacated (by its former incumbent). Some incidents, it adds, of the time of Maharaja Sir Kishen Parshad, *e. g.*, the permanent severance of Berar's connection with Hyderabad and the loss of the political influence which the State used to enjoy when Salar Jang I, Salar Jang II, Asman Jah, and Vicar-ul-Mulk held the post of Prime Minister, may be spoken of as "the dirge of justice and far-sight."

The following is from the *Observer* (Lahore), of the 20th July 1912 :—

"When Maharaja Sir Kishen Pershad was appointed Minister, Hyderabad State, grave fears were openly expressed in certain well-informed quarters that his term of office would prove as disastrous to the State as that of his ancestor Maharaja Chandu Lal. The Hindu Press severely animadverted on the attitude of the section of the Muslim Press which was full of the 'superstitious' apprehensions that Maharaja Kishen Pershad's

Ministry would witness a completion of the work of cession of Berar from Hyderabad begun during the Ministry of Maharaja Chandu Lal. Those fears have been realised only too well, though there is reason to think that the outgoing Minister was not wholly responsible for the matter. Maharaja Sir Kishen Pershad is an adept in the art of winning the favour of Englishmen. He knows how to ingratiate himself with Musalmans of the old-world fashion, and was the favourite Minister of the late Nizam. But the prominent characteristic of his Ministry has been the expulsion of many North India Muhammadans from Hyderabad, while the educational backwardness ef the premier Native State in India is due in great measure to his paralysing policy. We trust the new Ministry will pursue a vigorous educational policy and re-open avenues for the employment of Indian talent."

## V.—Native Societies and Religious Matters.

Hindus and *jhatka* meat.

10. The *Paisa Akhbar* (Lahore), of the 17th July 1912, has a note headed "Should all Hindus eat *jhatka* meat"? Several Hindu newspapers of Lahore, it says, have of late been vigorously agitating that all Hindus should abjure the use of *halal* in favour of *jhatka* meat. It publishes a letter from "Akmal, of Qadian," saying that the agitation is intended to injure Muslim meat-sellers and urging Muhammadans to open shops (to supply all their own requirements); adding that if *jhatka* shops are started in bazars, Hindus should not object to the opening even of beef shops. Commenting on the letter the paper says that the agitation will suggest to Musalmans the idea of abstaining from eating things touched by Hindus, and that there would then be a fear of the relations between the two communities being again strained.

The Hindus and Shamsi Hindus of Amritsar.

11. The *Indar* (Lahore), of the 12th (received on the 19th) July 1912, publishes a note headed "A riot between Shamsi Hindus and Hindus at Amritsar." It says that Dina Nath has, by starting a fund in aid of the Agha Khan Hindus, raised a storm in the Punjab. Considerable unpleasantness has been caused in many places between Hindus and Sir Agha Khan's Hindu followers. The latter had hitherto been freely mixing with the former, but have now, through mischief-making by Dina Nath, severed their connection with Hindus and begun to call themselves "Ismailis." The aforesaid riot at Amritsar displays the gravity of the situation, and, but for the said fund, matters would never have assumed their present aspect.

Complaint against Peshawar Hindus.

12. The *Panjab Advocate* (Mianwali), of the 18th July 1912, publishes a poem headed "Addressed to the flattering Hindu of Peshawar." The poet "Mujrim" writes as follows :—

"O unworthy son of thy community, what is this that thou hast done?

"Having been carried away by incense-burning, thou hast practised oppression on us.

"O shameless (man), thou hast, without pausing to think,

"Defamed someone from fear of another.

"Thou hast misled the Hindu Press :

"O evil (man), thou hast done evil to good men.

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"Thou shouldst * * feel shame * * for the mischief thou hast done,

"Or all * * will expose thee.

* * * * *

"God alone will punish thee for

"The temerity thou hast displayed in trampling

"On the rights of the weak by siding with the powerful."

13. The *Parkash* (Lahore), of the 16th July 1912, has an article headed "Shower of arrows on the Editor of the *Parkash*."

The *Parkash* newspaper.

In continuation of its previous remarks on the subject (*vide* paragraph 31 of Selections No. 29), the paper says that it does not wish to lie under the charge of seeking to injure the Arya Samaj by prejudicing Government against that society. It undoubtedly loves the Samaj better than Government, but as the objects and interests of the two do not clash in any way why should it publish writings likely to lay the former open to the above charge? Continuing, it states that the *Bharat* of Jullundur has accused it of being desirous of introducing politics into the Arya Samaj, with a view to injuring that body and breeding feelings of hatred between it and the powers that be. The accusation is based on the recent suggestion in the *Parkash* that two political papers, owned and edited by "Arya Samajists," should be issued from Delhi to lay the bright side of the work of the Samaj before the public (*vide* paragraph 17 of Selections No. 25). The *Bharat* has, however, changed the words given within inverted commas in the preceding sentence into "the Arya Samaj." It is undoubtedly reprehensible in any Arya Samaj to start a political paper, but the same conduct in an Arya can by no means be called objectionable, unless it can be shown that the views preached by him are of a dangerous character. After remarking that even those most loyal to Government cannot have the courage to say that an interest in politics is in itself a bad thing, the Editor observes that, if the Arya Samaj can remain a political society in spite of one or more members engaging in trade, how can the starting of a political paper by any Arya convert the Samaj into a political body? It is equally absurd to argue that, although there is nothing objectionable in starting a political paper, it is reprehensible to use such a journal to serve the Arya Samaj. If politics are not inherently bad, why should it be harmful to make any political paper the means of furthering the work of the Samaj? If, moreover, there can be no objection to using trade to serve the Arya Samaj, how is it bad to lay the bright side of the work of the Samaj before the public through a political paper? Political papers reach the hands (even) of those persons who hate the very sight of the Samajic organs, and there can be no harm in converting these people into sympathisers of the Arya Samaj by first acquainting them with its work, after which they could bring themselves to reflect over its doctrines also. "Most people accept religion, not through the mind, but through the heart," and it is, therefore, necessary that the Samaj should have papers to secure converts, not only "through the intellect," but also "through the heart." It is not, however, necessary that only political papers should be started to gain this object: social and moral journals also could be published to secure the end. The Editor then goes on to say that the writing of novels and of books on history, science, and philosophy—in short, every legitimate means—should be, and has been, taken advantage of to propagate religion. After remarking that those who have been upset at the suggestion referred to are ignorant of the history of the world, he observes that it was from the above consideration that he welcomed Brahmchari Indar's *Life of Napoleon*. No person can keep his religious ideas out of a book written by himself, and the publication named also shows that it is the work of a follower of the Vedic religion. Samajic ideas will travel wherever this book may find its way; and it is for the same reason that the Editor regards Professor Ram Dev's *History of Ancient India* as being highly useful for the Arya Samaj. The ability with which the *History* defends the doctrines of the Vedic faith and replies to attacks on them is really praiseworthy, and the book has, therefore, rendered a service to the Arya Samaj. Proceeding, the *Parkash* remarks that, although ideals remain the same, the means of reaching them change with the times. There was a time, it adds, when *Sanyasis* alone used to preach religion in India, but now papers constitute a powerful means of disseminating ideas. After remarking that the Arya Samaj also wishes to make use of this means, the Editor says that he has seen with his own eyes what service political papers can render to the Samaj. When, in 1907, the Arya Samaj was charged with sedition, the leading papers in the country unanimously repudiated the same, while they wrote "in our favour" in connection with the Patiala sedition case also. When, therefore, "we" need the services of a political paper, is it not wise that "we" should

start such a journal "under us," which would (also) spare "us," the entreaties which we have now to address to political journals? Again, could any one have dared to suggest during the trial of the Patiala case that "we" should not profit by the services of the political press? Since "we" need a political paper at every step, what harm has been wrought by the remark of the *Parkash* that some Aryas should unite to publish one or two political papers at Delni? Besides, do not those very persons, who have been opposing this suggestion, admit the necessity for such papers? Did Lala Badri Das, M A., who is one of the *Bharat's* proprietors, prevent the *Arya Patrika*, of which also he is part proprietor, from being converted into a political journal? The latest issue of the *Patrika* shows what character that paper is to assume in future. With the exception of half a column of Samajic news, the entire number is filled with political matter.

Swami Dayanand Saraswati.

14. The *Indar* (Lahore), of the 12th July 1912, has a paragraph headed "A search after Swami Dayanand." The Editor, who says that he writes from Himalayan jungles, remarks that last year he was told by some Sanyasis that Swami Dayanand had been re-born in Kashmir, and that he had taken up his abode in a certain place in a deep forest. In the Life of Dayanand Saraswati published by the Arya Pratinidhi Sabha, Punjab, it is mentioned that he would be born again. After remarking that a *Sadhu* on the bank of the Ravi near Lahore also gave him a similar assurance, the Editor says that, being anxious to find out the Swami, he left Lahore some time ago, and, staying for a day at Jammu on his way, he is now wandering in the jungles of Kashmir with as much ardour as a true lover feels in finding out his beloved. His love, however, is not as deep as it should be, but he is anxious to find out the Swami in order to have his doubts about the Vedas removed; because nobody but Dayanand can remove those doubts which have obliged the Editor to renounce his belief in the infallibility of the Vedas and that the scriptures named are revealed books.

How to raise the depressed classes.

15. The following is from the *Arya Patrika* (Lahore), of the 20th July 1912:—

"The problem is not so difficult in this province as it is in other parts of India. In Madras, for instance, a Brahman cannot bear the near presence of an outcaste, and he has prescribed fixed distances beyond which particular outcastes cannot penetrate into his presence. The prejudice was never so great in this province, and the recent developments in social life have weakened it still further. The Railway train, the water works, the introduction of aerated waters, the neutral policy of the Government and absence of caste prejudice among Englishmen who command the respect of even the most bigoted Pandit—all these circumstances have wrought a great change for the better, so far as the attitude of the so-called higher classes to the lower classes is concerned. Still, however, the lot of the low classes is extremely pitiable.

"Our first aim should be to take out the sting from the despicable position to which most of them are condemned. Though deadened by centuries of ill usage, their feelings still revolt at the treatment meted out to them. A spade is no doubt a spade, but it is not the acme of good manners to call a spade a spade, though at times it may be the height of courage. If we are not prepared to mix freely with the low castes we can at least behave towards them in such a manner that even they should feel that we respect them and love them at heart, and it is only under the restrictions of caste that we observe the distinction between them and ourselves.

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"The next stage in the amelioration of the depressed classes is their free admission to religious privileges. This is a work which should be entirely left to the good sense and resources of the religious societies. The various Sabhas and Samajes are already doing good work in this direction and if the heads of the orthodox community once set the seal of approval on this work the whole difficulty will be removed.

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"The last stage in the movement will be the raising of the status of the depressed classes so that they may become a part and parcel of the Hindu nation. In connection with this two problems were sometime ago put forward by a learned writer in the Hindustan Review. The first of those problems was what status could be given to the depressed

classes in the social organisation of the Hindus. The writer had shown a sort of despair at being confronted by the bogey of caste. Hinduism cannot absorb any accretion which would not fall under some earmarked group called caste. As these depressed classes could not fall under any recognised caste they could not enter into the fold of Hinduism so long as the impenetrable wall of caste stood in their way. With due deference to the learned writer in the abovementioned review we must say that he has exaggerated the difficulty too much. If he means that the depressed classes should be so raised as to have intermarriage with the higher castes promiscuously, this is an ambition which, howsoever laudable it may be, can never be realised. Hindus are divided into so many groups on the lines of intermarrying qualifications that they cannot for many centuries to come allow any foreign element even from the highest castes to enter into the reserved compartments. But the question is whether the principle of whole-hoggism and neck or nothing can be applied here. In our opinion Hindus can take into their fold any group of people who are sufficiently large in themselves to form a caste within pale of Hinduism. Even at the present time there are very important sections of Hindu community who, so far as intermarriage goes, are strictly circumscribed in their choice. The Mohyals and the Ahluwalias are instances in point.

"Yet they are as good Hindus as any other castes, and better than many. In the same way if, *e.g.*, Meghs are admitted to a position of social equality in other respects they can be a separate caste, as they are now, so far as the taking and giving of brides is concerned. The only problem, therefore, is how to raise them to a status of equality with other Hindus in other respects, *e.g.*, their free intercourse with the other Hindus in taking part in the social gatherings and eating and drinking."

## VI.—Legislation.

Sikh representation on Legislative Councils.

16. The *Loyal Gazette* (Lahore), of the 14th July 1912, has a note headed "The Sikh minority should not be ignored." After remarking that Sikhs form $\frac{1}{6}$th of the population of the Punjab and that no other community in the province can compare with them in the matter of political importance, the paper complains that they are not adequately represented on Legislative Councils and local bodies. The result, it adds, is that their interests are being everywhere trampled on by other classes of the people. Their demand for adequate representation is supported by all communities except a few bigoted Muhammadans. Can Government, asks the paper, have any objection to granting special concessions to Sikhs, just as has been done in the case of Musalmans ?

Muhammadan members of the Viceroy's Legislative Council.

17. The *Paisa Akhbar* (Lahore), of the 19th July 1912, publishes a communication headed "Muhammadan members of the Viceroy's Council." The writer says that, according to the general opinion of Muhammadans, they have derived no benefit from the presence of Messrs. Jinnah and Mazhar-ul-Haque in the Supreme Legislative Council. After remarking that these gentlemen have been anxious to win the goodwill of Hindus in preference to that of Muhammadans, he expresses satisfaction at the prospect of His Highness the Agha Khan representing Bombay this time in the Council. Next he suggests that men like Nawab Abdul Majid, Raja of Mahmudabad, Mian Muhammad Shafi, Malik Umar Hayat Khan, Nawab Syed Muhammad, the Nawab of Dacca, Syed Nawab Ali Chowdhry and Maulvi Rafi-ud-Din Ahmad should be elected to the Council ; the *Wakf* Bill introduced by Mr. Jinnah being piloted by Mian Muhammad Shafi or Nawab Abdul Majid. Continuing, he appeals to Muhammadan Councillors to safeguard the rights of their community in the Supreme Council, saying that it is wrong to think that Government attaches great weight to those Muhammadans who see eye to eye with Hindus.

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel case against the Editor of the *Burma Critic*.

18 The *Muin* (Amritsar), of the 16th (received on the 23rd) July 1912, publishes an article headed "A noble Englishman in trouble owing to his sympathising with Muhammadans." Referring to the prosecution for libel of the *Burma Critic*'s Editor, Mr. Arnold, by the Deputy Commissioner of

Mergri, the paper says that, not only has the tyrannical white ravisher of the Muhammadan girl in question escaped scot-free, but a noble Englishman has also been involved in trouble for the offence of having sympathised with the friendless girl and her relations. After deprecating the shamelessness of Indian Musalmans in not having moved in the matter and after expressing surprise at the silence of the Muslim Press and of the League, he observes that from the political stand-point, the incident is a most important one for Muhammadans and likely to exercise a powerful effect on their political future. It, therefore, invites their attention to it, and suggests that a fund should be started to collect the money needed by Mr. Arnold to defend himself. It makes the further suggestion that Muhammadans should hold meetings in all towns to sympathise with, and thank, the Editor of the *Burma Critic*, and to urge the Government of India and the Secretary of State to order fresh enquiries to be made into the original rape case through a Commission consisting of such independent and able Europeans and Indians as would not allow themselves to be influenced by Europeans in authority in Burma. In conclusion, it asks the Muslim League to cast off its indifference and cowardice, and to take the trouble of looking into the matter.

Conditional release of prisoners.

19. The following is from the *Panjabee* (Lahore), dated 23rd July 1912.

"Elsewhere we publish the Punjab Government Resolution on the inauguration of a scheme of conditional release of prisoners from jails. It is a very important and bold scheme prompted by humanitarian impulses. No such institution exists anywhere in India. Punjab sets a liberal example now which other provinces may well copy. The Salvation Army which is given the superintendence of released prisoners, has branches in Madras and Bombay and they may induce the Madras Government to adopt a similar scheme. Prisoners will be entitled to a remission of 2 to 6 months under certain conditions and these will, with their own consent, be handed over to the Salvation Army Settlement, established near the Lahore Jail. Proper steps will be taken to see that nothing unfair or unjust to the released prisoner takes place, and to see that he is given proper and even humane treatment. We are glad that any other community may similarly establish settlements for this purpose and Government will be prepared to consider their claims. If the Punjab Hindus and Muhammadans are public spirited and possess the organising capacity and social cohesion requisite they ought to come forward and start similar settlements. We believe that the Salvation Army is paid for this work by Government and we dare say that a similar aid will not be denied to others. The Punjab Government have adopted a commendable plan of prisoners' reform and we hope it will become successful. Both the Government and the Salvation Army are entitled to public gratitude for this liberal scheme."

Reformation of prisoners.

20. The following is from the *Tribune* (Lahore), dated 25th July 1912:—

"The important Resolution published in the last Punjab *Government Gazette* about the reformation of the class of prisoners known as juvenile adults is a further indication of the liberal policy of the Punjab Government in the treatment of prisoners of this description. All convicts of this class are now collected in the Lahore District Jail which is administered on the Borstal system. The Government recognises that attempts to reform prisoners come under two categories—the first being made while the prisoner is undergoing his sentence and the other after his release. The first duty can be undertaken by Government, the second is dependent on private enterprise. The Salvation Army, which has worked successfully among the criminal tribes in India and has experience outside India, made an offer to take charge of released prisoners and this has been accepted by the Punjab Government. The Government will avail itself of the power conferred by section 401 of the Criminal Procedure Code, to suspend or remit sentences and prisoners will be placed in charge of the Salvation Army before they have served out their term. Officers of the Salvation Army of the rank of Lieutenant and upwards will be permitted freely to visit the Borstal Central Jail and to converse with the prisoners and to explain to them the conditions and advantages of residence in the Settlement of the Salvation Army close to the jail. Such prisoners as are chosen to go and live in the Settlement will be given work and will be looked after, but they will not be allowed to leave the Settlement or stay out at night. There is every reason to hope that this experiment will be followed by the best results."

### (*b*)—*Police.*

Alleged assault by a European.

21. The *Panjab Advocate* (Mianwali), of the 18th July 1912, publishes a note headed "A *salaam*-loving Englishman." Referring to a complaint about a Mr. Hay having recently abused and beaten Chaudhri Lok Nath, Nazir, Divisional

Judge's Court (Dera Ismaîl Khan), the paper says that the responsible authorities in the Frontier Province seem to have taken no notice of the matter, and fears that the doings of such short-sighted Englishmen will one day lead to unpleasant results. Continuing, it states that it has received several complaints (*lit.* general complaint) to the effect that Mr. Hay suffers from Salaamo-phobia, and that he is in the habit of forcing every Indian crossing his path to *Salaam* him. (Sometime back) he happened to pass by the house at Sheikh Budin of Rai Sahib Beli Ram, Public Prosecutor. Mr. Abdul Rahim Khan, a Barrister-at-Law, and two of his clients were in the house at the time. Mr. Hay made a sign to them from a distance to stand up and *Salaam* him. The clients did so, but Mr. Abdul Rahim Khan, who had his back to the road, could not see the sahib. Upon this, the last named went and enquired from the Barrister whether his name was Abdul Rahim, adding that he would write about the latter to Deputy Commissioner. After remarking that Mr. Abdur Rahim Khan told Mr. Hay to please himself, the paper reports that, half an hour later, the latter discontinued the supply of water to the former. Next it regrets that short-sighted Englishmen like the one in question should treat Indians worse than even dogs. The Barrister named, it adds, is a son of Khan Bahadur Azim Khan, while one of his brothers is a District Judge. He himself is a big Zamindar and could afford to employ several men of Mr. Hay's position as his servants. In conclusion, it reports that Mr. Hay is said to be desirous of instituting a libel case against it. It would challenge him to do so: it may perhaps be able to prove that he has been insulting Indians.

### (*d*)—*Education.*

The proposed Muslim and Hindu Universities.

22. The *Paisa Akhbar* (Lahore), of the 19th July 1912, publishes an article headed "Limited circle of influence of the Muslim and Hindu Universities." Adverting to the recent *Communiqué* on the above subject, the paper remarks that the Government of India's decision in the matter is calculated to engender feelings of intense disappointment among educated Indians, especially in the general public (*sic* !). Next it refers to the expectations which Muhammadans have from the University proposed to be established at Aligarh, and goes on to say that the *Communiqué* has come as a shock to them. It would, however, be a cowardly and short-sighted policy on their part not to bear the shock manfully and try to make the most of the present opportunity. There is, besides, no reason why Hindus and Muhammadans should regard Government's decision as irrevocable, seeing that nothing can be unchangeable under a constitutional Government, and experience has shown that even "settled facts" are liable to unsettlement. If they succeed in impressing their wishes on Government by respectful and constitutional means, the authorities will assuredly listen to them and extend the jurisdiction of the Muslim and Hindu Universities to all parts of the country.

Continuing its remarks in its issue, dated the 22nd July 1912, the paper says that some highly educated and influential Muhammadans, although few in number, not only consider the decision harmless, but also necessary in the beginning. These gentlemen, it adds, should no longer keep silent and should tell their co-religionists how it is not injurious for the proposed Muslim University to have its jurisdiction limited to Aligarh in its earlier years. Next it enumerates the reasons for holding this view.

The following on the same subject is from the *Observer* (Lahore), of the 20th July 1912 :—

"The decision will cause universal disappointment in India. It is stated that the Government of India raised at first no objection to the affiliation of Mufussil Colleges to the Muslim University, and that it was the Secretary of State who demurred to the proposal. Nawab Viqar-ul-Mulk, however, repeatedly held out the hope that Government would ultimately prove amenable to reason. But an unsympathetic attitude towards the proposed Universities which began with the issuing of orders forbidding Government servants from taking part in meetings held in support of either scheme, is now followed

by the announcement that the Universities are to be purely teaching and residential institutions on the lines of Oxford and Cambridge, their benefits to be restricted to only those students who can manage to reside in Aligarh or Benares. Most of the subscriptions, we need hardly point out, were given on the understanding that the denominational Universities would affiliate outside colleges and schools. The Musalmans were prepared to accept the most stringent, though not unreasonable, conditions for such, and so we think were the Hindus. The decision of the Government will place the promoters of the schemes in a curious fix, from which they will find it very hard to extricate themselves. And if they are able to overcome the difficulty, no thanks will be due to the Secretary of State and the India Council."

A complaint.

23. The *Zamindar* (Lahore), of the 14th July 1912, publishes a communication headed "Boycott of Muslim newspapers." The writer—Shamas-ul-Hasan, Vakil, Agra—says that recently a written notice has been pasted on the Notice Board of the Agra Medical School directing all students to discontinue subscribing to the *Zamindar*, *Paisa Akhbar*, *Vakil*, *Muslim Gazette*, *Comrade*, *Review of Religions*, *Badr*, *Hakim*, *Haq*, &c., &c., and to subscribe only to the *Leader*, *Hindustan*, *Tribune*, *Indian Review*, *Khalsa Samachar* and the *Saraswati*. Besides this, he adds, the students have been verbally informed that any student subscribing to the Muslim papers named will be expelled from the School. The writer also alleges that very few Muslim students are admitted in the School, about 90 per cent. of Muslim candidates being rejected on one excuse or the other. All this, he adds, is due to the fact that Hindus have undue influence in the school, and that the two Muhammadan Professors there can do nothing against the Hindus.

Commenting on the above, the writer draws the attention of the wide-awake Lieutenant-Governor of the United Provinces to this matter, and says that it is to be hoped that His Honour will enquire from the authorities of the Agra Medical School, why, on what principle, and under what rules they have prohibited these Muslim papers from being brought into the school, while they have allowed the Hindu papers free access.

A newly-created appointment in England.

24. The following is from the *Tribune* (Lahore), dated 25th July 1912.

"Some time ago it was announced that Mr. Mallet had been appointed Secretary for Indian students in England. It appears now that the appointment is a permanent one and carries a pension and is an addition to the establishment of the India Office. It will carry a salary of £1,000 a year. Mr. Mallet, it is stated, will be responsible for correspondence with advisory Committees in India and with University and professional authorities in England generally and such work of benefit to students as the Secretary of State might determine. It is stated at the same time that the agency in Cromwell Road would remain under the direction of Mr. Arnold. This means that whilst the duties which have hitherto been discharged by Mr. Arnold will in future be entrusted to Mr. Mallet, Mr. Arnold will also continue to hold his appointment which carries a salary of £ 500 a year. In the House of Lords the members of the Opposition raised a debate on the subject of the appointment of Mr. Mallet. Lord Ampthill asked for information which was furnished and which we have already summarised in the first part of this note. Viscount Middleton asked whether Mr. Mallet had had any Indian experience. There were, he said, a large number of ex-Indian officials whose services had been most valuable. The opposition, he added, were afraid that a more competent man might have been found. Earl Beauchamp replied on behalf of Government that he was not aware that Mr. Mallet had any special knowledge of Indian affairs, but that anybody acquainted with him must know that he was admirably qualified for the post, apart from any special knowledge of India. Without endorsing in the least the objections put forward by Viscount Middleton—who was Secretary of State of India in 1905, when Lord Kitchener overthrew Lord Curzon in the struggle for supremacy—we strongly object to the appointment on principle. It is sheer waste of money. The appointment of Mr. Arnold has brought no good to the Indian students and the advisory Committees in India have proved worse than useless. Of course these arrangements have enabled Mr. Arnold to draw a comfortable salary and a few lucky individuals in India to draw allowances varying from Rs. 100 to Rs. 200 per mensem for practically doing nothing. Mr. Mallet's appointment is not likely to prove any better. We wish to enter our most emphatic protest against this waste of money. The new appointment while retaining the old one is without the least justification. Both the new and the old posts should be abolished forthwith."

Education in the Punjab and the United Provinces.

25. The following is from the *Panjabee* (Lahore), of 23rd July 1912 :—

"The Punjab Government has issued a press note comparing the progress of education in the Punjab with that of the United Provinces. It is gratifying that the Punjab Government sees nothing odious at least in this comparison. The percentage of male scholars in public institutions (secondary) of all classes to the male population of the school age is 15·6 in the Punjab and only 14·4 in the United Provinces. The percentage of female scholars to the female population of the school age is 2·4 in the Punjab and 1·3 in the United Provinces. As regards secondary education including Anglo-Vernacular education the Punjab is much in advance of the Province with which it can most suitably be compared. So far comparison is both favourable and satisfactory. But to be just the share of the Government in this activity should be separated from the share of private agencies. It is common knowledge that in this Province private agencies have been more active than in the neighbouring Province. Across the Jumna, we do not find the magnificent institutions of the Arya Samaj. Will the Punjab Government be pleased to make necessary deductions in the figures and let us know how much of the progress we owe entirely to the exertions of the Government agency? The press note is misleading in another respect. The criticism which it endeavours to meet refers to the *rate of progress* in literacy whereas the Government presents for consideration the results as they stood on a certain date. We venture to doubt the value of this statistical mode. To be accurate the rate of advance in the Punjab should be compared with the rate of advance in the United Provinces. For these among other reasons the present comparison is inconclusive and even misleading."

### (*h*)—*Miscellaneous.*

Deficiency of the female population in the Punjab.

26. The following is from the *Panjabee* (Lahore), of 23rd July 1912 :—

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"The Sanitary Commissioner has given us a few interesting and useful details of the variations of population in the Punjab during the past decade as seen by the census figures. Excluding the military population in the cantonments and that in the Native States, the civil population consists of 19,721,722 persons of whom 10,827,375 are males and 8,904,347 females. In every civilised and progressive country there is a slight excess of the female over the male population. But in the Punjab we have a serious deficiency in the female population whose consequences have been, as we have pointed out before, certain abnormal social and economic factors. Roughly, we want a little over two million females to be imported into this country to give it a normal start and in this case we may expect our annual birth-rate to go over 50 and our death-rate considerably less than at present. We will then have probably more healthy children born and consequently a higher rate of increase in the population. But the difficulty is how to introduce into the country two millions of female population which is its present deficiency. Secondly, even if we do so, will the birth-rate show a normal proportion of males and females? For at present, the female life has very few favourable environments in the Punjab. It is largely due to the peculiar social atmosphere of the Province. Unless this is improved side by side of sanitation, we fail to see how a normal rate of increase in the population and civil conditions can be restored. For instance, we find that during the past decade the Hindu population decreased, while the Muhammadan population increased. The following figures show the disparity :—

| | Totals. | Males. | Females. |
|---|---|---|---|
| Muhammadans ... ... | 10,854,495 | 5,901,460 | 4,953,035 |
| Hindus ... ... ... | 8,700,122 | 4,828,674 | 3,817,448 |
| Native Christians ... ... | 161,714 | 89,384 | 72,330 |
| Other classes ... ... | 15,391 | 7,857 | 7,534 |

"This shows that no community in the Punjab has a normal proportion of male and female populations. If we suppose that purdah restrictions and other social hardships imposed on Hindus and Muhammadans account for the serious reduction of females, we have to account for the same reduction of Christian women. Let us take the Hindus first. There was a reduction of 624,354 or 6·70 per cent. Of this reduction, that among the males was 4·83 per cent. and among females 8·92 per cent.

"Therefore for every male Hindu lost we have a loss of two females, which is terrible enough to contemplate. But let us see how the Muhammadans stand. They were doubtless lucky and their racial and geographical position gave them an increase of 121,915 or

1·14 per cent. Males show an increase of 205,534 or 3·61 per cent., but females a decrease of 83,619 or 1·66 per cent. Thus when tabulated, we have:

| | Total. | Males. | Females. |
|---|---|---|---|
| Hindus ... ... ... | —6·70 | —4·83 | —8·92 |
| Muhammadans ... ... ... | +1·14 | +3·61 | —1·66 |

"These figures are eloquent enough to those who can read them. They disclose a not creditable state of affairs. While the Muhammadans have a distinctly advantageous start over the Hindus in point of population and protective stamina against diseases, they have lost in female population and evidently make up the deficiency by various methods as importation, conversion or abduction. The situation is serious enough to call for further enquiry. The Hindus are also suffering from the general effects of female subjection. No nation can be happy which is killing off its female population so rapidly as in the Punjab and the causes must be largely in the hands of the people themselves.

"The Sanitary Commissioner says that it is beyond his scope to enter into a detailed examination of the changes that have occurred in the population of the Province and its component districts. We do not think so. The sanitarian has no more pressing duty than to examine the causes that populate and depopulate districts and, so far they have a bearing on the sanitation, to suggest means of steady and ceaseless improvement. So far as they refer to the economic and social causes, it is still his duty to examine the same and invite the attention of those who can best deal with economic and social factors. In the present case, it is clear that partly sanitary defects and partly social restraints account for the abnormal variations. First, he must account for the extraordinary reduction in the Hindu population as in direct contrast with the Muhammadan population, while both of them live and move under the same Government and under the same conditions of life. Why should there be a reduction of 6·70 per cent. in the Hindu and an increase of 1·66 per cent. in the Muhammadan population? Are these causes sanitary, social or religious or a combination of all? If the Sanitary Commissioner considers it is not his duty to find this out, we fail to see who else can do it and whether it is no body's business to point out these glaringly abnormal variations. Secondly, he must undertake an extended enquiry in regard to the variations in the female population. Apparently at birth, nature makes no invidious distinction and an equal number of male and female children are born. And it is during their growth in life that we see the abnormal killing off of the female to the extent of effecting a reduction of 2,000,000. Again we must ask, whether the causes are sanitary, economic, social or religious—or a combination of all. Contrasting the Hindu with the Muhammadan variations we have pointed out the heavy decrease of female life in the latter. This seems to show that social factors are at work to a large extent. There may be other factors also. But these must be examined and the attention of the public be drawn in a prominent manner to them. * * * * All these are matters that require the attention of the Punjab sanitarians, and we hope that Government will either appoint a special committee of enquiry or adopt such other steps as are necessary to restore normal and progressive conditions of healthy life in the Province."

Proposed Eurasian regiments.

27. The *Loyal Gazette* (Lahore), of the 14th July 1912, publishes a note headed "Proposal to enlist Eurasian forces." Writing on the above subject, the writer asks whether Eurasian soldiers will be paid and housed like the members of the British garrison. If the answer to this question is in the affirmative, how will the exchequer be able to bear the necessary heavy expenditure? If, however, Eurasian soldiers are to be treated like sepoys, how will they be able to support themselves? Under these circumstances, moreover, how will it be possible to secure (good) recruits? Again, asks the writer will the proposed regiments be officered by Eurasians? If so, Government will have to extend the concession to native regiments also. In conclusion, the paper expresses a hope that Government will move carefully in the matter.

The *Parkash* newspaper.

28. The *Arjun* (Lahore), of the 16th (received on the 24th) July 1912, publishes an article headed "Dissemination of dangerous ideas in the Arya Samaj. Worthy-of-being-put-down policy of the *Parkash*. Unholy efforts to promote feelings of hatred against the British Government" The Editor recapitulates the charges which it has brought against the *Parkash* since May last, in which it represented that paper as being engaged in disseminating political ideas in the Samaj, and in making Aryas regard the British nation with feeling of hatred. Instead, he adds, of admitting its mistakes, the paper has been speaking of him

as an enemy of the Samaj and as a dangerous man. After remarking that it has also been causing divers misunderstandings about him, he strongly urges the responsible authorities to interfere with the *Parkash*, so that the scenes witnessed in the Punjab, especially in Lahore, during 1907 may not be re-enacted. Continuing, he tells them that it was chiefly impulsive and short-sighted Arya young men that were identified with political agitation carried on in the above year. He then goes on to say that in its issue, dated the 9th July, the *Parkash* writes that, although Aryas do not confound politics with blasphemy, the Arya Samaj as a body has no concern with present-day politics, and that the Samaj is one thing and an Arya Samajist another. Next he contends that there is not much difference between the two, and adds that his articles about the *Parkash* have set the *Hindu*, the *Hindustan*, and others against him. As regards the editor of the *Parkash*, the only way by which he can manage to escape being dealt with under the Press Act is to represent the critics of his dangerous and inflammatory writings as his enemies.

The *Parkash* and the *Hindu*.

29. The *Arjun* (Lahore), of the 16th (received on the 24th) July 1912, publishes an article headed "Perplexity of the *Hindustan's* Editor." After stating that the Editor of the *Hindustan* has taken exception to the *Arjun's* remarks against the *Parkash* and the *Hindu*, the *Arjun* enquires whether the Editor of the *Hindustan* can say that the seditious and dangerous ideas published by the *Parkash* do not deserve immediate notice of the Government, or that the circulation of that paper in Native States is not fraught with danger. The *Hindu* remarked in the course of a note in its issue, dated the 13th June last, that the claims of Hindus to employment in certain departments were being disregarded owing simply to their being Hindus. Can Dina Nath declare that this is so, *i.e.*, that Government hates Hindus and is prejudiced against them? Is not such a remark, which is likely to excite hatred and distrust between Government and Hindus, objectionable in his opinion and worthy of the notice of the responsible authorities? Again, asks the *Arjun*, is not a paper favouring such dangerous ideas likely to set the loyal Hindu subjects of Native States against the British Government?

The Hindu Press and Banka Dyal.

30. The *Panjab Advocate* (Mianwali) of the 18th July 1912, publishes an article headed "The Hindu Press and Banka Dyal." After remarking that Dina Nath and Banka Dyal seem determined to fight to bitter end, the paper takes the Punjab Hindu Press to task for having sided with Dina Nath and having unjustly attacked Banka Dyal over the article on Panjabi women, which recently appeared in the *Jhang Sial* (*vide* paragraph 18 of Selections No. 27). Before condemning the Editor of the paper named, it adds, the said Press ought to have made enquiries into the dark side of the Panjabi woman laid bare in the writing referred to. Next it speaks of the conduct of Hindu women in bathing in a state of nudity in rivers, &c., in going to Muhammadan *fakirs* to have their "faces spat on" in forsaking their religion and suffering disgrace for the sake of getting children, and in courting insults by visiting the tombs (of Muslim saints). After asking the Hindu Press to try to have matters mended, it enquires why Dina Nath, who is responsible for the attacks recently made by the *Hindustan* on Lalas Lajpat Rai and Shadi Lal, has not been expelled from the Hindu Press Association, and why an obscure journal of Amritsar has now recommended the expulsion of Banka Dyal from that Association.

Dina Nath.

31. The *Arjun* (Lahore), of the 16th (received on the 24th) July 1912, has a note headed "Lala Dina Nath and the history of anarchists." Adverting to the letter which "Akhtar" of Lucknow recently contributed to the *Jhang Sial* against Lala Dina Nath (*vide* paragraph 40 of Selections No 26), the *Arjun* states that the Lala used to interest himself in extremist ideas even before he started the *Hindustan*. In 1902, it adds, he began to issue a history of the anarchists of Europe, and he was perhaps the first person to place such a book in the hands of the Urdu-knowing public. The Press Act and his principles prevent the Editor from quoting passages from the history in question.

What it costs to change the Capital.

32. The following is from the *Tribune* (Lahore), of the 19th July 1912 :—

"We have been much occupied of late with discussions of the new capital but one of the most important matters that has not yet been fully reviewed is the question of the cost of building the new capital and the method of financing it. It will be remembered that in their Despatch the Government of India stated that it was roughly estimated that a sum of £4,000,000 would be necessary, including three years' interest on capital until the works were completed. Although the Secretary of State, in his reply, did not endorse that estimate, he 'enjoined thoughtful preparation and continuous vigilance.' It was quite clear in the Despatch of the Government of India that the structures, roads, railways, electric light and water supply made in connection with the Durbar would be utilised as permanent works when the transfer was made and there can be no mistake in assuming that the rough estimate of £4,000,000 sterling was arrived at taking into consideration the existing advantages in the Durbar area. But the condemnation of the Durbar area and the selection of the new site have rendered the former calculations totally void and in all likelihood a new estimate will have to be made. The original estimate of £4,000,000 has been the subject of much controversy and Lord Curzon took a leading part in throwing a doubt upon this estimate and said that in the opinion of those most competent to judge the estimate of the cost varied from £8,000,000 to £12,000,000. Obviously, there is great difference between the estimate of the Government of India as embodied in the Despatch and the likely one as advanced by Lord Curzon. Had there been a difference of only a few thousand pounds sterling we might have overlooked it taking into consideration the magnitude of the work for which no close and correct estimate can be possibly made. But the difference between the two estimates is too great to be lightly passed over. Now the question is how does such a vast difference arise? We are not inclined to think that the estimate of the Government of India was mere guess-work, nor can we believe that Lord Curzon's declaration in the House of Lords is a haphazard statement. In both cases the estimates must have been made after careful but generalised calculations, and yet the fact remains that there is a difference of four to eight millions sterling between them. Evidently both of these calculations cannot be correct and one of them must be wrong. But who has erred? The Government of India or Lord Curzon? We must wait and see.

"There is a class of men who have a passionate craze for citing analogies and parallels in order to stand by their own assertions, reasonable or unreasonable. The Allahabad Anglo-Indian paper has taken to this course to justify the estimate of £4,000,000 for the building of the new capital of India. The Australian Commonwealth is about to build a capital of its own. The Australians have taken ten years to select the most suitable site for their capital. No buildings have yet been begun, but it is understood that the completion of the primary works will take at least eight years. The total expenditure on the entire works as outlined is placed at £3,000,000 sterling. The Allahabad paper is at a loss to conceive why the lowest estimate of the Indian capital (*i.e.*, £4,000,000) should be larger than the estimate of the Australian capital (*i.e.*, £3,000,000) by one million pounds sterling. Labour is undoubtedly cheaper in India than in Australia, but it is not labour only that makes a capital. We do not know what points of analogy has the Allahabad paper seen between the Indian Empire and the Australian Commonwealth, but we should like to know whether the two schemes are quite identical. So far as we can judge from the description of the Canberra site for the Australian capital there is hardly anything common to it and the new Delhi site. The *modus operandi* too is quite different in the two cases. May we venture to enquire from the analogist of Allahabad whether the Australian Commonwealth will make two capitals, one temporary and the other permanent, or recruit in England experts drawing princely salaries, or make a new extensive cantonment 'in order to guard the new capital,' or build a country retreat for the Governor-General six miles away from the new capital 'in order that he may escape from the torrid and malarial climate of the new city'?

"The full text of the debate on the Government of India Bill in the House of Lords throws considerable light on the actual state of affairs and the estimate of the probable cost of the new capital. Lord Curzon in his lenghty but well-reasoned speech observed that no estimate of the cost of the new city has been made. The question was discussed in the Budget debate in Calcutta at the end of March, *i.e.*, seven months after the policy had been approved, and yet the Finance Minister of the Indian Government was not in a position to make any estimate of the cost. It is a curious revelation. This position said Lord Curzon, was unprecedented in the financial history of England, India or any civilised country, and he added 'the Government of India have not the least idea what this experiment is going to cost; His Majesty's Government have no idea either. It seems to me, therefore, that this is the most gigantic leap that the financiers of India, of this country (England) have ever taken.' These indictments are serious and if it is true that both the Government of India and the British Government are in the dark as to what the actual expenses in Delhi will be, their position is by no means to be envied. Besides the actual cost of the new capital there will be other expenditure by no means small, which will be 'consequential' upon the transfer of the capital. We summarise the list of extra burdens as enumerated by Lord Curzon which are likely to be borne by the Indian

tax-payers in consequence of the change. (1) The extra cost of the new Governor of Bengal and staff will be £13,300 as stated in the House of Commons; (2) the cost of the University of Dacca: (3) the cost of the new capital at Patna, the provisional estimate for which has been stated in the House of Commons as between £333,000 and £400,000; (4) the cost of a summer station for the Lieutenant-Governor of the Province of Behar and Orissa; (5) the Board of Revenue for the same Province will cost over £13,000 per annum; (6) the Executive Council of the same Province, the approximate cost of which is £13,300 per annum; (7) the cost of the Legislative Council to be created in the new Province; (8) the probable institution of a University at Patna; and 9) the creation of a High Court for the same Province; (10) the cost of the Legislative Council for the Central Provinces. (11) Then there is the cost of the increase which the Government contemplate in the staff of the Commerce and Industry Department. (12) There is the cost of the land at Delhi which has already been taken up for nearly £250,000 as stated by the Viceroy; (13) the cost of the new capital itself which will be at least £4,000,000 as estimated by the Governor-General in Council; (14) the cost of the new cantonment; (15) the cost of the temporary Delhi; (16) the cost of a country retreat for the Viceroy at Okhla as already reported in the papers, which would be something like Barrakpur or Mashobra. Side by side with this long list of heavy expenditure we have to take into account the losses consequent upon the change of the capital. In the first place there will be the loss on the Delhi Durbar roads, railway, electric light, water-supply and other works which were formerly taken into account, and, secondly, the loss on the buildings at Dacca and a number of Government buildings at Calcutta.

"The foregoing list will show that the bill following the transfer of the capital is much longer and heavier than it was formerly anticipated. Besides the items entered in the list there might arise some other unavoidable causes of fresh expenditure and there must be some recurring charges as well. But however heavy the expenditure the money in the words of Lord Cuozon, will have to be found and India will have to pay it. Obviously no approximate estimate has yet been made as to what will be the probable total expenditure on the new capital and other charges and losses involved in the transfer of the seat of the Government. We admit it is not possible to arrive at a definite figure in a work of such magnitude, but something fairly approaching the probable figure might have been calculated before making 'the most gigantic leap in the dark.' Whatever the cost may be it will have to be borne by the Indian taxpayer, but it would have been wise for both the Indian Government and His Majesty's Government to look twice, nay, many times, before taking the leap. From the financial point of view the transfer of the seat of the Government of India will very likely prove a heavy millstone round the neck of the Indian taxpayer for a very long time to come, but its weight might have been sufficiently reduced if prudence and economy were not disregarded to that extent as they have been so far. * * * * *"

Vaccination by coercion.

33. The following is from the *Panjabee* (Lahore), of the 20th July 1912 :—

"Our readers are aware of the case of Lala Jetha Nand of Multan. The harsh methods adopted by the authorities in the matter of vaccination against his conscience formed the subject of a question in the House of Commons. He has religious and other objections against vaccination, but it seems the local authorities have got something like contempt for his religious and other feelings. For the last three years he has been very strongly objecting to get his child vaccinated. And he has been repeatedly fined for it. But the most wanton insult to him has come from the least expected quarter—*viz.*, from Dewan Narendra Nath, Deputy Commissioner of Multan, who in sentencing the poor conscientious objector to 15 days' imprisonment, remarks in the course of the judgment as follows :—

"Jethanand is obstinately persistent in his refusal. Even now he goes *on talking nonsense, quoting Herbert Spencer on the scientific aspect of the questions, and Chief Court and Sessions Judge on the legal side.* Jethanand is obstinate and though I have offered even now to give him time, he won't listen. I sentence him under sections 18 and 22 to 15 days' simple imprisonment. I kept the case with myself as Honorary Magistrates have so far only trifled with these proceedings on former occasions. (14-3-12).

"The Italics are ours. We fail to see why it is *nonsense* to quote Herbert Spencer and Chief Court even by so humble a man who has an unyielding conscience. In one of our previous issues we suggested to the Honourable Member of the Council representing Multan to bring in an amendment to the Vaccination Act and get a conscience clause inserted in it. But we note that he himself as an Honorary Magistrate has fined Jetha Nand Rs. 5. Men with a conscience who fight and suffer for a principle deserve to be better treated. We must say we are disappointed to see so much impatience and intolerance betrayed by the learned Magistrate who gave 15 days' imprisonment without the option of fine to one who merely objects to vaccination on principle."

SIMLA :

*The 27th July* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—1-8-12—No. 51—107—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 31. ]

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FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
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| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
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| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
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| 27 | Arjan ... | Lahore ... | Dharm Pal ... | ... |
| 28 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
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## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 3RD AUGUST 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
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| | WEEKLY. | | | |
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| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Britain and Persia.

1. The following is from the *Tribune* (Lahore), dated 30th July 1912 :—

"The situation of affairs in Persia is getting worse, the Government stands accused of inability to maintain peace and order. Life and property are unsafe and for that reason trade has come to a standstill. The British Government is reluctant to interfere, but its reluctance is being misunderstood and misinterpreted into inability to do so. Lord Curzon in the course of the debate which took place in the House of Lords last week said that the situation in Persia was most gloomy and that the Russian attitude must inevitably lead to British military occupation of Southern Persia. Dark clouds were rolling up pregnant with danger not only to British relations with Russia but to the Indian Empire. The British Government should show a little more spirit and courage in its dealings with Russia and a determination to insist upon the maintenance of Persian integrity. But unless the Persian Government shows that it has both capacity and energy to govern it will not command confidence and respect. A Government which stands convicted of incompetency of a hopeless character will not inspire respect. If things go on as they have in these past six months and there is no improvement of a substantial kind, the integrity of Persia as an independent Power will be finally and irrevocably doomed. This is a prospect which those who love Persian literature and admire its past history cannot contemplate without regret."

The Trans-Persian Railway.

2. The *Akhbar-i-'Am* (Lahore), of the 22nd July 1912, publishes a leader headed "Discussion of the Russo-Indian Railway (project)." The opponents of the above Railway in England, it says, contend that it will most injuriously affect the defence of this country. The paper, however, considers it extremely short-sighted (in them) to thus proclaim (their) fears in regard to Great Britain's weakness in comparison with Russia. British rule in India rests on a strong foundation, and it is highly shameful (in the Britons concerned) to be terror-stricken (*lit.* to purge) by the apprehension of a Muscovite invasion of India. The Editor can never bring himself to believe that this country has any valid reason for feeling afraid of the Russian Bear. The day is, besides, likely to come when the boundaries of British and Russian possessions in Asia will become conterminous : it is beyond the power of England to avert the inevitable. Will the British Government leave India when that event comes to pass ? The opponents of the Trans-Persian Railway are only talking nonsense. Britain's connection with India has proved beneficial for both countries, and the best way (for the former) to (indissolubly) link the destinies of both would be to treat the latter in a considerate and liberal spirit. "If (, however,) the enemies of Government would bind India only in the selfish chains of might and the sword, they are welcome to dash their heads against the colossal rocky mountain (*lit.* the colossal rock of mountain) of the law of nature." The paper then goes on to say that, if the British Government has consented to have a hand in the construction of the Railway in question, it has done so with the object of benefiting India, and that it is utterly absurd to try to frighten it by relating antediluvian stories of Russia's enmity (for England).

Status of Indians abroad.

3. The following is from the *Panjabee* (Lahore), dated 1st August 1912 :—

"A very important memorial is proposed to be submitted to the Government of India touching the humiliating position assigned to British Indians emigrating to British colonies and foreign countries. At a large and representative public meeting held at Bombay yesterday Sir Jamsetjee Jeejeebhoy, Bart., presided and a resolution was passed that a memorial should be submitted by him on behalf of the public asking His Excellency the Governor-General in Council to take such steps as are necessary to remove the hardships and humiliating treatment of Indians abroad and to secure to them equal rights of British citizenship. The question, as our readers are aware, is a very important one and reports of insults and hardships caused to Indians have of late been received from all sides. Only last week the Government of India published a resolution warning the people of India of the risks of emigrating to the Argentine Republic. A few months back in the German Reichstag speeches were openly made that Indian settlers in German East Africa should be subjected to similar indignities and hardships as in British possessions. And we all know

how in the British colonies and self-governing dominions our countrymen are suffering. To a question put by Lord Ampthill to the Under-Secretary to the Colonies, protesting against certain inequalities meted out to South African Indians, he gave an angry and impatient reply more evasive than definite. These are truly humiliating and alarming prospects against which it is the duty of all Indians to protest. There is no question on which Indians of all sections and communities are so unanimously agreed as on this. We have more than 6,000 Panjabees who have gone out of our country and in spite of their meritorious services in the army and elsewhere, they are treated as so many undesirables in British Columbia. Year by year these grievances are accumulating instead of lessening as a result of public agitation and appeals to the higher authorities, and public feeling in India is growing more and more bitter. Unless the elementary rights of British citizenship are secured to our fellow-countrymen abroad, we are afraid we can never rest contented and we must insist on the Government that imposes on us Imperial responsibilities to secure to us Imperial rights as well. We ask for no favour or special treatment, but barest justice, an absolute equality of treatment.

"It is unnecessary to explain that Indians have been recognised by Royal decree as equal subjects of the Crown and India has been described by British statesmen as the 'brightest jewel in the British Crown.' But in what way is the jewel preserved in the jewel case and outside it? The Colonies have regarded Indians and their culture with studied contempt and while their services are utilised to develop the economic resources of untrodden settlements, their rights to settle down in peaceful occupations in those lands are questioned and even denied. The amount of racial antipathy and prejudice that is stirred in the Colonies and other British possessions can hardly be compatible with harmonious Imperial relations. Speeches are often made in and outside of England eulogising the glorious expanse and greatness of the British Empire. But little attempt is made either by the Dominions or by the Supreme Government to bring together various races and communities that have come under the Imperial sway on terms of respect and compatible with harmonius citizenship. The rightful claims of the people of India must be admitted in South Africa, Canada and other British possessions where racial antipathy has been rashly fomented. This can be done effectively if the Government of India takes the proper steps. It is perfectly within the power of the Government to insist on giving Indians equal treatment and removing all restrictions. Short of that we have to adopt retaliatory measures against offending countries, whether they form part of the British Empire or not. The spectacle of such relation may not be very edifying to the Home authorities, but when they are either indifferent or powerless as regards Indian rights and are unable to set matter right, we have no alternative left but to urge retaliatory measures. The present memorial does not say so but merely asks that Government may adopt suitable steps, but under the present circumstances we can suggest no other course of conduct as the Colonies and Dominions are obstinate beyond redemption.

"The South African possessions of the British Empire are undoubtedly the worst sinners in this respect. The grievances of Indians from that quarter fill up volume after volume. The memorial just presented in the name of Sir Jamsetjee Jeejeebhoy recounts the various acts of ill-treatment, injustice and evasion on the part of the Union Government and Provincial authorities. The case of Indians is prepared with the utmost care and presented in a clear, restrained and convincing manner. The new Immigration Bill was intended to give Indians only statutory equality of rights, while leaving to administrative policy the right of differentiation. This was done in the hope of eventually convincing the administrative authorities of the fairness of treating Indians with respect. But even this minimum right has been withheld so far. We hope that the Government of India will address the Union Government on the subject and make it clear to the authorities there that the principle of the new Immigration Bill cannot be evaded and it is the irreducible minimum which Indians can accept consistently with their self respect. And if they cannot bring into play an adequate sense of fairness to appreciate this demand then they must not be surprised if South Africa received a similar treatment from India. We know mere persuation will have no effect and it goes against South African grain to listen to logical persuasions. We hardly know what will be the effect of Mr. Gokhale's visit to that land of Indian suffering. But in any case we hope the Government of India will address a strongly worded letter on the subject and bring about a satisfactory settlement. The ill-treatment of Indians has been reduced to perfection in South Africa and each of the four Provincial Governments has contributed its own labours to this end. Canada has adopted a less complicated though equally offensive and hurtful form of exclusion. It does not admit Indians who do not sail directly from Indian ports, as though sailing from other ports has a terribly bad effect on that loyalest of loyal Dominions. Further, it would not admit the wives and children of the 5,000 Punjab Hindu settlers in Columbia, fully knowing the social consequences of this blind exclusion. The condition of British East Africa, where there are 25,000 Indians who have settled for over 300 years as against 2,600 white settlers who came in later, is worst of all. It is the Indians who made British East Africa what it is; and a number of British statesmen have testified to their services to the Colony. Still a policy of exlusion has been begun by the white minority and Indians are not allowed to purchase Government land, they are not to have

the advantage of trial by jury. Disabilities as to locomotion are imposed on them. Municipal regulations prevent them from entering public markets, save as agents of Europeans, and a Bill has been introduced levying a poll-tax on Indians. All this is in return for services rendered in connection with the Uganda Railway and in developing the country. How can these grievous wrongs be removed? The present memorial invites attention to the following opinion of Mr. Winston Churchill while he was the Under-Secretary. On the subject of East Africa, he said:

"'How stands the claim of the British Indian? His right as a human being, his rights as a British subject, are equally engaged. It was the Sikh soldier who bore an honourable part in the conquest and pacification of these East African countries. . . . It is possible for any Government with a scrap of respect for honest dealing between man and man, to embark upon a policy of deliberately squeezing out the native of India from regions in which he has established himself under every security of good faith?'

"Well, the spirit of Mr Churchill does not yet prevail in the Supreme Government and the matter is allowed to drift without any one of the virtuous statesmen raising his finger to uproot the evil. If any had foreign countries like German East Africa, Mozambique, Argentina and others would not have shut their doors summarily against Indians. Portugal is quoted as an instance of a country that allows Indian immigrants to settle on terms of equality with Europeans. The day on which a similar treatment is given in the British Empire to us we may be sure the Empire will have been established on a firm and everlasting basis."

4. The *Muin* (Amritsar), of the 24th (received on the 30th) July 1912, says that the present Ministry's Policy towards India and Islamic countries goes against the principles of Liberalism. After remarking that the Ministers' store of information is also extremely vast and wonderful (the expression is ironical), the paper quotes Mr. Montagu as saying in a recent speech that Delhi was nearer to Bombay and eastern India than the city of Palaces; that the population of Bengal in Lord Curzon's time was 9,80,00,000 souls; and that Muhammadans had already established a University at Agra. If, it adds, a responsible officer of the Crown like the present Under-Secretary of State for India can have such a wonderfully accurate knowledge of a British dependency, what can the members of the Liberal Ministry be expected to know of the internal affairs of (independent) Muhammadan countries? The East used to feel (*lit.* feels) surprised at Sir Edward Grey being under the thumb of Russia, but the betrayal of Mr. Montagu's gross ignorance about Indian affairs has solved the puzzle. Russia's deceitful policy, in filling the Foreign Minister's head with false and fictitious stories about Islamic lands, has made him a mere puppet in the hands of the Muscovite Government. It is a matter for regret that the mighty British Government, the foundations of which rest on justice and righteousness, should be composed of men whose information is of a limited character, who conduct themselves in an absurd way in connection with political matters, and who, by listening to their country's enemies, are undermining its power and prestige, weakening its friends and strengthening the hands of its enemies.

The present Liberal Ministry.

5. The following is from the *Panjabee* (Lahore), dated 1st August 1912:—

Lord Crewe's Repudiation.

"Somebody has badly bungled. What was the necessity for Lord Inchcape to raise the question over again? However, Lord Crewe has made yet another speech, and this speech is more confusing and more inexplicable than all others. If there was no difference in meaning or intention between the Government of India, Lord Crewe and Mr. Montagu, all that need have been said by the Secretary of State during the debate in the Lords was to affirm the language of the despatch. Mr. Chamberlain would have said—'What I have said I have said. What I have done I have done.' Lord Crewe's speeches and explanations are more confusing and self-contradictory than our Pandits' annotations of mythological expositions in the eighteen Puranas amongst us. Even in this his third and improved edition of official annotation of the famous paragraph, the Secretary of State tries to confuse the issue involved. The only legitimate and rational view of the whole question is that which Lord Courtney takes—that the mystery is better left to solve itself and nobody is competent to pronounce a final word."

6. The *Zamindar* (Lahore), of the 20th July 1912, has an article under the heading "Gross oppression." If the skin of the whites (*lit.* the white skin), it says, could be removed with some spiritual knife there would be exposed to view such thick

Alleged Peruvian atrocities.

layers of hard-heartedness and villany, the blackness of which would put even the Ethiopians to shame. The civilisation of which Europe, which claims to be the champion of morality and humanity, feels proud is sometimes deserving of being consigned to the lowermost region of hell. When Europeans see even the meanest member of their brotherhood subjected to the slightest high-handedness half the fleets (of Europe) are put into motion and their guns, &c., begin to vomit forth death. And they can know no rest till the black, yellow, and red races of mankind have made offerings of life, property, honour, and territory at the white altar of revenge. Should, however, any oppression be practised on the blacks, should their lives, property, religion and *izzat* be made the target of tyranny (and) should they be seen rolling in dust and blood, white Europe, civilised Europe, Christian Europe, shows absolutely no signs of life. Continuing, the paper says that the devilish, savage, and shameless doings of Italy, Russia, and France in Tripoli, Persia, and Morocco respectively may perhaps be condoned on the plea of earth-hunger having prompted this satanic brotherhood to oppress innocent Muhammadans. What, however, should one say for those civilised whites who do not hanker after territory, and who still kill, like beasts of prey, members of Eastern races with the object simply of shedding the blood of orientals. The world has not as yet forgotten the heart-rending story of the acts of oppression to which the Negroes of Congo were subjected at the instance, or at least with the knowledge, of the King of Belgium. Next the paper refers to the alleged Peruvian atrocities and cries to God to exterminate "the civilised" in the twinkling of an eye, or to entrust the task to His Majesty George V.

Lord Crewe and paragraph three of the Government of India despatch.

7. The following is from the *Tribune* (Lahore), dated 1st August 1912:—

"While protests are still being heard against the interpretation placed by Lord Crewe on paragraph three of the despatch of the Government of India dated August last year, His Lordship has attempted a further elucidation of his views and has plunged deeper into the mire in reply to Lord Inchcape who called attention to the difference in the statements of members of the Government with reference to the despatch. The Secretary of State for India said that a series of legends had grown up in connection with this subject. The Government of India was supposed to have pointed to *Swaraj*, self-government, or Home Rule for India as the aim and object of its policy. The next legend, which was absolutely baseless, was that there were differences in meaning or intention between the Government of India, Lord Crewe and Mr. Montagu. His Lordship exclaimed that some misrepresentation of the meaning of Government was due to the use of the word 'autonomy' in the despatch. The view of the Government was that British policy in India should have three objects in view, the devolution on local and provincial Government of as many of the functions of Government as can be safely entrusted to them, the employment of as many Indians in the public service as reasonably can be employed, and the third is to continue the pursuit of these two objects with the maintenance and permanance of British rule in India. The Government of India can have no goal or any permanent position in view. The dream of a complete self-government in India like Canada and South Africa was not even remotely probable. 'I am far from saying,' His Lordship added, 'that the ideal of such an Indian dominion is an ignoble one, or that those holding it ought to be described as disloyal.' But such an India in his opinion was as imaginary as Atlantis. The Government of India cannot look far ahead. Indians may aspire to be the Premier of an Indian Dominion or Commander-in-Chief of the Indian Army, but they should set aside this vision altogether. Condensed in a single sentence Lord Crewe's view is that the King's Government in India must be carried on and the people of India should be content to take such chances as come to them. It is the point of view that makes the difference. Unless the people of India have an ideal and a goal in view what incentive have they to endeavour and work?"

The late Emperor of Japan.

8. The following is from the *Tribune* (Lahore), dated 2nd August 1912:—

"The late Emperor of Japan has been called the father of his people, but that hardly gives any idea of what he did for his people and his country. The Czar is called the Little Father by Russians, but no one would think of comparing him to the late Mikado. Besides his enlightenment and solicitude for his people the Mikado was one of the most undemonstrative of monarchs, and this trait of character had a powerful influence on the nation. The wonderful achievements of Japan within the last few years would have made any other nation boastful. The pride of Europe is proverbial and Europeans are never tired of recounting their virtues and other qualities. Victory in war would make a European

nation delirious with joy, but the issue of even the Russo-Japanese war left the Japanese nation unmoved. This self-restraint was the characteristic of the Emperor. There were no speeches or messages of exultation, no self-glorification so common in Europe. Of course the people celebrated the victories but not in an aggressive manner. How the Mikado was loved and revered by his people may be judged from the fact that one man committed suicide to give his life for the Emperor. Happy are the people who have such a monarch to rule over them!"

## (*b*)—*Home.*

Muhammadans and political agitation.

9. In its issue, dated the 8th and 15th (received on the 30th) July 1912, the *Chaudwin Sadi* (Rawalpindi), publishes an article headed "Indian Muhammadans and agitation." The *Muslim Gazette* (Lucknow), of the 3rd idem, says the Editor, has an article entitled "Teaching agitation," from which it appears that in commenting on a certain writing in the *Chaudwin Sadi* the *Aligarh* (*Institute*) *Gazette*, dated the 26th June last, remarked that opinions always follow the trend of events, and that in his latter days Sir Syed Ahmad Khan abandoned his former opinion against (political) agitation. The latter assertion, however, not only constitutes a grossly false charge against Sir Syed, but also amounts to a permission to Muhammadans to carry on (political) agitation. But the truth is that Sir Syed's only fear used to be lest the Prophet's followers should ruin themselves by engaging in agitation,—a fact which every one of his friends knows. After quoting an extract from a private letter, dated the 8th May last, received by him from Qazi Aziz-ud-din Ahmed, Revenue Minister, Bharatpur State, in support of his assertion, the Editor remarks that the *Aligarh* (*Institute*) *Gazette* is equally wrong in saying that, if Sir Syed Ahmed Khan were alive now, he would undoubtedly have a different opinion (about agitation). As a matter of fact, if Sir Syed Ahmad had lived to this day, he would have considered it suicidal on the part of Indian Muhammadans to agitate against the British Government, nay, he would have said that all Muslim agitators should be excommunicated. Commenting on the *Aligarh* (*Institute*) *Gazette's* remarks the *Muslim Gazette* states, as its final opinion, that no community living under a constitutional Government like the British Government, can obtain its rights without resorting to agitation. The writer of these words, however, says the Editor of the *Chaudwin Sadi*, appears to be wholly ignorant of the principles and history of British rule in India. His statement implies that the British Government oppressed and trampled on the rights of the ruled in India, and that Indians could secure no rights until they had recourse to agitation. Again, the *Aligarh* (*Institute*) *Gazette* lays it down as an axiom that agitation has a sure effect on the British Government. This the Government has openly declared to be untrue. The journal also says that the "British Government is a government, in which every child has been brought up in the atmosphere of agitation." But, asks the Editor, can the agitation, carried on by the British in their country, be compared to that set on foot by Indians against the British Government, and can both agitations have the same objects and results? Agitation in this country can mean nothing but sedition and treason, while disappointment on the part of Indian agitators can end only in the desire to drive the British out of the land. It is sometimes said that agitation by Muhammadans will not lead to the results that have ensued in the case of the Bengali or Mahratta Brahmin agitation. After saying that no one assigns any reason for this, the Editor asks how, if Hindu agitation is intended to weaken the British Government in India, it is to the interest of Muhammadans to agitate at the same time, and thereby still further weaken Government. Their existence in India is bound up with that of British rule in the country, and it should, therefore, be their first duty to strive for the permanence of the present regime, and to sacrifice their petty objects in order to gain this end.

Muslim Policy.

10. The following is from the *Observer* (Lahore), dated the 31st July 1912 :—

"The critics of the Muslim League would know that the present is a most important juncture in the affairs of our community—one of those decisive moments when the mind of

the Muslims is about to take a great step forward and when a right judgment means so much new strength added to the nation and a wrong judgment is fraught with consequences far graver than on other occasions.

* * * * * * * *

"When the Muslims are being called upon to go in for new methods on the ground that they alone would achieve national salvation, it is incumbent on all workers in the cause of the community to examine the claims made for those methods. The critics of the League hold that the system of 'agitation' is the most admirable method and if the League wants to be crowned with success it should adopt that method. Let us calmly examine the propriety or impropriety of the suggestion. It would be better to weigh the *pros* and *cons* of the suggestion in the light of the experience gained in India and by tracing out the origin of the system of 'agitation' in the country.

"When the educational enterprise of the early British missionaries was followed up by the famous Government Minute of March 7th, 1835, many members of high family in Bengal responded to the call. They were the first in the field, with the result that in a short time they practically monopolised the public offices, the bar, the press and the teaching profession. It was they who were the moving spirits of the Brahamo Samaj and of the Social Reforms when progressive ideas seemed to be on the point of permeating Hinduism. But when the reaction came which first found public expression in the resistance provoked by the age of Consent Act of 1891 for mitigating the evils of Hindu child marriage, and the spirit of reform was deflected from the social and religious into the political domain, it was they again who showed the greatest aptitude to clothe the new political movement in all the forms of Western political activities. It was Mr. W. C. Bonnerji, an able Bengalee lawyer of very moderate and enlightened views, who presided over the first Indian National Congress at Bombay, and thus for the first time our Bengalee brethern in the history of India claimed to be marching in the van. British rule, owing to its capital being at Calcutta, gave ample opportunities of education to those who lived in the vicinity of the capital and these gentlemen turned to account the opportunities with no mean measure of success. Every year large batches of youths, devoid of religious training and with a mere smattering of knowledge, were turned out into a world that had little or no use for them. Soured on the one hand by their own failure or by the failure of such examinations as they might have succeeded in passing to secure for them the employment to which they aspired and scorning the sort of work for which they would have otherwise been trained, they were ripe for 'agitation.' That was the material upon which the leaders of unrest most successfully worked later on. On the other hand, the batches of able and competent youths engaged themselves in ameliorating the condition of the society and the country.

"For some years past the influence of Mr. Tilak and his irreconciliable school had been projected from the Deccan into Bengal and nowhere did it make itself so rapidly felt as in the press. Among the advance journalists of Bengal, none had fallen so entirely under the spell of Mr. Tilak's magnetic personality as Mr. Bipin Chunder Pal and Mr. Arabindo Ghosh, and the former's *New India* and the latter's *Bande Mataram* soon outstripped the *Bangalee* edited by Mr. Surendro Nath. The school represented by Mr. Surendro Nath confined itself to political agitation and to criticism of British methods of administration. The new school, represented perhaps most conspicuously by Mr. Arabindo Ghosh, scarcely disguised its hostility to British rule itself and to all that the British ascendency stands for. In one form or other the new spirit represented by Mr. Arabindo Ghosh, spread like wild fire not only among the students but among the teachers.

"The first phase of unrest had been mainly political and free from any open exhibition of disloyalty to the British rule. With the Partition of Bengal it passed into a second phase in which new economic issues were superadded to the political issue and the Swadeshi movement and the boycott, the two weapons of political agitation, soon imported methods of violence and lawlessness which had been unknown in India. This phase did not last for much more than a year after the partition, for, when once started on the inclined plain of lawlessness, the agitation rapidly developed into a much wider and deeper agitation in which Swadeshi held its place, but only in a subordinate position. The 'agitation' began rapidly to assume the revolutionary complexion. The ground had already been prepared for this transformation by spade work in the cheap press conducted by irresponsible men. The resignation of Sir Bampfylde Fuller, the Lieutenant-Governor of Eastern Bengal, put a premium on agitation and was regarded as a triumph for the agitators. This method of agitation was for sometime regarded as a panacea for all the ills. And the list of outrages and deeds of violence grew heavier as 1908 wore on, but none perhaps created such a sensation as the murder of Mrs. and Miss Kennedy of Mozufferpore, who were killed by a bomb on 30th April 1908. The newspaper *Yugantar*, which belonged to Tilak's school, began to fan the flame of agitation. The conductors of the paper made it very cheap so as keep it within easy reach of every one. And its circulation rose to over 50,000, a figure hardly attained before by any Indian newspapers. This success induced others to follow suit and a few more papers of the type came into existence. But the India Newspaper Act passed in June 1908 suppressed the *Yugantar* and others of the type.

"As a result of the developed form of 'agitation' secret societies were founded many innocent men fell victims to the bomb, hundreds of political dacoities were committed, many national volunteers were prosecuted, physical training on the models of Mr. Tilak's gymnasia was given, manufacturers of bomb were traced out and more than all an indelible mark on Indian history was left. Did the press, which taught the lesson of agitation to the people, imagine in the beginning that the end would be so mischievous and full of an anarchical movement? Having got an experience of all this in the country, is it fair on the part of some of the Muslim papers to press for political agitation, howsoever much it may be constitutional. Are the masses of the Muslims so well versed in law that they would differentiate between agitation constitutional and agitation revolutionary? Does it not follow that the preaching of agitation in the Muslim atmosphere too, if insisted upon, would be attended with the same sort of dangerous agitation and develop into anarchism?

"The critics of the League maintain that agitation is the life and soul of the whole political, social and industrial history of England. This is quite true. I also say so. No doubt agitation is a very tempting subject. But India is not Europe. Indians have not got the same sort of education and civilization. What is beneficial in Europe cannot necessarily be beneficial in India. The Indian journalists who taught the lessons of agitation were only Matriculates, while the European journalists were Masters of Arts in the University of British agitators. The former are only the pupils of latter and the pupils while imitating the master threw India in confusion and chaos. The newspapers in England which are regarded as mischievous find their correctives in the newspapers of the other party. In India this is not the case. There is no healthy play of public opinion. The classes whose confidence in British rule is still unshaken are practically unrepresented in the press, which is mostly in the hands of the intellectuals, of whom the majority are drifting into increasing estrangement, while the minority are generally too timid to stem the flowing tide. Moreover, England is inhabited by one race, and India is inhabited by different races, having conflicting aims and different aspirations. Our Hindu fellow-countrymen agitate for stopping cow-killing, the Muslims cannot do that. Our Hindu fellow-countrymen agitate for *Sawaraj*, the Muslims are afraid of *Sawaraj*, and consequently oppose it. Our Hindu fellow-countrymen agitate against Urdu and separate electorates of the Muslims. The Musalmans cannot do that. In short, our Hindu fellow-countrymen aspire to get *Sawaraj*. Therefore if they agitate in proportion to the magnitude of the task, they may do it; but the Muslims who oppose *Sawaraj* cannot even cherish the idea of following the footprints of the sister community in this respect. It seems absurd to advise the Muslims to agitate like the sister community for the acquisition of political rights. Some Muslim papers are in the habit of translating the proceedings of the Congress and its resolutions to directly or indirectly draw the Muslims on the lines of the Congress; but it is a great mistake on their part, because Muslim politics have not very much to do with the politics of the sister community, because the Muslims want the permanence of the British rule in the country; while the sister community wants autonomy on the Colonial lines.

"The recent experiment of the system of agitation has been proved to the hilt to be faulty and it has been found out tnat it was impossible to fix any limit to it or to offer any legal definition. Agitation cannot remain necessarily within a certain limit at all times and in all places. Experience has shown that even highly educated people, forgetting themselves in the lust of indignation, have begun to embark upon the perpetration of improper deeds.

"It is true that in order to acquire political rights efforts are to be made and these are required to be made peacefully, steadily, persistently and constitutionally. But while such efforts are being made, who will guarantee that no person whatever in society will go out of control? And as such a guarantee cannot be given, how would it be reasonable to ask the League which is the representative of the Indian Musalmans to carry on a method of agitation for which there is no limit and no guarantee? That is what I do not understand. One may be tempted to ask that if agitation is such a bad thing, then how would the Muslims acquire political rights? The answer is not far to seek. The All-India Muslim League has a Council of its own in which resolutions are adopted from time to time and sent to Government, and if its prayers be not granted the Counci again and again adopts resolutions till it succeeds. The success of the League in getting separate electorates for the Musalmans is owing to this method. Recently the League by passing resolutions succeeded in getting Mr. Montagu, Under-Secretary of State for India, contradict his own adverse remarks against the unity of the Musalmans. If need be the Council of the League can be made more active. The Provincial Leagues have got their separate Councils, they can be made very active too. Instead of holding meetings of the Council once in a month they can be held four times. This sort of agitation the League has been carrying on and will carry on, if need be, still more vigorously. The present practice is to adopt resolutions and to send them to Government; but much improvement can be made on the existing system by the addition of the system of Deputation in matters of grave importance. These two methods of agitation are such methods that there is no danger of any Muslim, in demanding political rights, passing beyond the control of temperate counsel and sober guidance. What I say is this that the ideal of the Muslims of India is not self-government;

therefore they will never adopt the methods of agitation as practised either by the Moderates or the Extremists. Has not this ideal in the Extremist camp of the Congress, from which now it is free, caused impatience on account of its impracticability, and has not the impatience of the Extremists carried off their feet, and has not this loss of equipoise created the worst kind of extremism, and has not extremism given birth to anarchism, bombs, secret societies, assassination, and are not all this the greatest menace to the peaceful progress of the country? In the light of the differences of social, moral and religious standards of England and India, and the diversity of race, character, and creed between the rulers and the ruled, one may be pardoned for thinking that the imitation of the methods of agitation that is carried on in Europe is most dangerous for Indians.

"In every country there are times in the affairs of societies, peoples, and nations, when their feelings are aroused to their innermost depth by some great sentiment or great fear (the sentiments and the fears are the mothers of the greatest revolutions of the world). These sentiments send men into delirious madness, a sort of hallucination, and this is the time of saturnalia with those men who seek for notoriety or power. And on such occasions cheap papers are started to enlist the support and sympathy of the revolutionary agitators. There is not a lie so mendacious and utterly unbelievable that they will write in their newspapers but will be believed. The annulment of the Partition of Bengal, the Tripolitan affairs, the high-handedness of the Russians in Meshed, and the dethronement of three absolute monarchs in three independent Muslim States constitute a novel chapter in the history of Islam and have stirred Muslim sentiments very much. But as the Muslims are loyal to the core and as their own interests, apart from other considerations, demand the permanence of British rule in India, they have not gone out of control; but after all they are human beings and if the lessons of agitation, howsoever constitutional, be again taught and dinned in their ears, they will sooner or later begin to travel on an undesirable road. And as there is no line of demarcation between the agitation constitutional and the agitation revolutionary so the Muslims will be led astray and will put a blot on the fair fame and name of the community. To avoid this contingency, to prevent the growth of this pernicious tree, is altogether in the hands of the leaders and the Muslim League. The All-India Muslim League and all the provincial and District Leagues should prepare a list of those papers which teach the lesson of agitation to the younger generation, and present the list to the Viceroy, the Lieutenant-Governors of all the Provinces and the District Officers with a request to treat such papers not as the organs of the Muslims and to hold them responsible for stirring the calm waters of Muslim life which may, God forbid, give rise to pernicious ideas in the future.

"In the political affairs of the country the Muslims hold a place of unique importance, and it is their duty to realise fully the responsibility attaching to them. Indifference to the political developments of the country and disregard of the phases through which these developments are passing are not possible any more. United expression of views alone can save the younger generation from the quicksands into which a few vernacular papers are leading. The sooner we remedy the growing evil the better it will be.

LUCKNOW:
*The 26th July* 1912.

YUSUF."

## II.—AFGHANISTAN AND TRANS-FRONTIER.

Horrible cases in Afghanistan.

11. The following is from the *Khalsa Advocate* (Amritsar), dated 26th July 1912:—

* * * * * *

"(1) A Muhammadan Official of Jallalabad sent one Jamal Singh to Peshawar to sell gold worth Rs. 1,300. Seeing that the money could not be realised in Peshawar, Jaimal Singh had to take the gold back to that officer. In the way a sepoy of the Amir searched him and finding that he had gold, followed him unnoticably and kept a constant watch over him in order to take possession of the gold whenever the opportunity presented itself. When Jaimal Singh left the caravan for a while to pay the call of nature, the sepoy killed Jaimal Singh and took possession of the gold. To escape detection the murderer completely destroyed the identity of the man by burning his beard and the *keshas*. But in spite of this precaution, his person was recognised. A petition was then sent to His Majesty the Amir, the upshot of which was that no body even enquired as to who the murdered was and who the murderer. The father of the deceased, moreover, had to pay the price of the gold for which his son had paid his life.

"(2) One Mastan Singh was murdered in Bhati Kak, the neighbours were witnesses to the scene, the wife of the murdered was also present at the occasion and beheld the murderer in the very act of committing the crime. She knew the name of the murderer and sent an application to the Amir through the District officer but to no effect.

"(3) A dacoity took place in the house of Mangal Singh of Biswal, in which besides sustaining a heavy loss of property, he lost his life as well. The dacoits while escaping inflicted serious injuries on his body to which he succumbed few days after. He recognised some of the dacoits, even some of the stolen property was recovered from them, but nobody paid any heed to the matter in spite of repeated complaints in his behalf.

"(4) A similar dacoity occurred in the house of a goldsmith in Kachch. Besides a considerable loss of property the owner of the house was murdered in the act of self-defence. But no officer took any notice of the occurrence.

"(5) In the village Charzi a Sikh was selling goods in his shop. A Muhammadan came and asked for some articles. Unfortunately the required things were out of stock. Thereupon the Moslem stabbed the poor Sikh forthwith, but the wonder is that nobody even ventured to ask the Moslem why he had murdered the poor man who had committed no fault and who was quite innocent.

"(6) In the same village one Urjan Singh was having his meals in his house whichy was quite adjacent to his shop. He espied some light in the shop and on entering in behelde a thief ready to make away with the stolen goods.

"Urjan Singh caught him, threw him down and handed him over to the district officer who happened to be staying there that day. A few days after the thief got quite scot free without receiving any punishment. A bitter enmity was supposed to be likely to spring up between the family of the Moslem thief and that of Bhai Urjan Singh, and people feared that Urjan Singh would be murdered sooner or later by the hands of the thief some day.

"Hundreds of such tragedies and horrible offences are committed with impunity and the offenders are not brought to book. But it should be noticed that this unhappy state of affairs and this habitual neglect and indifference on the part of authorities is observable only when non-Moslems are the aggrieved party. If a Muhammadan is wronged or injured in any way, a sifting scrunity is made and a through enquiry and investigation is ordered into the case.

"That it is so will be evident from the following instance which we quote in this connection.

"In a village near Kachh a Muhammadan was murdered. As the authorities failed to discover any trace of the murderer in spite of strenuous enquiries and efforts, the officer in charge of the case gave a queer order to the effect that one rupee should be levied from every Hindu and Sikh in addition to the *Jazia* money and that the sum thus realized would be paid to the bereaved family of the deceased. The order further added that if a Hindu or Sikh failed to pay the extra fine willingly, it should be taken from him by use of force. Finding themselves in sore trouble and realising their life and person in constant insecurity many non-Moslem subjects of His Majesty are already leaving his territories for the benign and peaceful dominions of the British Empire.

"We may also mention that it is during the reign of the present Amir that a Sikh Dharamsala has been levelled to the ground and a palace erected in place of the famous spring known as "Chashma-i-Baba Nanak." We deem it necessary to bring the aforesaid situation to the kind notice of His Majesty and his Government and beg to remind him with all respect and deference that His father's name was a watchward for mercy, justice and benevolence and that by according equal treatment and justice to his Moslem and non-Moslem subjects he had laid every one under his rule, under a deep debt of gratitude and obligation. We, therefore, fervently hope that this humble appeal of ours will receive due thought and attention at Your Majesty's hand and that you will take speedy and powerful action towards the removal of these complaints which are becoming a matter of serious complaint every day."

## III.—Native States.

Desertion of old capitals.

12. The following is from the *Khalsa Advocate* (Amritsar), of 26th July 1912:—

"A new mania seems to be taking possession of Indian Chiefs, and that is the desertion of old Capitals from traditional site and the building of new Capitals elsewhere. The Maharaja of Patiala, we learn, finds that his ancestral Capital is malarial and unhealthy and His Highness is thinking of raising another Capital at Bhatinda. His Highness the Maharaja of Bhurtpore has also under contemplation the removal of his Capital from that of his historical city to another locality, and we hear that other chiefs are considering similar proposals. For sometime the question of raising an Anglo-Indian regiment has been under discussion; but it seems desirable that this proposal had better give way to the necessity of organising an army of town planners; because if this wholesale transfer of Capitals from one place to another is to be carried out, very soon town planners of all grades will be in demand in this country."

Cases of murders in the Patiala State.

13. The following is from the *Panjabee* (Lahore), dated 1st August 1912 :—

"*A Se ies of Murders*.—During the last three months a large number of murders have occurred in the Sunam tahsil. In Ghrachon village one Bania Sahukar named Sobha was mercilessly cut into pieces. In another village Balhan, a father and a son were poisoned, and so on. There had been many cases of thefts here, but the Police has been unsuccessful in finding out the real culprits. On the other hand, poor innocent citizens are being oppressed. Will the State authorities pay heed to this matter which is of serious consequence both to the people and the State?"

## V.—Native Societies and Religious Matters.

Mr. Hardyal and the Vedas.

14. The *Arjun* (Lahore), of the 23rd (received on the 30th) July 1912, has an article headed "A heart-rending voice from America: Gross insult to the Vedas, the Upanishadas, (other) Shashtras and ancient *rishis*: contempt for 'Om' the revered name of of God." The paper complains that Lala Hardyal has contributed from America an article to the *Modern Review* (Calcutta), in which he has made some absurd attacks on the Vedas and (their) God. After remarking that the Lala is wrong in asserting that the Vedas set a premium on ignorance, it endeavours to refute him, and praises the Indians of olden days. In conclusion, it deprecates the conduct of the *Hindustan* in having published a translation of the above article, and says that it is a matter of shame that no Arya paper has so far written on the subject.

A Baghdad Pir in Lahore.

15. The *Zamindar* (Lahore), of the 25th July 1912, has a note headed "Arrival of the successor of the great saint of Baghdad." It reports that Maulana Pir Syed Ibrahim Sai-ud Din Al Qadri Effendi arrived at Lahore on the morning of the 24th idem. Thousands of the local Muhammadans were present on the platform and outside the Railway station, to receive him, and it was with the greatest difficulty he could make his way through the crowd. Sardar Ayub Khan's carriage was waiting for him outside the station, and, after entering it, he tendered his thanks to the assembled people through his interpreter.

The *Paisa Akhbar* (Lahore), of the 25th July 1912, says that the Pir arrived at Lahore after paying a visit to Srinagar. Some persons, including Mian Chiragh-ud-din, Maulvi Fazal-ud-din (Pleader), Maulvi Bukhari, Rai Bahadur Ram Saran Das and the Editor, were presented to him in the Railway carriage in which he had travelled. After remarking that thousands of Hindus in Delhi and Agra believe in his progenitor, the Saint of Baghdad, the paper reports that the Editor was presented to him (he had also a talk with him in Arabic) by Haji Mian Muhammad Chotani, a *rais* of Bombay and Haji Dost Muhammad Khan, a Karachi merchant, who have been travelling with the Pir. The visitor put up at Faridkot house, where Sardar Ayub Khan, who visited Baghdad 25 years ago and met the Pir's father and grandfather, went to see him and was treated to tea and dinner; the Editor, Muhammad Chotani and Khan Muhammad Bashir Ali Khan also partook of the latter. After the dinner was over and the Sardar had left, the Pir had a talk with the Editor, when he deplored the dilapidated condition of the Jumma Mosque in Kashmir (Srinagar), as also the disunion in the ranks of the Muhammadans of the Happy Valley. He also accounted for the present degraded plight of Muhammadans by reciting the verse "God does not change the condition of the people, which will not (exert itself to) change the same." Further, he deplored the indifference of the Prophet's followers to the true Islamic practices.

Juvenile offenders and the Salvation Army.

16. The following is from the *Observer* (Lahore), dated 24th July 1912 :—

"In another column is published the text of an important resolution on the above subject which appears in the *Punjab Gazette*. The resolution means that the Local Government have, without consulting public opinion, decided to commit juvenile prisoners, for a portion of their term of imprisonment, to the care of a Christian proselytising association.

For few, very few must be the prisoners who will not prefer residence in a settlement where they will get good food and good clothing, have to work no more than eight hours a day, earn a good wage, and be in a position to live with their wives and children and interview and otherwise communicate with their relatives and friends to being the inmates of a jail. We admit that the Salvation Army has done much for the criminal tribes. We acknowledge that it is doing much for the industrial regeneration of weavers. We are confident that it will do much for the juvenile offenders committed to its charge. But it is after all a missionary body, one of whose objects is to convert people to Christianity. It may, therefore, be affirmed that some of the prisoners whom it will take under its wings will renounce their ancestral faith in favour of the creed in Christ; and as, unfortunately, the Muslim element preponderates in the population of the Punjab jails, the innovation may have undesirable effects on their religious convictions. The Local Government expresses its readiness sympathetically to consider 'any proposals on similar lines put forward by any association of the requisite standing, which is in a position to establish a suitable settlement.' But surely it was the duty of the Government not to enter into any arrangement of this kind with the Salvation Army, without intimating to the public that such an offer had emanated from the Christian association, and without inviting public opinion thereon. Instead of doing that, the resolution dismisses this most grave aspect of the question with the cynical remark that the reclamation of a prisoner after his release, 'though enlightened opinion must strongly approve of the principle, is not of a nature likely to command much practical sympathy.' We assure the powers-that-be that there was no need of hurry in the matter. The haste will only tend to create false impressions among the masses and we feel bound to record our emphatic protest against the secrecy and hurry which have marked the affair, and still hope that, in deference to public opinion, Government will not proceed with the scheme. For we hold that even if no Hindu or Muslim organisations of a similar type could undertake the work of reclamation, that is no reason why Government should favour a proselytising agency and throw its own burden on the shoulders of the latter."

An Optimistic View of Our Sikh Future.

17. The following is from the *Khalsa Advocate* (Amritsar), of 26th July 1912 :—

"*A Dream.*

"I dreamt a dream and saw men of Brobdingnagian dimensions, majestic appearances, long venerable beards, whose living was plain, but whose thinking was high. Their physical frames seemed to adorn the earth which they trod. Their relations with each other were cordial, pure thoughts were their constant practice, service of humanity was their ideal, and resignation and patience under suffering were their chief features. The foundations, on which their organisation was to rear, were solid, and the foundation of that organisation was firm and unshakable and that body was one whole and indivisible, and people whispered, with awe, wonder, and respect, 'They are Sikhs.'

"Oh, they vanished from my sight. My eyes, what do I see! The Raj of the Sikhs. I see the 'Lion of the Punjab' majestically seated on his throne. Reader, you surely regard that time as the happiest and the luckiest period in our national history? No, no. It was not an unmixed blessing.

"'Fate wings with every wish the afflictive dart,

"'Each gift of nature, each grace of art.'

"The Puritans of England were the purest and noblest people at the time of their origin. Adversity purified and ennobled them, as gold becomes brighter after passing through the furnace. They were incorruptible so long as adversities and misfortunes confronted them. But when they succeeded in overthrowing the second among the Stuart Kings, and established a Government of their own, it was then that they began to degenerate. Clever and shrewd people, finding that they could derive immeasurable gain by identifying themselves with the governing body, went so far as to change their external form and hypocritically declared themselves Puritans. A mixture of the insincere and the hypocritical, the Puritans produced their inevitable product. The Puritans deteriorated. Their name became a bye-word for hypocrisy. This was exactly the case with the Sikhs in Maharaja Ranjit Singh's time. Finding that men of long, flowing hair and venerable beards were the favourites of the Maharaja, people soon metamorphosed their outer selves. The number of men wearing long hair and majestic beards doubled, trebled, quadrupled and multiplied infinitely within a brief compass of time. The Sikhs were to be found at every foot of ground, but Sikhs of a strange type, who combined the religious beliefs of Hindus and Sikhs in themselves, who bowed before the Guru Granth volubly and musically sang its hymns, but who also were the most earnest devotees of Thakar Ji Maharaj, and regarded the Vedas and Guru Granth not as essentially two different things, teaching widely different doctrines, but as one and the same thing. Reader, it served their

purpose to do so. They were like Bunyan's Mr. Facing-Both-Ways; and what was the outcome of such a mixture? We became a community of degraded men. Our reputation for honesty and truthfulness was lost. The word Sikh became a nickname for an illiterate, shabbily dressed and lukewarm being. Above all, we lost our Raj. 'What is to be, will be.'

"But my dream, my dream! What do I behold? I see some wide-awake concientious persons shouting out to their slumbering brethren 'Arise, awake, it is time to be up and doing,' and behold, grand edifices begin to be set up at various places, as if by a touch of Allahdin's lamp. 'Reform' 'reform' is the watchword. But, but—Did *we* sow sdragon's teeth like an old mythological character? Who are these Fathers of Evil? Surely a hollow vessel makes much noise. The cries of false, peripatetic medicine vendors are the loudest and their shops are set up at the most conspicuous places and simple-minded people are beguiled and led astray. Exactly similar are these glib talkers. But let me proceed. I saw that the Fathers of evil died their own death after a generation or two and truth eventually flourished, for truth is like God eternal, being an attribute of God. I saw that Sikhs had three well equipped colleges at Amritsar, Ferozepore and Gujranwala and several self-supporting High Schools.

"I saw that the Sikhs discarded their old evil customs which resulted from the mixture of hypocritical people.

"I saw that the Sikhs rose up once more in all their glory and the word 'Sikh' became a word of honour, as it has been so.

"I saw that the minds, souls, and bodies of Sikhs were harmoniously developed, and the world again said with wonder and respect 'These are Sikhs.' I rejoiced, my heart beat more rapidly with joy, the blood rushed into my head, and I woke up, and my dream had its end. Good-bye."

The attitude of the Arya Samajists towards the Sikhs.

18. The following is from the *Khalsa Advocate* (Amritsar), of 26th July 1912 :—

"Whenever any leader of the Arya Samaj happens to meet and whenever any writing from that body appears in the press, it is emphatically convinced that the Samajists dearly love the Sikhs, that they have great respect and reverence for Sikhism and its principles and that they love the Gurus as the saviours of the Hindus—who saved entire Hinduism from the dire tyranny of religious persecutions in perilous times familiar in history. They also profess to show their altruistic sympathy on principles of social justice and unity. But it is painful to see how far this theoretic assertion is true and what is the soul of reality in these statements. The Editor of the *Arya Gazette*—a religious organ of the Samaj—who is an M.A. and who often tries to show his wide liberality and broad mindedness on various occasions, urges the claims of the depressed classes in respect of their uplift and improvement. But if the task of their betterment is undertaken by the Sikhs and attempt is made by them at their amalgamation, it invariably gets into ill-humour and grows indignant and outraged at the idea. That this is so may be seen from an instance which we quote in vindication of our remarks. Recently Baba Jaswant Singh Bedi, the eldest son of the late Hon'ble Baba Khem Singh Bedi, baptised and brought to the fold of Sikhism some of the members of a low Hindu tribe in Nurpore—who were held in utter contempt and disdain by the Hindus and whom they had refused total admission in social intercourse. The Editor of the *Arya Gazette* was very indignant at the incident and remarked that why the Samajists had left these people to go over to Sikhism, that why they had not undertaken their reform and conversion and brought them over to their own faith. To all this, we may refer by the way, that they were not inclined to follow the dogmas and tenets of Hinduism in spite of the persisted efforts and preachings of the Samajists and had refused them assent to the conversion, in obedience to the dictates of their reason and conscience. Now are these the so-called social principles? Is it the professed social justice and religious toleration? We wish that Wah-i-Guru had given our Daya Nandi friends to know better and pray that he should, through his all-pervading mercy purge their restless souls of the ever disturbing elements of continuous bias, envy and prejudice and leave our friend in the same old rotten habit of indulging in ill and false tactics with wonted instincts and insincere motives."

The History of the Sikh Race and Mr. Stevens of Vancouver.

19. The following is from the *Khalsa Advocate* (Amritsar), dated 26th July 1912 :—

"The Sikh race in the world's chronicle of human doings has a unique distinctiveness, as well as interest, all its own. From the time of the predatory crusades of Mahmud in the 11th century, up till the middle of the 18th, the Muhammadan was the master of the situation in the Indian Peninsula. The disunion of castes, the neglect of physical culture, the wranglings of sects and the futile scruples about the place and kind of dining had

brought Hindu India to an almost complete prostration. Not content with physical domination, the victors, intoxicated with power, began to assert their absolutism in the spiritual domains too. A short-sighted Emperor with the unlimited resources of the whole continent and with a gigantic army composed of the Moghuls, descended from Taimur and his fierce Tartars, pledged himself to the levelling of the world to Muhammadanism. The Quran and the sword were held forth for choice and millions began to barter away their conscience for life. Nay, if there is a spunk of truth in the eloquent testimony of history, the Hindus themselves, in some cases, began to co-operate with the enemies of their faith in the attempted extinction of the Sikh people, who rose as one living protest against the unwise, unjust and unnatural policy of the rulers.

"Pen cannot certainly, with all its miracles, convey to the reader an idea of the pure romance of the struggle of the Sikh and the Moslem which ushered in the advent of the Briton. A handful of men rose up against the whole Empire. The forests of the Chenab, an idea of which may be formed from the poor remnants still visible from the Railway-line, as the traveller whirls away in his compartment, were the favourite abodes of these 'elect' of India. With sword and their conscience, life after life was dearly sacrificed and that 'which could not be, came to be.' The Empire of the Great Moghul was pulled down to rise no more, and the followers of Him Who placed before the world the highest ideal of love and sacrifice by sacrificing his four dearly loved sons, knocked at the very gates of Kabul and made a name for themselves among the tribes, which set at naught even the modern cannon, so much so that even to-day, you might see a Pathan wife quieting down her boy by the name of one of them (Hari Singh).

"This shows very clearly that before the Sikhs came into conflict with the English, they were the masters of the north-west of India—the most stubborn part indeed and the home of the most fanatic, gallant and unruly Muhammadan population of the whole of India. This also must follow that he who could control these Picts and Scots of the East, could most surely govern and face the rest of the Moslem population of India. At the time of the wars of the Sutlej, therefore, the Sikhs had nothing to fear at the hands of the Moslems or any other nationality of India.

"'Ever since the annexation, the Sikh' in the words of a writer in the 19th Century Review, 'has been the fastest friend of Briton.' When the Indian firmament was overcast with the murky clouds of the Mutiny, Sir John Nicholson, Sir John Lawrence and others enlisted the confidence of the chiefs who in their turn persuaded thousands to fill up the ranks of the mutilated English army in defence of the very honour and lives of English homes in India. If 'books are the spirit breathed from dead men to their kind,' then most surely the hundreds of English Commanders and scores of Rulers have spontaneously attested to the sincere loyalty and unequalled valour of the ex-rulers of the Punjab. The verdict of History culled from the annals from the very hour of the cartridge-flaggration up till the very hour of the Sikh assault on the ramparts of the stronghold of the last Moghul Emperor, has easily been crystallized into the sentence 'Sir John Lawrence and others with their brave Sikh allies rescued Delhi.' It is worse than foolish to attribute the life-devotion of the Khalsa to a motive of self-preservation. A people who could snatch away numerous flags and imprison hundreds from the troops of a dashing Commander like General Gough, could certainly face the shattered and demoralized mobs of a broken power. Even to-day the times will prove that it is the Sikh who will and has stood the severest trials.

"It is quite true, of course, that now when our people are under the frowns of fortunes, practically eliminated from the civil and political circles of the Government, any one can read history like the Bible according to his own mind:—'They make it speak in whatever sense they please!'

"There is, therefore, nothing unnatural in the attitude of Mr. H. H. Stevens, a member of the House of Commons at Vancouver, who, impelled by the base considerations of a war of colours, has uttered an historical blasphemy by imputing the Sikh alliance with the British at the mutiny to a spirit of self-preservation against the Moslems and not a love of the English. In time of peace, as says Shakespeare, every one is brave.

"We have full trust in the fair English conscience and we feel confident that from the heart of every native of the British Isles an emphatic disavowal of the words of Mr. Stevens will rise and a chorus of protests will hail his statement. In support of our contention we are ready to quote chapter and verse, let Mr. Stevens come forward with his history.

"We bring it most prominently but most respectfully to the notice of the Government of India that the words of Mr. Stevens, if left unnoticed and unchallenged by the Government, will deal a sad blow to the hearts of millions of the loyal Sikhs all over the world. This mischief may be incalculable. We, therefore, submit most submissively that

the Indian Government may, through the Imperial Government, call upon Mr. Stevens to retract his words. If a Mr. Montagu can be made to swallow his statement which is historically true, a Mr. Stevens may be asked to withdraw an unfounded calumny which seems prompted only by the considerations of lucre against which Christ preached all his life."

## VI.—Legislation.

Argentine Sugar and Argentine Immigration Law.

20. The following is from the *Panjabee* (Lahore), dated 30th July 1912 :—

"A notification of the Government of India in the Department of Commerce and Industry, dated the 27th instant, says that the Governor-General in Council is pleased to cancel the previous Notifications of the Government of India imposing under sections 8 A and 8 B of the India Tariff Act of 1894, additional and special import duties on sugar produced in or exported from the Argentine Republic. Quite recently the Republic gave us to understand that it would not encourage the immigration of British Indians. There is no connection between the special duties imposed on bounty-fed sugar and the immigration laws of the Republic. Yet the Indian public cannot help thinking that the Government of India have not been anxious to obtain for us the same fair treatment which they accord to foreigners in this country. We do not want our countrymen to exile themselves voluntarily to Argentina or to any other place. Still British citizenship carries with it rights and privileges for which we are bound to fight. If Argentina would not admit us to her shores, it follows that India is free to erect a similar embargo against the subjects of that Republic. May we inquire if the Government of India is prepared to do this? This is not a question between two British possessions, but between a British possession and a foreign country."

## VII.—General Administration.

### (*a*)—*Judicial.*

Pandit Kanhya Lal's appointment as Second Judicial Commissioner, Oudh.

21. The *Paisa Akhbar* (Lahore), of the 29th July 1912, has an article headed "Pandit Kanhya Lal's appointment as Judicial Commissioner, Oudh." After remarking that the appointment reminds one of the whims of the despotic rulers of old, the paper expresses its inability to understand what special qualifications are possessed by the Pandit, excepting that he is a brother of Rai Bahadur Pandit Sundar Lal.

### (*d*)—*Education.*

A new appointment.

22. The following is from the *Arya Patrika* (Lahore), dated 27th July 1912 :—

"One fine morning, some years ago, a brilliant idea occurred to the India Office, namely, that the Indian students in England were in dire need of sympathy at his hands. An English gentleman was procured who disinterestedly agreed to act as agent extraordinary of the said sympathy on its behalf at a salary of seven hundred pounds a year to be paid by the Indian tax-payer. In due course the stock of sympathy in the India Office grew too large for a single individual to properly control, and the services of two more gentlemen were requisitioned at handsome salaries to be paid by the Indian tax-payer. Those who thought at the time that a limit had been reached may be interested to learn that a fourth appointment has just been announced at a salary of one thousand pounds a year to be paid by the Indian tax-payer. It would be interesting to watch the further development of this unique Department of sympathy under the encouraging auspices of other people's money.

The new Universities.

23. The following is from the *Punjabee* (Lahore), dated 30th July 1912 :—

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"Although the disappointment of the public will at the outset be great, we hope that both the Muhammadans and the Hindus will remember that the question of affiliation does not properly arise now, especially when the ideal aimed at is a purely residential teaching University, and when the Government of India have also to consider the somewhat

strong criticism of those who fear that these are likely to promote sectarian rivalries and anguralities. We have strongly protested against the charge of narrowness or sectarianism and the Government of India also believe that neither the Aligarh nor the Benares University need be sectarian and narrow. But the truth can only be established by actual results and it is best to demonstrate the soundness and advantages of the new ideal of learning by concentrating our resources in one centre, rather than by any ambitious diffusion and scattering of our resources. Although no reasons are given why the Government of India have declined to accept affiliation of mofussil colleges, it is easy to see that they must have been led to it by the fact that at best the new scheme is only experimental. Why they are hopeful of success, they are also anxious to minimise the chances of failure arising from Affiliation. Affiliation would involve effective supervision and constant attention to several outlying centres of education especially when the starting centre has not been perfected. The new Universities are yet a budding growth and it is not desirable to hamper them with the responsibilites of supervising mofussil colleges. We have already said that the principle of affiliation was adopted by the Hindus because the Muhammadans had already had it in their scheme. Now that the Government of India have on mature consideration decided to withhold the right, we think we had better allow the University to be born decently and to gain strength by natural process before we ask for the affiliation of mofussal colleges. We however, think that affiliation will be found necessary in a poor country like India where we cannot think of establishing many University centres. The demand for higher education will certainly grow and the older Universities will become crowded. If the ideals of Aligarh and Benares gain popularity and stand the test of time it will be impossible to restrict their natural expansion. India is a country of vast distances, but the ideals of the nation are the same in Kashmir as in Comorin. Territorial, social and climatic reasons point to this necessity."

The following is from the *Tribune* (Lahore), dated 30th July 1912 :—

"It is quite clear that the promoters of the Hindu and Muhammadan Universities are not going to accept without protest the announcement recently made in a Press *communiqué* issued by the Government of India that the scope of the proposed Hindu and Muhammadan Universities will be limited to the town of their location and the further announcement that this decision comes from the Secretary of State and is final. They would, in our opinion, be untrue to the patriotic duty that they have undertaken if they failed to do so. It is evident from the comments that have appeared in the Hindu and Muhammadan newspapers throughout the country that the announcement has caused deep and widespread disappointment among both Hindus and Muhammadans. The general feeling is that a strong and concerted effort should be made on behalf of both communities to ask the Government to reconsider their decision. Nothing can be taken as a settled fact and when strong reasons are urged against their decision the Government may feel called upon to change it. We feel doubtful whether the Government will move from the position they have taken up, but that is no reason why attempts should not be made to have the matter reconsidered. United action is more likely to have effect than single efforts made in a half-hearted manner. The comments in the Muhammadan papers show that whatever view might ultimately be adopted by the leading men among the promoters of the Muhammadan University scheme, the general and almost unanimous opinion of the community is that the proposed University would be worse than useless if its scope is limited to Aligarh. The feeling is quite strong amonge the Muhammadans that it is better to drop the scheme and utilise the funds collected so far otherwise, than to accept a University on the lines laid down by the Government. The decision of the Government places the promoters of the Universities in a very awkward position."

The following is from the *Observer* (Lahore), dated 31st July 1912 :—

"We emphatically endorse the suggestion of the Lahore *Tribune* that the Hindus and the Muhammadans of India should jointly protest against the decision of the Secretary of State to confine the scope of the proposed Hindu and Muslim Universities to Benares and Aligarh. Since we wrote last on the subject, public opinion has declared itself with unmistakeable emphasis in favour of our view, and the feeling is both strong and widespread among the Musalmans that an emasculated University, deprived of the power of affiliating outside colleges, will be worse than useless and that such an institution cannot and will not solve the educational problem of Muslim India. Nawab Viqar-ul-Mulk has spoken with no uncertain voice, the Muhammadan press has also given proof of rare unanimity in taking serious exception to the Government announcement, and there are manifest indications of the general and profound disappointment to which the *communiqué* has given rise all over the country, a disappointment which has not been allayed by the subsequent announcement that the responsibility for the decision rests not with the Government of India but with the Secretary of State. The Anjuman-i-Himayat-i-Islam, Lahore, as the body that maintains the only other first grade Muslim College in India outside Aligarh, has resolved to take the initiative in the matter, so far as the Punjab is concerned, and to press the Government of India and the Secretary of State for a reconsideration of the decision and for the Aligarh University being permitted to affiliate colleges situated beyond the limits of its town.

"Similar has been the experience of Hindu community, and there is reason to believe that the contents of the *communiqué* have greatly perturbed the leaders of the Benares University movement, damping their enthusiasm and creating serious dissatisfaction throughout the country. Each community will doubtless launch its protests. But we think the chances of success will be much greater if united action were taken and a joint representation submitted to Government. We repeat that the issues at stake are enormous that the bulk of the people, both Hindus and Musalmans, will have nothing to do with local Universities of the proposed type, that some of the money collected will have to be refunded if the promises of all-India Universities cannot be kept and that, in the event of the Secretary of State refusing to modify his orders, some other means, like the one suggested by us last week, may have to be resorted to with the object of carrying out a large educational programme for the Indian Musalmans. Meanwhile, it is essential to ask the powers that be for a reconsideration of the matter and we are positive united Hindu-Muhammadan action will prove one of the most effective means for ensuring success."

The proposed Muslim University.

24. The *Zamindar* (Lahore), of the 28th July 1912, publishes a leader headed "The Himalayas in labour and the birth of a mouse." The recent *communiqué* from the Department of Education about the limited scope of the proposed Hindu and Muhammadan Universities has, says the paper, dashed to the ground the hopes which the country had long entertained about taking education into its own hands and centralising all the arrangements. The announcement, it adds, has brought home to Muhammadans the painful truth that the hopes raised in their minds at Delhi by Sir Harcourt Butler in the Government of India's name were intended solely to make them collect 30 or 35 lakhs of rupees, after which their fond expectations were to be scattered to the winds by telling them from Lord Crewe that the University proposed to be established at Aligarh could not be an All-India institution. When the Member for Education assured them, on behalf of the Government of India, at the meeting of the Muhammadan Educational Conference, held at Delhi on the occasion of the Coronation Durbar, that they would assuredly be granted a charter if they succeeded in collecting sufficient funds, he knew full well that they wanted a University having jurisdiction all over the country, and that this was why the Musalmans of all provinces had shown great liberality in giving money for the University. It is, therefore, clear that he made the above promise on the understanding,—or at least tried to make Muhammadans believe that he was under the impression—that the University for which they would receive a charter would belong to all of them. Consequently, they regarded Sir Hercourt Butler's promise as unalterable, and resolved to pour out gold and silver in order to secure the promised charter. And when the Partition of Bengal was reversed they consoled themselves with the thought that Government "would at least apply the ointment of the Muslim University on the wound" thereby inflicted on them. Continuing, the paper states that when Mr. Montagu declared (sometime back) that Indian Muhammadans were not a homogeneous people and had not common aims and objects, Muhammadans were seized with the dread that the remark was the precursor of some intercommunal injury that was to be done to them. And does this announcement about the scope of the Muhammadan University mean, it asks, that Musalmans will never have a centre (to rally round); never be fashioned in the same educational mould; never have common communal traditions; never have that intellectual unity which is the source of strength; that they will continue separated from one another; and that, even if their hearts cannot be separated, they will be made to differ in mental constitution, so that some successor of Mr. Montagu may be placed in a position to say at some future time that the present Under-Secretary's words were true after all? The Editor feels constrained to say, without fear of contradiction, that the announcement has made the majority of Muhammadans lose faith in the promises of Government, and that they have begun to say openly, "we do not want such a University."

The *Paisa Akhbar* (Lahore), of the 31st July 1912, has an article headed "The limited jurisdiction of the Muslim University—III." In continuation of its previous remarks on the subject (*vide* paragraph 22 of Selections No. 30), the paper refers to an article in the *Aligarh Institute Gazette* which advises Muhammadans not to give way to despair, saying that the British

Government is a constitutional one and that its decisions are not, therefore, unalterable. The paper approves of the advice and observes that, in face of the modification of the Partition of Bengal, the Prophet's followers need not feel greatly disappointed at the decision to limit the scope of the Muslim University to Aligarh. It, however, regrets that, according to a general rumour, the Secretary of States should have come to the above decision, in spite of the Government of India not having objected to the affiliation of outside Colleges to the University.

The following is from the *Observer* (Lahore), dated 24th July 1912 :—

"The following press *communiqué* was issued at Simla last week: 'It has been finally decided that the educational scope of a University at Aligarh or Benares should be limited to the locality in which it may be established.' All our pleasant dreams thus receive a severe knock on the head and the *communiqué* dissipates the idea of a central Muslim University diffusing the light of knowledge and learning all over Muhammadan India and serving as the pivot round which the entire intellectual life of the community might turn. The Aligarh University, if one is to be established at all, is to be a strictly residential University, whose operations will be confined to Aligarh, which will not possess the power of affiliating outside institutions and which will therefore perform no better functions than those of the M. A.-O. College in its existing form. This in brief is the sum and substance of the Government announcement; and if the decision be irrevocable, all that would remain for us would be to adapt ourselves to the wishes of Government or to forego the pleasure of possessing a University of our own. In either case, the community will experience the profoundest disappointment; though we refuse to accept the decision as final and must strenuously press our claims for the grant of a living and fully equipped University, which alone can fit in with our traditions of the past, duly fulfill our present national requirements and materially influence the future of Islam in India as a whole. We have repeatedly explained our views on the subject in language at once clear and emphatic and pointed out that a denominational University, run on strictly residential lines and restricted in its working to colleges situated in a particular town or district, forms and should form no part of the educational programme of the Indian Musalmans and that such an emasculated institution can serve little useful purpose and can be of no substantial help in uplifting a fallen and backward people. We have also ere now urged on Government the desirability of its conceding to the Muslims permission to found and work a University which, while being a denominational one in its character, would be extensive in its scope and be able to affiliate to itself denominational colleges situated in various parts of the country. This and nothing less than this could satisfy us ; reviving the glories of Baghdad and Cordova, refusing new vigour in the decaying body-politic of Islam in India and revitalizing the social and intellectual organism of the Muslim community. Now that Government has refused to give us such a University, the Musalmans have on their part to decide whether they will accept the arrangements proposed and spend 35 lakhs and more in raising the Aligarh College not to the status of a central University but to that of a local University. We think the Government announcement will give rise to very strong feeling and there will be many Muhammadans of light and leading, who are in a position to formulate correct opinion in the matter, who will advise the community to abandon all thought of indulging in a luxury at such an enormous cost and utilise the money collected for other and better objects. We readily recognise that matters have gone too far and that the promoters of the Muslim University scheme cannot withdraw from the position they have taken up without exposing themselves to adverse public criticism. In spite of all this, however, we think there is still time to consider and reconsider the whole question and that the organisers of the movement, we make bold to say, have no right to save *their* faces by sacrificing national interests or by agreeing to an arrangement, which is not acceptable to the community and which will inflict heavy financial burdens on the Indian Musalmans *without bringing to them any corresponding advantage.* The objection is quite obvious and no lengthy process of elaborate reasoning should be necessary to bring it home to His Highness the Agha Khan and his co-workers.

"The main point to be considered is the best way to spend the 30 lakhs which we have in hand or the 35 lakhs, to which figure we may hope to bring up the total collections at no distant date. Shall we pay this heavy price merely for the name of a University, for an institution which may follow the models of the great Universities of England but which cannot benefit the seven crores of the Indian Musalmans as British Universities benefit the English, for the simple reason that India is much bigger than England, that the average Indian Musalman is much poorer than the average Britisher and that it is impossible for a residential University of the proposed type to be of much help to a community that lives scattered all over a big continent ? The answer to this we are persuaded to give in the negative. We do not want such a University ; we never asked for it ; and we can do without it. The only course, then, open to us is to represent all this, emphatically but respectfully, to Government and to pray for the boon of an All-India institution. If our prayers are not still granted, we

shall have to seriously consider whether our better interests do not demand that we should divert the money collected to the establishment of three or four first grade Arts Colleges in different Provinces and thereby multiply three or four-fold the benefits which the Aligarh College is already conferring on our people. We invite the opinion of the community on this momentous point, and have no hesitation in urging that further representations should be quickly made to Government; but if the Musulmans should still fail to gain their desire, we should be inclined to favour the alternative of establishing a few Colleges affiliated to existing Universities rather than a stunted University of our own without the powers of affiliation. Unless very congent and convincing reasons are given to the contrary, we would then advice our co-religionists to forego the idea of the shadow of a University and instead of that to strive for the possession of the substance by the establishment of a number of new colleges. Meanwhile, we hasten to observe that so enormous are the issues at stake and so radically has the entire situation been changed by the announcement made by Government that the University Constitution Committee should not be in a hurry to come to any understanding with Government and that it should defer its decision till the community has had time to fully grasp the significance of the recent announcement in all its bearings and pronounce its judgment in the matter.

A complaint in connection with the Medical School, Agra.

25. The *Zamindar* (Lahore), of the 25th July 1912, publishes an article headed "The boycott of Muslim newspapers in Agra." In continuation of its previous remarks about the students of the Medical School, Agra, having been ordered by their teachers not to subscribe to the *Comrade*, the *Zamindar*, and certain other Muhammadan journals, the paper quotes extracts from an article published by the *Agra Akhbar* on the subject. Next it finds fault with its Hindu contemporaries for their silence over the illegal proceeding in question, which it ascribes to bigotry on the part of the Hindu Professors of the Agra School. In conclusion, it requests Sir John Hewett to call for an explanation from the Principal, and to inflict severe punishment on the party to blame, so as to prevent a recurrence of such incidents, which are calculated to cause ill-feeling between Hindus and Muhammadans.

The *Observer* (Lahore), of July 31st also publishes similar remarks.

The education of the domiciled community.

26. The following is from the *Panjabee* (Lahore), of 27th July 1912 :—

"At the Conference on education promoted by the domiciled community Sir Harcourt Butler presided and made a very informing and suggestive speech. He effectively met the charge of the community that the Government had been indifferent to the interests of the domiciled community. He mentioned the various sums of money specially expended on their education since Lord Curzon took up their cause, but he failed to show that the grants made from time to time were far in excess of their rightful share on the basis of population or revenue contributed. Referring to their demand that their education should be specially centralised under the direct control of the Government of India, Sir Harcourt pointed out that the needs of the community varied from province to province and that centralisation was altogether uudesirable. The present movement of the domiciled community resembles in some respects the Pan-Islamic movement of the Muslim League and blindly ignores the great differences between communities in the several parts of the country. Take, for instance, the demand for free and compulsory education which the domiciled community has put forward. It has not had the good sense of the Muhammadans who strive to propose to tax themselves specially for the purpose. The privileged class of the domiciled community wants to tax Hindus and Muhammadans and Indian Christians in order that it may prosper! Sir Harcourt Butler made it quite clear to the meeting that he was not prepared to treat its resolution as anything more than a counsel of perfection. The rest of the resolutions also ask for privileges and prerogatives which in effect mean disadvantage to others. The Government has been spending on their schools much more than their actual share of educational allotment. It is now the duty of the wealthy sections of the community to come forward to support their humble brethren."

The following is from the *Tribune* (Lahore), dated the 1st August 1912 :—

* * * * * * *

"Sir Robert Laidlaw, M. P., placed at the disposal of the leading Protestant Educational Institutions in Calcutta a sum of £50,000 to be devoted in furthering the cause of education among Europeans and Eurasians in this country, on the understanding that he would donate another £50,000 when a formal scheme designed to carry out the objects specified by him was ready. This munificent gift led to the organisation of a Fund for the

education of the domiciled community in India and it was resolved to make an appeal for funds in England. A Committee was soon appointed the representatives of which visited England and were able to secure support in influential quarters. Several retired Viceroys of India, notable Lords Lansdowne, Curzon and Minto, joined the Committee. The movement was vigorously supported by the newspapers. Subscriptions were raised, but not to the extent the promoters of the Fund had hoped. On the whole the response to the appeal for funds was fair, though the very high expectations formed by the supporters of the scheme were not realised. It was not wholly a case of *veni, vidi, vici*. The deputation returned from England last cold weather and made a tour of the whole of India. The response here too was not very liberal. The Committee finally appears to have come to the conclusion that it is only with the substantial aid of Government that the question of the education of the Europeans and Eurasians in the country can be fully and satisfactorily solved. These hopes are therefore all centred on Government and the members have both jointly and individually talked eloquently about the duties and responsibilities of Government, forgetting at the same time that so far Government has paid much more attention to and spent much more money on the education of the domiciled community than could be demanded with due regard to justice and fair play. They forget further that both in the question of their education and the provision of employment for them in the public service the Europeans and Eurasians of India have received a preferential and differential treatment. There is no cause whatever for complaint. Sir Harcourt explained in his speech that out of the total outlay of 62½ lakhs on the education of Europeans and Eurasians in India the Government of India or the Local Governments contributed annually Rs. 20½ lakhs. It would be difficult to conceive a more generous treatment. But our European and Eurasian friends are evidently not satisfied. The attitude assumed by them is such as cannot be encouraged consistently with a policy of justice and fair play which is what Government should adopt. The claim for specially favoured treatment is based on the ground that the people in whose behalf it is made are the kith and kin of those who are the supreme rulers in India. It was Lord Curzon who initiated the policy of heaping favours upon the Europeans and Eurasians and during the regime of Lord Minto it was fully kept up. Special favours have so far resulted in making the advocates of the Europeans and Eurasians in this country only more unreasonable in their demands and the Europeans and Eurasians themselves less self-reliant and self-helping. Special favours are fatal to the growth and development of initiative and self-reliance recipients and nations that do not learn self-help and self-reliance are bound ultimately to go to the wall.

* * * * * * *"

The new Secretary of the Aligarh College.

27. The following is from the *Observer* (Lahore), of 27th July 1912 :—

"While a discussion was going on in the Muslim Press as to who was best fitted for the office, the Trustees of the M. A.-O. College, Aligarh, have elected Nawab Muhammad Ishaq Khan as their Secretary in succession to Nawab Viqar-ul-Mulk. Some people still contend that it would have been better if, in deference to public opinion, the date of election had been postponed. But an article by Nawab Viqar-ul-Mulk shows that almost all the gentlemen whose names have been suggested in the papers as fit for the office were offered the honour, but declined to serve in that capacity. There was nothing left for it, therefore, but to request Nawab Haji Muhammad Ishaq Khan to become Secretary. The request was acceded to by the Nawab and he has been unanimously elected for the next three years. Let us hope he will carry on the traditions established by the late Sir Syed and Nawab Viqar-ul-Mulk."

### (*f*)—*Railways and Communications.*

Corruption of Railway Clerks.

28. The following is from the *Panjabee* (Lahore), dated 30th July 1912 :—

"A correspondent whose letter we publish in another column complains against the present tendency of accusing goods clerks in a body. No one can say that all clerks without exceptions are accused and indeed we are aware of several exceptions. But no railway man can deny the existence of corrupt practices. We lately quoted the opinion of the special commissioner of the Desi Beopar Mandal, Lahore, on this point. The special pleading on behalf of railway men induces us to reproduce the passage for the edification of those who may be disposed to belittle the extent of the evil :—

"'During my visits to Gujranwala, Hafizabad, Sangla, Lyallpur, Amritsar, Jullundur, Ludhiana, Ambala and Saharanpore for the collection of railway complaints I found that grain merchants in almost all the above stations give bribes to the railway clerks every time they have to send off or take delivery of their consignments. I asked the merchants whether they give bribery (*sic*) to railway clerks, if so, why. They all admitted that they do (?) so but they said that they can't do without it. He who does not pay is put to much trouble, so much so that those who come after him and put something in the pocket of the Babu get their work done very soon and go home earlier and those who do not pay have to wait for all day long and may not get their work done even up to evening.—Page 32, Report for 1911.'

"If the railway magnates and there satellites have any grievance they should first explain the above matter before they object to newspaper correspondents making a much

milder complaint. The railway does not certainly enhance its own reputation by treating the complaint of such a representative body as the Desi Beopar Mandal with indifference. Yet the fact remains that the Report of the Mandal which was published in March last has remained unchallanged. The North-Western Railway is under Government management. It is, therefore, the duty of the Railway Board to enquire into the allegations made by the Mandal."

*(h)—Miscellaneous.*

Jail administration in the Punjab.

29. The *Parkash* (Lahore), of the 23rd July 1912, publishes a communication headed " A picture of Jails in the Punjab." The writer reviews the report on the administration of jails in the Punjab for the year 1911. In the course of his remarks he complains that a Jail Superintendent, who is usually a Civil Surgeon, exercises unlimited powers; that there is no appeal from his orders; and that he can, if he so wills, punish a prisoner with 30 stripes. Not only are convicts entirely at his mercy, but he enjoys extensive powers over all jail officials also. He can suspend (even) a jailor, whereas he can inflict no punishment (with the exception of stopping allowances) on Hospital Assistants under him without the previous sanction of the higher authorities. To make matters worse, he is (generally) ignorant of jail regulations. Two years back the permanent Superintendent of the Multan Central Jail went on leave, and his *locum tenens* caused a commotion in the jail in the short period of two weeks. He punished 18 prisoners with 30 stripes each, and practised several other severities also, which led to one prisoner making his escape. After remarking that several other evil consequences also ensued, the writer suggests that only those persons should be appointed Superintendents who are well versed in jail regulations and know the real condition of the people and the country. Next he refers and takes exception to the invidious distinctions made in jails between European and native prisoners in the matter of diet, &c. Continuing, he observes that, as the number ot European prisoners, who are lodged in the Lahore Central Jail, does not usually exceed half a dozen, there is no reason why the services of a European Warder, who draws Rs. 100 and is given free quarters, should be employed to look after them, which work can satisfactorily be performed by a native constable. He makes the further suggestion that the prisoners in India also should be divided into different classes of misdemeanants as is the case in England.

The Pindi Das Defence Fund.

30. The *Jhang Sial* (Lahore), of the 25th July 1912, publishes a letter from Pindi Das, Editor of the defunct *India*, Gujranwala. The writer says that it was in his absence (in jail) and against his wishes that Banka Dayal started a fund in his aid. He sent word to the latter from jail to close the fund, but this was not done, after which he desired the collections to be subscribed towards the Arabindo Defence Fund. He also once gave the Editor to understand that, as he (Banka Dyal), was the more in need of money of the two, he (Banka Dayal) could put the money to his own use. After remarking that Banka Dyal did not agree to this, he expresses the hope that the money will now be paid to him (Pindi Das), together with interest, to enable him to hand over the same to suitable men to be put to the best use.

Commenting on the above the paper says that the fund was started and closed at the instance of the relations and friends of Pindi Das. The collections amounted to Rs. 293-12-0 and were deposited in the bank, having subsequently been withdrawn to enable the Editor to pay a fine of Rs. 600 imposed on him. He wishes, however, to refund the money and has already paid the following amounts :—

| | Rs. | A. | P. |
|---|---|---|---|
| (1) In aid of the Arabindo Defence Fund ... | 100 | 2 | 0 |
| (2) To Pindi Das ... ... ... | 70 | 6 | 0 |
| (3) On account of printing charges ... ... | 22 | 6 | 0 |
| Total ... | 192 | 6 | 0 |

A sum of Rs. 100 is now due from him, and it is owing only to his straitened circumstances that he has not as yet paid the balance.

Land Acquisition in Delhi.

31. The following is from the *Panjabee* (Lahore), dated 30th July 1912 :—

"Replying to Mr. McCallum Scott's question on this subject Mr. Montagu said: 'The owner, if dissatisfied with the amount of compensation offered to him by the revenue officer, can require the latter to refer the case for determination to the civil court, which will take evidence and hear counsel as in a regular civil suit.' Indians are said to be proverbially litigious. They need not be told that they have their remedy in a court of law. But the question is whether it is wise or prudent to good landowners to seek legal remedy and incur a deal of preventible expenditure. At the same time is it desirable that the Government should elect to contest suits rather than effect a reasonable compromise with landowners? For every case in which a landowner is in a position to spend money on protracted litigation there will be ten others in which sufferers will have no remedy. It is therefore necessary that the revenue officer should be instructed to take into consideration in arriving at his valuation every circumstance which is likely to be adduced by landowners in a court of law. His Excellency the Viceroy has hitherto treated the people of Delhi justly and even generously. In deference to their wishes His Excellency has abandoned the acquisition of buildings in the Civil Station. For the same reason His Excellency has abandoned the proposal of acquiring the environs of Delhi which are studded with gardens containing fruit-bearing trees. Revenue Officers of the Punjab Government have not been known to err on the side of leniency and the heckling of the Secretary of State in Parliament as to the cost of the new capital does not encourage them to be over liberal to landowners. This being so the Government of India should expressly lay down for the guidance of the Revenue Officers the circumstances which enter into codsideration in arriving at a fair valuation. We sincerely trust that the Government of India will reconsider the matter and issue fresh instructions on the subject to the officers concerned."

Eurasian regiments.

32. The following is from the *Tribune* (Lahore), of 27th July 1912 :—

"We are opposed to the proposed formation of a regiment of Europeans and Eurasians on the ground that it would serve no useful purpose and would be an utter waste of money. The salaries proposed for the soldiers of this regiment, *viz.*, Rs. 30 to Rs. 40 per mensem and everything—food, clothing, accommodation, fans, lights, &c., found—are extravagant. We hope that the Government of India will nip in the bud such a preposterous proposal. In these days when every one who has the least sense of responsibility is convinced that the expenditure on the army in India should be retrenched and when a Committee appointed by the Secretary of State is sitting at Simla to see how this retrenchment can be effected, it is absurd to put forward such a proposal. A Calcutta Anglo-Indian paper is so cocksure that the Government of India will order the formation of the regiment on the terms proposed that it has invited young men of the community to volunteer names. Of course several hundred young Eurasians will be forthcoming if they are given Rs. 30 to Rs. 40 per mensem with everything found. But we hope the Government of India in the interests of economy will put their foot down. There is no reason why Eurasians should not join the Indian branch of the army if they wish to adopt soldiering as a profession. It is absurd to demand that they should be treated like the European soldiers. A lot of money is already wasted on volunteering in this country and we do not think the volunteers can serve any useful purpose. As fighting men the volunteers are of little value."

SIMLA :
*The 3rd August* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—8-8-12—No. 53—107—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 32. ]

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Labore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH AUGUST 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 37 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 „ |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Mister Gazette* ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 53 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 54 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 57 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 60 | Municipal Gazette and Sada-i-Hind. | Do. ... | Din Muhammad ... | 500 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 62 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 63 | Sahatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 10TH AUGUST 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | FORTNIGHTLY. | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | MONTHLY. | | | |
| 76 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika* ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

The alleged Egyptian conspiracy.

1. The *Vakil* (Amritsar), of the 31st July (received on the 7th August) 1912, has a paragraph headed "Fresh commotion in Egypt." Writing about the conspiracy reported to have been hatched in Egypt to kill the Khedive, his Prime Minister and Lord Kitchener, the paper says that, if these allegations are well-founded, no Muhammadan can have any sympathy with the seditious persons concerned. If, however, the Egyptian police are the counterpart of their Indian *confrères*, their evidence alone cannot be regarded as sufficient proof of the alleged offence. And even if the offence is brought home to the culprits, all the Muhammadans of Egypt cannot be blamed for the doings of some mad men among them. Besides, the Khedive is dearly loved by his subjects, and it is difficult to see why they should conspire to murder him in their resentment at the harsh policy of Lord Kitchener. No Arms Act is in force in Egypt, and the possession of a pistol by some of the alleged conspirators cannot, therefore, be considered as legal proof (of guilt).

The late Mikado.

2. The following is from the *Arya Patrika* (Lahore), dated the 3rd August 1912 :—

* * * * * * * *

"A Japanese historian has traced the origin of the Japanese royal families to some descendants of Raghu, who, in the dim distance of Time's perspective, crossed the Himalayas to China with a large following and carried their triumphant arms to Japan through Korea Raghu, as all readers of Sanskrit know, was the name of famous King of the Solar dynasty among whose progeny was Raja Ram Chandra, and the Sun is still the royal emblem of Japan as it was of the Suryavansiya Kings of India. Whether this is a fact on which any relations of affinity can be established between the two countries is more than we can say. But if ever a modern monarch approached the virtues of a race which produced a Sri Ram Chandra, it was Emperor Mutsuhito, whose death his loving subjects are mourning with the passionate intensity of the citizens of Ajodhya when Sri Ram Chandra departed from this world."

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The late Mr. Hume.

3. The following is from the *Panjabee* (Lahore), dated 6th August 1912 :—

* * * * * * * *

"Though an official and a Mutiny veteran he was known to the millions of Indians only as the originator of the sentiment of Indian nationality. To him did the idea occur first of bringing together on a common platform representatives of the different provinces to discuss subjects of common 'social' welfare as he had originally conceived. Fancy this ex-Secretary to the Government of India gathering up the scattered forces of Indians and promoting a national movement among them at a time when the echoes of the Ilbert Bill controversy had hardly died in the Himalayan fastness. As a veteran official Mr. Hume had analysed the causes of Indian helplessness; and when he saw the collapse of an excellent measure brought forward by a most benevolent Viceroy, he felt no hesitation to come forward to show the way of unity and nationality to a people contemptuously referred to as an agglomeration of races and creeds and sects.

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"He had innumerable difficulties to contend against. The sunshine of Viceregal sympathy was not to last long in the cloudy atmosphere of Simla. Indeed, the Services and their satellites soon ranged themselves against his grand idea of nation-building, but he struggled and urged the people on and on through all the varying fortunes from the active sympathy of Lord Dufferin and Lord Connemara to the professed neutrality of Lord Lansdowne. When he retired from active work he watched from a distance the growing volume of opposition in the days of Elgin and Curzon. But he happily lived to see Lord Morley formally recognise the good work done by his pet organisation.

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"Mr. Hume was something of a prophet. He was gifted with a keen political vision. He knew the right method and he knew the pitfalls as well. As an instance in point may be mentioned the question of the Congress constitution. This was taken up so far

back as 1886. In the very next year Mr. Hume interfered and prevailed upon the Congress to abandon the idea for a time. He knew more than most others that a hard and fast code of rules in the period of its growth would be its doom. Thus it was that the constitution remained practically undefined till 1900 when the Congress was held in Lahore. But at this session the attempt at definition created the split which Mr. Hume had always apprehended. It is now matter of common knowledge that as a consequence both Bengal and the Punjab became dissatisfied with those who persisted in the new policy. Attempts were made again in 1903 and 1904 to do something but in vain. At last in 1906 a committee met at Bombay and adopted certain rules. But before they could be submitted to the Congress came the Surat split. To this day the code of rules dreaded by Mr. Hume has remained the apple of discord between different schools of thought. India can never be sufficiently grateful to the late Mr. Hume for his lasting services."

## (*b*)—*Home.*

Transported political prisoners.

4. The following is from the *Tribune* (Lahore), dated 9th August 1912 :—

"The remarkable *communiqué* from the Goverernment of India that we published yesterday shows that even the most secret things can come to light. A prisoner transported to the Andamans is shut out from the public view. Nothing can be known about him except what the authorities choose to let his people or the public know. Still in this particular instance there can be no question that independent information reached the *Bengalee* of certain facts connected with the political prisoners in the Andamans. One of them committed suiside. This was communicated by some one to the *Bengalee* and was afterwards borne out by the Governor of the Settlement. Detailed accounts were published as to the harsh treatment of the prisoners and the excessively difficult labour they had to perform. Several of these allegations are now officially denied. Of course the denial must be accepted but it must be remembered at the same time that what we really have before us are two statements, the first presumably of the prisoners and the second of the officials concerned. There was no independent inquiry and no one was deputed from India to record the statements of the prisoners and the officials. The enquiry that the Government of India made must have been made from the officials and their version has now been published. But it cannot be said that it is quite convincing. It is stated, for example, that Indu Bhushan Roy, the prisoner who committed suiside, arrived in the Andamans in the end of 1909 and his conduct there was on the whole good. In 1910 he wrote a letter which found its way into the Press in which he stated that he was well, his work was easy and he was kindly treated by the jail authorities. Is there anything to be astonished at in this letter? Every letter sent out is carefully read by the jail authorities and they have absolute authority to send or suppress any letter. Had Indo Bhushan Roy complained that he was being ill-treated would his letter have been forwarded or found its way to the Press? The wonder is how the complaints found their way to a newspaper in spite of the rigorous censorship exercised over all communications going out from a place so isolated as the Andamans. True or untrue these complaints are not fabrications or mere inventions. How they leaked out must remain a mystery. The allegation that Indu Bhushan was ill-treated was made by another prisoner, Hoti Lal, who adhered to it although he was warned and afterwards punished for it. The Government have done well in publishing a contradiction, but people will not cease to wonder how anything that happened at Port Blair could have come to the knowlege of the public."

Lord Crewe on excise policy.

5. The following is from the *Panjabee* (Lahore), dated 8th August 1912 :—

"Those who have been watching the progress of excise revenue in India for some years past, are convinced that the drink habit is spreading in the country in alarming proportions both among the well-to-do and the poorer classes. It is equally clear that the Government do not see anything very alarming in the situation; and although strong criticisms have been made on the present excise policy in the various Legislative Councils, the Government have expressed their desire to stick to the present policy. The fact is that, judged from European standards, as our rulers invariably do, drunkenness in India is certainly not alarming. Our rulers frequently tell us that comparisons with European society and European standards are unjustifiable. But we have several times pointed out how, when it suits their own purpose, the rulers do compare Indian standards with European standards. The excise policy is one of this nature and though they may deny it, it is impossible to say that an average Englishman in India, moving amidst the people and knowing their sobriety, gets the impression that the agitation against excise policy is a fictitious one. He comes to this decision by a mental comparsion of the state in England with the state in India. Lord Crewe, we are inclined to think, has done the same; and he has therefore received the deputation that waited on him on July 18, in no reforming spirit.

"* * * * * * In a previous article we pointed out how in Punjab and Madras the excise revenue between 1900 and 1912 had increased by 120 per cent.; in Bombay it increased by 90 per cent; in the Central Provinces by 80 per cent.; in the United Provinces by 51 per cent., and so on. During the last quinquennium, the Indian excise revenue increased from £6,389,627 to £7,762,000. To a question put in the House of Commons recently, Mr. Montagu quoted the following figures as the gross excise revenue of India :—

| | | Rs. |
|---|---|---|
| 1874-75 | ... ... ... ... | 2,34,72,740 |
| 1884-85 | ... ... ... ... | 4,01,18,670 |
| 1894-95 | ... ... ... ... | 5,52,76,760 |
| 1904-05 | ... ... ... ... | 8,03,01,370 |
| 1908-09 | ... ... ... ... | 9,58,44,410 |
| 1909-10 | ... ... ... ... | 9,80,67,800 |
| 1910-11 | ... ... ... ... | 10,54,54,710 |
| 1911-12 | (Revised Estimate) | 11,47,03,000 |
| 1912-13 | (Budget Estimate) | 11,86,18,000 |

"The one explanation that the officials give to these rapid rises is that the people are becoming more prosperous and can afford to pay for more and costly drink. But the question is why in spite of the so-called prosperity theory of drink famines recur frequently and why the poorer classes are unable to resist plague and malaria even as the richer classes. Are we to suppose that when the ignorant people of India earn more money, they forget to eat well and live well but spend more on taverns? If so, is that situation to be viewed with perfect equanimity by the Government? Apparently not. But why has Lord Crewe repeated the argument of prosperity by way of explaining and also justifying the heavy increase of revenue?"

Lord Crewe and self-government for India.

6. The *Zamindar* (Lahore), of the 1st August 1912, has an article headed "The future of India." The paper says that, although the recent unrest in India was due chiefly to the Partition of Bengal, it was also partly ascribable to the desire of Indians to receive a larger share in the administration of the country. This desire on their part has been steadily gaining in intensity and solidity, and it is but natural that the same should (one day) be fully realised. Lords Crewe and Hardinge felt it necessary to accede to the legitimate demands of the people in order to (re-)establish peace and order in the land. The Government of India's despatch of August last laid the foundation of self-government in India; while the announcement by the King Emperor himself of the administrative changes mentioned therein led Indians to hope that the Colonial form of self-government might one day fall to the lot of their country also But now when peace has been restored in the land by the revocation of the Partition, the removal of the Government of India's seat to Delhi, and through the inborn loyalty and traditional silence of Muhammadans, which have always been treated with indifference, Lord Crewe has revived that (invidious) distinction between whites and blacks which was removed by three British Sovereigns and scores of statesmen after a great deal of difficulty; and has felt it necessary to voice the offensive and short-sighted idea that Indians, not being a white people, can never acquire the fitness to govern themselves. Next the paper publishes a translation of His Lordship's recent speech in the Upper Chamber about the impossibility of self-government for this country.

Continuing in its issue, dated the 2nd August 1912, it says that Lord Crewe's speech is a collection of short-sighted, false and contradictory statements. The present British Ministers consist of childish persons, who are ignorant even of the A B C of Statesmanship. The Foreign Minister is so short-sighted and self-willed that he has been turning a deaf ear to the cries of His Majesty's ten crore Muslim subjects for help to their co-religionists in Tripoli and Persia. As regards the head of the India Office, he has trampled on the political expectations of 350 millions of Indians by making the declaration that, as Indians are blacks, they cannot get self-government to the end of time. The political mistake made by him cannot be deplored too much:

had he been a statesman he would have continued throwing to Indians the sop that they would assuredly be granted self-government as soon as they were fit for it. As it is, he has inflicted a mortal wound on them by alleging self-government to be beyond their reach, while he has sprinkled salt into the wound by saying, "as you are blacks, while we are whites, you are not fit for self-government." He bas also mixed some chillies in the salt by making the remark that God has dowered Indians with extraordinary intelligence and wonderful abilities, which means that, although they possess these qualifications, still as they cannot—unlike the Boers and French, who have, in spite of their not being Britons, been made self-governing in South Africa and Canada respectively—boast of a white skin they cannot be considered a component part of the Empire. The Dutch rebel against and fight with England, shed rivers of English blood in the Transvaal, and bear no comparison with the English in the matter of intelligence, but they receive self-government, nevertheless. Why? Because they have white complexions. Indians are loyal and devoted subjects, have sacrificed their lives to maintain British superiority in Asia, and possess remarkable qualities of intellect. They cannot, however, get self-government to the end of time. Why? Because they are not whites and Europeans. This being so, can Lord Crewe honestly believe that they can love, and be loyal to, England for ever? He has done his utmost to snap asunder the tie which binds together India and England.

Mr. Montagu's Budget Speech.

7. The following is from the *Panjalee* (Lahore), dated the 3rd August 1912 :—

"The Indian Budget was presented to the House of Commons on the 30th ultimo. As usual a lengthy speech was made by the Under-Secretary of State reviewing the principal events. From the fairly full summary of the speech that has been received it appears that Mr. Montagu has maintained his ground in spite of his Chief's reference to him in the Lords on the occasion of the third reading of the Government of India Bill. The inference is irresistible that while Lord Crewe allowed himself to be influenced by the atmosphere of the Upper House, his lieutenant in the Lower House could not go against the traditions of his party. Although in his speech there are few points which are new in any sense, yet Mr. Montagu has managed to give an attractive setting to his facts. He has endeavoured to re-assure the Indian public of the continuance of the Radical policy in this country. At the very commencement, after referring to his own unwillingness to risk the anger of critics he gives expression to his belief "that there is a growing spirit of nationality in India, the direct product of British rule." This must be a rude shock to Anglo-Indian administrators belonging to the Strachey school who deny that there can be, not to say that there is, an Indian nationality. His reference to the growing caste of educated Indians who see in the King Emperor the representative of national unity has been conceived in the happiest vein and is in accord with the highest teachings of British Liberalism.

"* * * * * We are not very much encouraged by Mr. Montagu's prospect of increasing schools by 75 per cent., and scholars by 100 per cent., especially in the absence of all reference to the period with which this improvement is desired to be effected. Another ten years may elapse before some Local Goverements are convinced that the need for extending education is really great and pressing. Until the day on which the announcement about the extension of Primary education was made at the Durbar the Punjab Government was wedded to the policy of quality in preference to quantity. Even now it is disposed to congratulate itself on the past results rather than endeavour to grapple with the problem of reducing the extent of illiteracy in the province. Unless the Government of India fixes a period within which to reach the results now anticipated, we have no reason to feel elated at the proposed expansion of the educational programme. Mr. Montagu also refers to the proposed residential system of Indian Universities and to the Technological Institute at Cawnpore. He says as to the future of the educational policy in general:—'The Government might be proud of their record, and if their educational ideals were realised they would have laid the foundation of the national system of education by a net-work of really valuable Schools, Colleges and Universities so that Indian students would be able to qualify themselves in India for the highest positions in every walk of life.' This is an interesting and important statement. Speaking from his place in Parliament the Under-Secretary of State tells us that educational institutions should be nationalised and that the training given to the students in such institutions ought to be high enough to qualify them to the highest positions. We hope that this is an earnest of what the Radical Government desires the Public Service Commission to do. In conclusion we have to congratulate Mr. Montagu on the excellent spirit that runs throughout the speech, albeit in purely official matters he is constrained to take a view less liberal than we desire him to do. His

concluding warning that the British Government cannot embark on a policy of reaction even if they want and that it will never do to rely on out of date advice are bound to strengthen the hopes of Indians which Lord Crewe tried to weaken. He echoed Lord Courtney's sentiments by affirming that nobody can possibly foretell what will be the eventual characteristic of the population of India."

The Royal Commission on the Civil Services of India.

8. The following is from the *Tribune* (Lahore), dated 3rd August 1912 :—

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"As regards the personnel of the Commission there will be a widespread feeling of disappointment throughout India. The only representative of advanced Indian thought is Mr. Gokhale. Mr. Chaubal, Member of the Bombay Executive Council, is practically unknown outside the profession to which he belonged and has taken no part in public affairs. The appointment of Sir Valentine Chirol is absolutely inexplicable. He is no friend of Indian aspirations and holds educated Indians in open contempt. It is for the Muhammadans to say whether they are satisfied with the appointment of Mr. Justice Abdur Rahim, though, to judge from his public utterances, he seems to be a man of liberal ideas. Mr. Ramsay Macdonald is a staunch friend of India and his appointment will meet with general approval. Out of twelve members only three are Indians. Mr. Sly is a Commissioner in Berar and this is the first time that we hear his name. Mr. Madge is of course the representative of the domiciled community. The general expectation was that the Commission would be a larger and more representative body and would command public confidence. That expectation has not been fulfilled."

The Public Service Commission.

9. The following is from the *Panjabee* (Lahore), dated the 3rd August 1912 :—

"In his Budget speech Mr. Montagu has announced the appointment of a Royal Commission on the Indian Public Services. Three points have been selected for inquiry and report. These are (*i*) the methods of recruitment and system of training and probation; (*ii*) the conditions of service in regard to salary, leave and pension; and (*iii*) the existing limitations to the employment of non-Europeans and the existing system of the division of the services into Imperial and Provincial. The scope of the inquiry is wide enough. It should comprise inquiry into the present practice of permitting Australians and Africanders to enter Indian Civil Service. There ought to be no open door to all comers in India when we do not enjoy similar rights in the colonies. The composition of the Commission should be deemed fairly satisfactory. We note that it is arranged to co-opt two members in each province—a suggestion which we made a fortnight ago—and we hope that one of the two will be Indians. The President's Unionist predilections and the influence of Sir Valentine Chirol are factors which cannot be ignored when we form our expectations of the Commission. But we recognise the effort of the Home Government to elicit the views of all the different authorities. In particular the views of Mr. Ramsay MacDonald, the leader of the Labour Party, and Mr. Laurens Fisher, the Oxford Don, should go some way to influence the views of the majority. However, two things are incomprehensible—the over representation of Bombay and the attempt to separate the interests of the Eurasians and Anglo-Indians from the rest of the Indian communities. As regards the first, we doubt the wisdom of taking two men, Messrs. Sly and Chaubal, from the Western Presidency. There are certainly men better qualified than these to represent the interest now entrusted to them. As regards the second, while every European member represents the domiciled community, we certainly fail to see the logic of giving special representation to this microscopic community a representation equal to that of the Muhammadans who number over seventy millions. They should throw in their lot finally either with Europeans or with Indians. There can be no half way house in such matters. However, the appointments are useful only to examine questions from all points of view. In making recommendations the opinions of the members should be weighted according to the numerical strength and importance of the communities they represent. For instance, if Mr. Madge is given one vote, Mr. Justice Abdur Rahim should have 30 votes and so the rest of the members also in proportion to the population they represent. It is unjust to permit Mr. Madge to disturb the balance of opinion by the superfluous weight of his reflected opinion."

Government servants and politics.

10. The following is from the *Tribune* (Lahore), dated 7th August 1912 :—

"It is stated in a local paper that the Hon'ble Mr. Justice H. A. B. Rattigan, Judge, Punjab Chief Court, has accepted the office of President of the newly-formed Anglo-Indian Association in the Punjab. The association is a political body formed with the object of promoting the political and general advancement of the members of the domiciled community and we doubt if Government servants can become its members and hold office without

infringing the standing orders of Government. The Anglo-Indian Association is designed to be to Europeans and Eurasians what the Moslem League is to the Muhammadans. We are anxious to bring this matter to the notice of His Honour the Lieutenant-Governor in the hope that it will be decided whether or not Government servants can join movements such as the Anglo-Indian Assoication. The case of the President will be quoted as a precedent and it will be argued that when a Judge of the Chief Court can be its President there is no objection to other employés of Government becoming its members."

Ultimate responsibility for raids and dacoities.

11. The following is from the *Panjabee* (Lahore), dated 6th August 1912 :—

"In the House of Commons on the 16th ultimo Sir Alfred Cripps moved to reduce the Home Secretary's salary by £500, being dissatisfied with the view which Mr. McKenna took of his duty in cases of riot and disorder.

"* * * * We cannot say if Indian members of the Provincial or Supreme Legislative Council are prepared to move for a reduction of anybody's salary on the ground that raids and dacoities in the Punjab and Frontier Provinces have not been prevented. But it is certainly open to them to ask the Supreme Government to explain why adequate measures have not been adopted to put a stop to these recurring outrages on the Hindu population. The Hon'ble Mr. S. Sinha did great service in the past in this connection and we trust he will not hesitate to call attention to it now."

## IV.—Kine-killing.

Cow-killing in India.

12. The *Kam Dhenu* (Lahore), of the 1st August 1912, publishes a communication headed "Cruelty for the sake of the hide." The writer—(Sardarni) Sada Kaur, Rasulpur, Bharaich (district), Oudh—refers to the cruelties practised on oxen in *Laghar-khanas*, before killing them, with a view to thickening their hides. This state of affairs is due, she says, to Hindus having taken to the use of leather in articles to a very much larger extent ; and so, as barren cows are generally slaughtered for the sake only of their hides, the only way to save them from the knife is for both Hindus and Muhammadans to use less leather and employ such cows for ploughing land, carrying burdens, and working wells. She concludes by appealing to her brothers (men), to devote their all to saving sterile cows from cruelty and to vow to put them to the above uses.

Commenting on the above the Editor praises the writer for her devotion to the cause of cow-protection and expresses his willingness to publish every communication received from her, as also to reprint her letters in the form of tracts and to do everything possible to help forward her work.

## V.—Native Societies and Religious Matters.

Hindu-Muhammadan relations.

13. The *Zamindar* (Lahore), of the 4th August 1912, reprints from the *Arorbans Gazette* a report of the speech, made by the Editor on the 28th ultimo at the anniversary celebrations of the Minerva Lodge, Amritsar, on "The future of the relation between Hindus and Muhammadans." The speaker urged the two communities to make up their differences, saying in the course of his speech that they should make every effort to unite, in order to obtain self-government. He deprecated the conduct of the press in often following a course likely to affect injuriously the question of Hindu-Muhammadan unity.

Commenting on the speech the *Arorbans Gazette* (Amritsar), of the 1st August 1912, observes that, according to Maulvi Zafar Ali, Islam does not inculcate hatred of non-Muslims, and the allegation that Muhammadan kings subjected Hindus to religious persecution is, according to the Maulvi, untrue ; there would not be 22 crores of Hindus in India to-day, if the story were true. There is, however, absolutely no truth in the Maulvi's statement. Mahmud of Ghazni carried away lakhs of Hindus and sold them (into slavery) at Rs. 2 each, and he not only insulted but even destroyed Hindu temples and (the images of) Hindu gods. Again *Jaziya* was imposed on Hindus under the Mughal (rule) and it is owing to such acts of oppression that 60 millions of Mussalmans are now to be seen in this

country; otherwise Islam is not such a true religion, as compared with the Vedic faith, that "Hindus would have abjured their religion, which is based on the principle 'Not killing is the best of faith,' to embrace one, which sacrifices (animals) in the name of God, for the sake of the stomach." The speaker also remarked that the very fact of Muhammadans being followers of Islam constituted a guarantee of their according Hindus a just treatment. But is it just, that Muslim butchers should sell *halal* meat without let or hindrance, but that a hue and cry should be raised over Sikhs selling *jhatka* flesh? If this is a specimen of Islamic justice, "May God save us from" that justice! As to the statement that Muhammadans treat non-Muslim places of worship with feelings of respect, Christian Churches in Constantinople were converted into mosques, while Mahmud of Ghazni played havoc with the Hindu temples of Somnath, &c. Again, the mosque which Aurangzeb built in the compound of the Vishwanath temple at Benares still bears testimony to Islamic oppression. Nor is this all; Muhammadans cut off the noses and ears of Buddhist statues in the Ellora and Ajanta Caves, and now the Amir of Kabul has built himself a palace on (? the site of) *Chashma-i-Guru Nanak*, a Hindu and Sikh place of pilgrimage.

Lala Har Dayal and Vedas.

14. The following is from the *Khalsa Advocate* (Amritsar), dated the 2nd August 1912 :—

"We have but to mention the name of Lala Har Dayal, M.A., and every Arya Samajist and Hindu knows at once what a rare patriot from amongst them and what a peerless scholar to boot we are going to speak of. He is a young man of unquestioned erudition and a patriot of the first water from the Dayanandi point of view. When he was last in Lahore that is, before he betook himself to the Californian fastnesses to practise a mysterious sort of yoga, he was doted upon by Arya young men as the ideal Rishi of the twentieth century, the veriest paragon of Aryan culture, and was idolised by them with the reverence and fervour of a Radha Kishan for a Dayanand. Aye, several students who were studying for their degree examinations were said to have given up the idea of graduating and taken to the elevating company and tutelage of Swami Har Dayal, M.A. We are not aware as to what he then thought of the Vedas, for as far as we know, he never had occasion to express himself on the subject. But now that he has made his appraisement of those much-talked-of but little understood books, we hope his estimate will be read by young men of the D. A.-V. College and the Brahmcharis of the Gurukula, Kangri, with both interest and profit. Says Swami Har Dayal in the July 1912 number of the *Modern Review* :—

"Indian Pundits and graduates seem to suffer from a kind of mania for what is *effete and antiquated*. Thus an institution, established by progressive men, aims at leading our youth through Sanskrit grammar to the Vedas *via* the Six Darshanas! What a false move in the quest for wisdom! It is if as a caravan should travel across the desert to the shores of the Dead Sea in the search of fresh water! Young men of India! *look not for wisdom in the musty parchments* of your metaphysical treatises. There is nothing but an *endless round of verbal jugglery* there. (*Italics ours*).

"The situation has been so characteristically hit off by Lala Har Dayal that even the freshly-shaved Brahmchari who has gone but a few lessons of the *Ashtadhyai* can fully appreciate it. We hope that the compliment paid in these pithy remarks to the genuinely patriotic endeavour of the Dayanand College and the Gurukula authorities will also be enjoyed by them and that they will yet pause and see if they cannot with advantage revise the programme on which they are precipitating the youth of *Arya Varta* to an undeserved intellectual grave. Has any Arya Samajist produced a better translation or commentary of the *Vedas* than some of the European servants have? Do they ever hope to prepare them before doomsday? Even if they think the occasional mention and an unserviceable smattering of these 'musty parchments' so very indispensable to the spread of their politico-religious propaganda, pray why not put the English commentaries into the hands of their young men and save them 'an endless round of verbal jugglery'? By so doing they would be enabling their Brahmcharis to devote proportionately more time to the compilation in *Arya Bhasha* of an account of the French Revolution which may be free from the defects and shortcomings with which the life of Napoleon Bonaparte, published by Lala Munshi Ram, bristles.

"But Swami Har Dayal's view of the study of the Upanishads is by no means less instructive. He looks upon it as the sheerest waste of time and moral energy of the Indian youth and says :—

"I know of a very learned graduate who took a vow of renunciation and then spent three years in the Himalayas in the study of the Upanishads, as if all the wisdom of the world were contained in them! And he thought he had received full enlightenment from this course and had become a wise man fit to guide others to *Brahman*.

"Concluding Swami Har Dayal, M.A., exhorts Arya young men in the following unequivocal words :—

"Young men of India, . . . . . do not skulk in your corner of Bharatavarsha munching stale bread baked by your great-grand-parents and swearing from false pride that it is delicious. . . . . You are not living in the tenth century before Christ. You don't travel in village-carts (*gaddas*). You do not read manuscript rolls. Then why be so backward in your studies as to move round and round the old track discovered by your sages long ago ? They were wise men *at that time*, but we have other wise men *now* for our age. No generation has a monopoly of wisdom. Why should you prepare yourself for the future by looking back to very remote past ! (*Italics ours*).

"And yet what our Munshi Rams and Diwan Chands take the greatest pride in is the "monopoly of wisdom" which the mythical authors of the Vedas possessed to the exclusion of the whole mankind and utilized to their hearts' content in the manufacture of their precious productions which, moreover, they seem to have got patented, because, for sooth, we see that a modern edition of the Yajur Veda by Swami Dharmapal has been unanimously dubbed as spurious and arraignable.

Salvation Army and prisoners.

15. The following is from the *Panjabee* (Lahore), dated the 3rd August 1912 :—

"Whatever may be the apprehensions of some people I welcome the scheme of the Salvation Army for reclaiming prisoners. There is no half-measure in 'salvation.' It is a complete blessing, both on earth and a prospective one in heaven. May be that neither the Hindus nor Muhammadans of the Punjab can organise a scheme of similar reclamation to prevent their co-religionist convicts from having to embrace another faith. The only question is whether it is fair and decent to protest against the noble work of the Salvation Army simply because while reclaiming prisoners to civil life they also convert them to Christianity. The Government have made it plain that no one will be compelled to go to the Salvation Settlement. The prison gates are kept open to receive them, if they wish to come back ! But we may rely on human nature that it will prefer Christianism and confort to jail life. It is unfair to ask the Salvation Army not to convert. Those who are very keen about religion should start similar works of reclamation."

The *jhatka-halal* question.

16. The *Parkash* (Lahore), of the 30th July 1912, has a note headed "An easy solution of the *jhatka* question." It says that this solution consists in ordering shops for the sale of both *jhatka* and *halal* meat to be located outside towns.

The *Loyal Gazette* (Lahore), of the 28th July (received on the 7th August) 1912, publishes an article headed "Opposition to *jhatka* is an improper thing." It says that the object of those Muhammadans who seem determined to stop (the sale of) *jhatka* meat is simply to deprive Sikhs and Hindus of their religious liberty. The followers of Islam do not object to, or raise disturbances over, the holding of ***nautches***, which also are condemned by the Muhammadan Law. There also exist liquor shops in Hoshiarpur, Jhelum, Batala, &c., but Musalmans have never petitioned Government to close these. Nor is this all ; Muslim Khansamas in the employ of Europeans cook not only game killed by their masters, but also pig's flesh, but they are not outcasted by those who obey the Quran. It is merely a blind on the part of Muhammadans to speak of their religious laws (in connection with *jhatka* meat) ; their conduct is meant only to deprive Sikhs of their religious freedom and to keep them in subjection even though both are under British rule. Their efforts are being crowned with success through some (Government) Officers, whom they manage to mislead. It would not, therefore, be a matter for surprise, if the results proved highly deplorable. Continuing, the paper states that the prohibition to sell *jhatka* meat is regarded as a gross insult and menace to their religious liberty not only by Sikhs but also by Rajputs,—an important part of the British Army in India,—and it quotes an extract from the *Rajput Gazette* in support of its assertion. The editor enquires, therefore, whether Government will not lay its Sikh and Rajput subjects under obligation by making a suitable declaration in regard to a matter (the *jhatka* question) which does not in any way offend the feelings of Muhammadans or of any other community.

Elsewhere the paper says that Muhammadans justify their opposition to *jhatka* meat on the ground that the use of that flesh is prohibited by their

religion. But Shamas-ul-Ulama Shibli N'umani writes in his *Travels in Turkey, Syria and Egypt* (page 16) that, according to a certain Muhammadan Imam, it is lawful to eat the flesh of an animal killed in any way. Musalmans should not, therefore, oppose the use of *jhatka* meat ; such opposition on their part being wholly improper and unjust.

Racial feelings in the Punjab.

17. The following is from the *Panjabee* (Lahore), dated 6th August 1912 :—

"The prevalence of racial feeling is really the bane of this province. It is a menace to its well ordered progress. It is a source of endless puzzle to the well meaning administrator. It is also the despair of the Indian nationlist. How to get over this racial animosity is the great problem that confronts both the Government and the people. Some of its roots are no doubt deep-seated, but others are not so. Why not pluck out the latter before they stick fast to the soil ? The tradition of antagonism is no doubt stronger than elsewhere in the land of five rivers, which has for a thousand years and more been the theatre of conflict between the aggressive hordes of Islam and the defensive forces of Hinduism and later on of Sikhism. Tradition may yet take time to forget, but why accentuate that tradition by creating new sources of friction ? One such cause is the grant of the system of separate electorates which now prevails in some twelve municipalities of the province. This system, as has been recognised by the Lieutenant-Governor in his review of the municipal administration, has been responsible for the election of men of extreme views to municipal committees and consequently their ascendency in local politics. The result is constant friction and consequent acerbity of racial feeling. A stranger coming over to the Punjab would be astonished at the extent to which racial capital is made of such simple questions as the opening of a *jhatka* shop. There are *jhatka* shops in other provinces also, but nowhere accept here are they objected to by the Muhammadans, and nowhere else have the authorities to pass anxious time in devising means for the peaceful solution of such silly questions. We are aware that the separate electorate system was introduced in this province to prevent frictions in the working of local self-government. But the remedy has proved worse than the disease. It is time, therefore, to knock the system on the head and restore the normal conditions. Deficiencies in the representation of communities may be supplied by nomination. Certainly Muhammadans in the Punjab are strong enough to do without it."

A complaint.

18. The *Zamindar* (Lahore), of the 1st August 1912, publishes a communication headed "Alas" ! The writer—one Hafiz-ud-din, of Lahore—condemns Muhammadans' indifference to Europeans entering the compound of the Juma Mosque, Delhi, with their shoes on, and walking in front of people engaged in prayers. He also expresses surprise at the rule permitting Europeans to go shod over the compound, and remarks that it is difficult to divine the reasons on which a distinction has been made between the compound and the roofed parts of the mosque. The members of the Managing Committee should have raised an outcry over the rule and told the authorities (concerned) that it was highly offensive for Muhammadans that the place where they prostrate themselves before God should be walked over by others in shoes. The Committee should lose no time in taking the necessary steps to have the offensive rule in question amended.

## VI.—Legislation.

A Bill to prevent the importation of European women of ill-fame into India.

19. The *Vakil* (Amritsar), of the 31st (received on the 7th August) 1912, publishes a note headed "Immoral women of Europe (*Vilayat*)." After deploring the increase of prostitution in India and the influx into the country of European and Japanese women of ill-fame, the paper approves of the Bill which the Hon'ble Mr. Madge is about to introduce in the Viceregal Council to remedy the latter evil. Next it asks whether Indians do not feel the necessity of a similar measure for preventing native women from adopting a prostitute's profession. Mr. Madge is of opinion that an increase in the number of European women of ill-fame in India is likely to deal an irreparable blow to British prestige and superiority in the country. It is a matter for surprise that Indians should have failed to look at the question (of prostitution in India) from such a point of view.

## VII.—General Administration.

### (*b*)—*Police.*

The Punjab Hindus and the Police service.

20. The following is from the *Tribune* (Lahore), dated 3rd August 1912 :—

"In commenting upon the prevalence of crimes against women in the Punjab, the *Modern Review* recently said that it would be worth knowing, if possible, to what communities or sects the majority of the offenders belonged and whether the majority of policemen belonged to those communities or sects. We are not in a position just now to give detailed statistics, but the fact is undeniable that the overwhelming majority of the convict population as well as of policemen are Muhammadans by religion. One reason of this numerical majority is no doubt the superiority in numbers of the Muhammadans in the total population of the province. But this does not satisfactorily explain the situation, for the proportion of Muhammadan convicts is much higher than their proportion in the total population. Nor is the argument that a good many of these convicts come from the North-West Frontier Province an adequate explanation, for the disparity in numbers remains even after making due allowance for this fact. In our opinion, the reason for this predilection to crime is to be found in the ignorance and backwardness of the mass of the Muhammadan population of the province. A general diffusion of the rudiments of knowledge among them is one fruitful remedy but unfortunately the most distinguished representative of the Punjab Muslim League has been against such diffusion. There are, it is true, other members in the League holding more liberal views, but it cannot be said that they have given any practical proof of their views. Coming to the constitution of the police force, we find ourselves on much stronger ground as to details. The facts were well stated in the memorial submitted by the Punjab Hindu Sabha to Lord Minto in June 1909.

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"In reply, the Government of India took exception to the figures of the Deputy Superintendents stated in the memorial to be employed in the Department on the ground that they included the figures for the North-West Frontier Province and British Beluchistan. But this was, at any rate immaterial, for the figures included the total number of Indian Deputy Superintendents employed in the three provinces, and so the standard of comparison was not unfair. In the lower ranks of the Punjab Police Force, the Government reply said that the cause of the Muhammadan preponderance over Sikhs and Hindus was to be found not in the policy of the Government but rather in the greater readiness of the Punjab Muhammadans to adopt a military or a quasi-military calling. The Government further said that in an armed and disciplined body of men like the police, it is important that the relative distribution of the different classes in the lower ranks should be approximately reproduced in the higher, and that the composition of the force as a whole could not be left entirely out of consideration in filling the higher grades above that of constable. As regards the composition of the force, the Government said that on 1st January 1909, there were in the Punjab 15,529 constables, of whom 65 per cent. were Muhammadans, 28 per cent. Hindus and 7 per cent. Sikhs, and the Government of India's contention was that the Hindus were not proved to be losers, if these ratios were adopted as the standard of distribution of appointment.

"But have these ratios been followed in making subsequent appointments to the higher ranks of the Police? At present, there are in a total list of 30 Deputy Superintendents of Police for the Punjab, Frontier Province and British Beluchistan, no less than 16 Muhammadan Deputy Superintendents as against 2 Hindu and 3 Sikh officers of that rank. Taking the figures for the Punjab proper, we find that there are no less than 12 Muhammadan Deputy Superintendents as against one Hindu and three Sikh officers. It is clear, therefore, that the Hindus have got far less than their proper share in appointments to the higher grades of the Police service. Nay, we are definitely of opinion that the overwhelming preponderance of Muhammadan officers in the Police service acts as a check or discouragement on the sturdy Hindu or Sikh Jats, who are always ready to follow a military or quasi-military calling. In fact, the question requires careful looking into. How is it that the Hindu and Sikh Jats, who are ever hankering after a military and quasi-military career, are found in such small proportion in the Police service? The desire to be officered by their co-religonists is, as the Government of India observes, natural in a force composed as the police is and it is not unreasonable to suppose that the comparative paucity of Hindu and Sikh officers affects the admission of Hindu and Sikh Jats to the Police service. We trust that the Government will carefully consider the question and at least ensure that a just ratio is maintained in the distribution of higher appointments in the service. As the memorial of the Hindu Sabha said, Muhammadans have no monopoly of the qualities which go to make honest and efficient police officers and it is certainly incumbent on the Government to see that, subject to the primary condition of fitness, the legitimate claims of any community is not left out of consideration."

(*d*) *Education.*

21. The *Watan* (Lahore), of the 2nd August 1912, has a letter headed "The Muslim University and the expression of public opinion." The writer—(the Hon'ble Captain) Malik Mubaraz Khan—says that Government's decision limiting the scope of the above University requires careful consideration from the entire (Muhammadan) community. They should hold meetings in all provincial capitals, and the opinion come to at them should be regarded as that of the community. The local Muslim League or the Anjuman-i-Himayat-i-Islam should be moved to convene such a meeting at Lahore.

The Muslim University.

The *Watan* (Lahore), of the 5th August 1912, publishes an article headed "The proposed Muslim University and the question of affiliation." It reprints the letter contributed by the Nawab Vicar-ul-Mulk to the *Aligarh* (*Institute*) *Gazette* on the subject of the scope of the proposed Muhammadan University. Commenting on it, the paper says that the leaders of the (Muslim) community should respectfully represent to Government, that a University without the powers of affiliation cannot meet their requirements. Should, however, Government be unable to grant their prayer, they should abandon the idea of establishing the University in comtemplation, giving a part of the funds collected to the Aligarh College and utilising the balance for awarding scholarships for education abroad.

The *Zamindar* (Lahore), of the 31st July 1912, has an article headed "Lord Crewe's double-edged sword." It states that the Department of Education has issued another *communiqué* to say that the decision limiting the scope of the proposed Hindu and Muhammadan Universities emanates from Lord Crewe's profound wisdom, and that it is final and should, therefore, be regarded as "A settled fact." The words within inverted commas should strike terror into the people's hearts and lead them to look upon "A settled fact" as an unalterable decree of fate. But the difficulty is that many "A settled fact" has been unsettled before this and the people now attach very little importance to the expression. Why should, besides, the India Office (try to) overawe the King Emperor's devoted (Indian) subjects by speaking of "Settled facts" every now and then? Moreover, what does it gain by exciting hopes in them by making deceitful promises? A hope is held out to them, but when the time for the redemption of the promise arrives they are treated to a blank refusal. This disagreeable conduct in the Secretary of State has landed the Government of India also in a strange fix. The latter being a puppet in the former's hands has to dance, *nolens volens*, to any tune the head of the India Office may choose to play. And in doing so its members have to do such undignified and ludicrous things as to make Indians ask in surprise whether "It is a Government or a puppet show." The paper then goes on to say that Muhammadans should display no excitement over the *communiqué* referred to, and should declare in plain words that they do not want a University with a limited jurisdiction. A graduate costs several thousands of rupees and, after obtaining his degree, hankers after Government service, in which he loses his independence of opinion and liberty of speech and writing and sells himself body and soul for a pay ranging from Rs. 30 to Rs. 400. The sum of Rs. 35 lakhs collected for a Muslim University can yield income of at least Rs. 10,000 a month. One-half of it should be spent on Primary and Secondary education, the other half being utilized for sending (Muhammadan) youths to foreign countries to receive technical and industrial education.

The *Muin* (Amritsar), of the 1st August 1912, publishes an article, in black borders, headed "The desires for the Muslim University have been dashed to the ground." In the course of its remarks, the paper complains that since the reversal of the partition of Bengal the times have been hostile to the communal interests of Muhammadans. Not only has the body-politic of Musalmans been wounded through that measure, but now the responsible authorities seem to have begun to regard even the Muslim University with feelings of distrust. The decision of Government to limit the jurisdiction of the University to Aligarh has caused uneasiness among the Prophet's followers, and has plunged them into deep mourning. They should not, however, abandon the scheme but should agitate for a

reconsideration of the decision, taking up the matter to Parliament and petitioning even the King Emperor. The agitation should not be given up, till they have gained their end. They should display courage and afford evidence of their being a strong and living community. Meetings should be held in cities, towns and villages, to protest against the proposed University being made a local affair. Muhammadans should also submit a memorial bearing at least one crore signatures. Further, a respectable deputation should be sent to England to move the Parliament and to appeal to the British public. The 16th of July (the day on which the above decision was announced) should be observed as a day of mourning, till Government "grants us a charter." Muhammadans asked for an elephant from Government, but the latter has given them a lame ass instead. They should not accept this animal and should appeal to the King Emperor to give them the elephant demanded by them.

The following is from the *Tribune* (Lahore), dated 3rd August 1912 :—

"It is clear from the writings in the Muhammadan Press that the announcement made by the Government of India confining the scope of the proposed University at Aligarh to that town has given rise to keen disappointment among all classes of Muhammadans. Indeed we may go a little further and describe the prevalent feeling as one of very bitter resentment. From the signed articles and editorial notes and comments that have appeared in the various Muhammadan newspapers in the country it is clear that the Muhammadans are against a University to which no Colleges situated outside Aligarh could be affiliated. They would sooner abandon the idea of a University than accept one on the lines laid down by the Government. What Muhammadan public opinion is afraid of is the timidity of the opportunist leaders who might counsel them to accept what Government is prepared to give. The Committee of the proposed University will meet at Aligarh on the 12th instant when steps will be taken 'to organise a deputation which will wait upon Sir Harcourt Butler.' A good deal will depend on what is decided at this meeting. What is noticeable and what is calculated to gratify all sensible and impartial people is the growth and development of independent public opinion among Muhammadans—opinion which such papers as the *Comrade* and the *Moslim Gazette* so powerfully voice—and this opinion is strongly opposed to such a University. The birth of this opinion augurs well not only for the Muslim cause but also for that Indian unity which has suffered so much since Mussalman leaders gave way to separatist counsels and adopted a separatist propaganda. When Muhammadans come to realise that they are Indians first and Muhammadans afterwards the way will open to the restoration of unity and good feeling among Muhammadans and Hindus which was a marked feature of the intercommunal relation in India twenty years ago. Sensible persons among both Hindus and Muhammadans have fully realised the extent of the harm which their mutual bickerings have done. Let them translate their thoughts into action and their present difficulties will disappear to a very large extent."

The following is from the *Panjabee* (Lahore), dated 8th August 1912 :—

"The refusal of the Government of India to permit the Aligarh University to affiliate mofussil colleges has, as we anticipated, created bitter disappointment. The *Comrade* discusses the situation in a four-column article and regards the Government of India *communiqué* as the '*Ukase of the Czardom*' which takes long 'to cure the loyalists of their belief in the Government's kindly consideration.' It is suggested this decision is due to the evil advice of Sir Theodore Morison, who in 1898 was favourable to the idea of affiliation. Our contemporary is surprised why Sir Theodore has changed his opinion in 1912 about the Muslims of India whom he knows pretty well. The *Comrade* says:

"Not a single argument has been brought forward by the Secretary of State or the Government of India against the phalanx of reasons, and yet a 'final' decision has been arrived at. Are we not then justified in suspecting that the Government does not desire the spread of Aligarh Movement? If so, may we not ask what Aligarh has done to deserve this suspicion? It has not turned out Khudiram Boses and Kanhaialal Dutts. It has produced no Dhingra and no Savarkars. . . . Its teaching has been a byeword for loyalty and the conduct of some of its Governors has even savoured of subservience. More than a generation of India's 'patriots' has taunted it on the score of trying the sweet uses of flattery. Yet the Government honours patriots and humiliates the subject of their jibes. Such is the statesmanship of to-day, and we shudder to think of the destination to which, in certain contingencies, it may lead the Mussalmans of India.

"The last reference is a mysterious threat which, taken along with the repetition of certain forgotten names may mean anything. But surely there is no room for so much bitterness and bad feeling merely because the power of affiliation is denied to Aligarh. It does not mean that the Benares University will be given what has been denied to Aligarh. And, moreover, between 1898 and 1912, even the loyal Muslims in India have changed a little. Sir Theodore Morison who knows them ought to have reasons for considering that affiliation of mofussil colleges is now needless. In 1898 there was no Pan-Islamic movement in India and Mr. Amir Ali had not established the patent text: 'Mussalman first, Indian afterwards.' When an Arab was wounded in Tripoli the Dacca Muslim's

body did not bleed. The cry of 'down with Italy' did not produce distant reverberation in the plains of the Himalayas. All these have doubtless conjured up visions of political possibilities of Islam which even Sir Theodore Morison could not safely ignore. The Muhammadans must thank their London leader, Mr. Amir Ali, for all this. The Hindus also suffer for this, but we are astonished that the *Comrade* does not see through it. It is apparent that the Indian Muhammadans must renounce Pan-Islamism before they can get all they want from the Indian Government."

The proposed Hindu University.

22. The *Parkash* (Lahore), of the 30th July 1912, publishes an article headed "The Hindu University's dark future." The Editor says that Government's decision limiting the scope of the Hindu and Muhammadan Universities to Benares and Aligarh, respectively, has sealed the fate of both these institutions and has dashed the hopes of their promoters to the ground. After asking Hindus to consider whether the proposed Hindu University is likely to prove of any use to their community, he opines that it had better not be established at all, if it is to take the form which such a decision gives it. Students outside Benares can derive no benefit from it; while there can now be no hope of its promoting union among Hindus, seeing that it will have no attraction for people not residing in the town of its location. It is, besides, an admitted fact that the cost of educating a country's boys and girls should be borne by its Government. All civilised Governments bear this burden and "our" Government also does so to a large extent, which, indeed, it ought to do, because "we" pay taxes, and a Government realises taxes from its subjects in order to supply the latter's educational and other wants. It is, therefore, by no means advisable to lighten Government's burden in this respect, nay, it should be urged, and compelled to budget for amounts more commensurate with the (educational) needs of the people. Next the paper expresses the opinion that it would be grossly unfair to, and like betraying the confidence of, the (Hindu community) to waste Rs. 50,00,000, in converting the Hindu College, Benares, into a University, as the ideas of Mrs. Besant have of late been assuming a most objectionable character. It also advances these further reasons for not establishing a Hindu University with a limited jurisdiction :—

(1) That even the students of the Hindu College, Benares, will prove losers, seeing that the examinations of the proposed Hindu University will be far stiffer than those of the Allahabad University.

(2) That Government will have greater control over the University than it has over the College.

(3) That the University will practically be a Government College founded with the (Hindu) community's money.

(4) That it will be unable to supply any communal wants (of Hindus).

Continuing, the paper says that the promoters of the Hindu University scheme have not as yet made any declaration as to their views in regard to Government's decision. The Punjab Committee should, therefore, tell them in plain language that they should not expect to receive even a single farthing from it, till it has the constitution of the University before it.

The *Jhang Sial* (Jhang), of the 1st August 1912, publishes similar remarks and regrets that Mr. Butler should have first made a deceitful promise to the promoters of the Hindu University movement. If he had to disappoint them in the end, he ought to have declared his intentions at the very outset. As it is, both Hindus and Muhammadans have been placed on the horns of a dilemma : they now neither wish to have their own Universities, nor are they willing to give up the idea.

A complaint in connection with the Medical School, Agra.

The *Zamindar* (Lahore), of the 2nd August 1912, has an article headed "Boycott of Muslim newspapers in Agra." Adverting to its previous remarks under the above heading, the paper reports that on the 16th ultimo Dr. Modi, a Professor in the Medical School, Agra, remarked in the course of

a lecture that rape was more greatly prevalent among Muhammadans than in any other race, and that this was due to their being flesh-eaters. According to the *Agra Akhbar*, moreover, the Principal has, instead of enquiring into Dr. Modi's conduct in using the above offensive words towards Muhammadans, visited his wrath on two Muslim students on the suspicion of their having written to the *Zamindar* and the *Agra Akhbar* (on the subject). The head of the College is a mere puppet in the hands of his Hindu subordinates, and the paper again strongly urges on the Government of the United Provinces that the treatment which has of late been accorded to the Musalman students of the above school constitutes a foul blot on British justice.

(*h*)—*Miscellaneous.*

24. The following is from the *Tribune* (Lahore), dated the 4th August 1912 :—

Military officers in India.

"* * * * * We think it is very desirable that officers in military employ should be placed on the same footing as the civil officers of Government with regard to their liability to pay their debts. Even as it is they have a great advantage over civil officers for salaries of military officers up to Rs. 500 a month are exempt from income tax. Military officers in all parts of India have financial dealings with the people and very few among the latter are aware that the law as at present stands practically exempts these officers from liability of attachment of salary. If they come to know of this they will refuse to have any dealings with those officers which will, we fear, cause the latter much inconvenience. Besides there is no reason whatsoever why officers in military employ should be exempt from a liability which attaches to all the employés of Government. If the opinions sent by Local Governments are in favour of bringing military officers within the scope of the liability referred to above and the Government of India endorse them, steps will be taken to secure an amendation of the law to that effect."

SIMLA :
*The 10th August* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—15-8-12—No. 56—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 33. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Examined up to 17th August 1912.**

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | FORTNIGHTLY. | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | MONTHLY. | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore .... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | DAILY | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | BI-WEEKLY. | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 28 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 37 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 „ |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Mister Gazette* ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
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| 54 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 57 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 60 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 500 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 62 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
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| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 17TH AUGUST 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 75 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 78 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 79 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 80 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 81 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 82 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 83 | Raghbir Patrika* ... | Do. ... | Prab Dial ... | 500 „ |
| 84 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 85 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 86 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 87 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Sir Edward Grey and the Anglo-Russian relations.

1. The *Zamindar* (Lahore), of the 8th August 1912, publishes an article headed "A Russian eye-opener for Sir Edward Grey." Peter the Great, says the paper, laid an injunction on his descendants to conquer the whole of the Asiatic Continent. Everyone of his successors has acted up to his wishes and reduced one or another neighbouring Kingdoms to subjection by means of deceit or cunning, tyranny or aggression. His progeny have also inherited from him the political advice to make fools of the English in order to gain their object; and to get money out of the latter's pockets by making friends with them and to use the money to work their ruin. Peter's worthy descendants have been obeying him in this respect also, and this dreadful truth is not unknown to thoughtful Englishmen. Unfortunately, however, the foreign affairs of England have, for some years past, been in the hands of a statesman, who has not been gifted with foresight by God. Sir Edward Grey still labours under the idle thought that Russia, whose naval expansion is possible only towards the South through Persia, can be a friend of England and can forget the traditions of centuries of rivalry. It was this mistaken impression that led to the Anglo-Russian agreement of 1907, which had the effect of lowering British prestige in the eyes of Asiatic races and has enabled Russia to work her will in Northern Persia. Sir Edward Grey, however, and those short-sighted people who think with him are persistent in saying that the agreement is a guarantee of friendship between England and Russia, and that it has proved of great use in satisfactorily solving the Central Asian question. Those public men, who do not share the Foreign Minister's views and are thoroughly acquainted with the deceitful ways of Russians, have repeatedly raised their voice against the unnatural convention, and Sir Edward Grey turns a deaf ear to them. But that semi-official Muscovite organ, the *Novoe Vremya*, has now openly declared that Russia is heartily desirous of seeing the pride of England shattered, and thanks God for having appointed a power like Germany to render that pleasant service. The *Zamindar* therefore prays that God may have pity on the intellectual condition of Sir Edward Grey and of those who think with him, and that He may place such Englishmen in power as may thoroughly understand England's foreign policy and realise the need of establishing friendly relations with the Muslim world.

The Turco-Italian war.

2. The *Zamindar* (Lahore), of the 8th August 1912, publishes some verses under the heading "The Tripolitan War," from the pen of Maulana Ghulam Hazrat Khan, *Haziq*, Professor, Ramsay College, Almora. The Professor exhorts the Turks and Arabs to give a good account of themselves and to make things hot for the heathen invaders of Tripoli. He also appeals to Muhammadans in all quarters of the globe to unsheathe the "sword of jehad" and thereby raise a commotion in the world. They should not let the name of Islam be tarnished, but should unite and display bravery on the battlefield. Heathenism (? Christianity) is strong on all sides, and infidels have turned into enemies of Islamic unitarianism.

The proposed pilgrim hospital at Jeddah.

3. The *Zamindar* (Lahore), of the 10th August 1912, has an article headed "An untimely song." After praising British rule, the paper speaks of the proposal, to establish a hospital at Jeddah for the benefit of the pilgrims (to the Hedjaz), contained in a circular letter issued by the President, *Haj* Committee, Bombay, and forwarded by the Punjab Government to the press and to all Commissioners and Deputy Commissioners and the Political Agent, Phulkian States and Bahawalpur. The paper cannot find words to praise sufficiently Government's conduct in the matter, but it regrets that the proposal should have been made at this inauspicious time, when dark clouds overhang the Islamic world. Persia has been ruthlessly plundered by Russian dacoits, and a civilised European power is engaged in butchering Muhammadan women and

children in Tripoli. As regards Turkey, the fact that the power of Islam cannot be weakened in the Turkish possessions in Africa has led to an apple of discord being thrown among those in power in Turkey, and disturbances being fomented in the Balkans. The Muslim sufferers in Meshed and Tripoli have (the first) claim on the sympathy of the Prophet's followers throughout the world, and it is, therefore, according to the paper, unlikely that the poor middle-class Indian Muhammadans will be able to give money in aid of the hospital at Jeddah, especially since the community has had to find 30 or 35 lakhs for the University at Aligarh. Those Muhammadans, however, who claim to be leaders of their co-religionists and have so far given nothing for the above sufferers, are free to render pecuniary help in aid of the Government proposal in question. It is a pity that the project should have been launched at the present juncture; such a step can but engender in the minds of some Musalmans the suspicion that Government wishes to distract the thoughts of the followers of Islam. Government should not allow such suspicions to be aroused, and should therefore shelve the proposal for the present. As it is, only those Muhammadans will give money for the projected hospital who are afraid of Government and pose as well-wishers of their community.

The *Zamindar* (Lahore), of the 11th August 1912, publishes some verses by Dr. Muhammad Iqbal, who, in reply to a request from an imaginary person for a donation in aid of the hospital, says, among other things :—

"Deliver the message of life to some one else,

"I (, for one,) seek for death (and not health) in the Hedjaz."

The *Watan* (Lahore), of the 12th August 1912, complains that "A zealous (and) true servant" of Muhammadans (this is an ironical reference to the *Zamindar*) has been the first to object to the laudable proposal for a hospital at Jeddah. There is, however, nothing to be surprised at in this, seeing that in these days service to Islam and the (Muslim) community consists only in opposing noble undertakings, ridiculing the leading followers of the Prophet, rifling the pockets of Musalmans to one's heart's content, and indulging in Billingsgate, drinking and mischief making.

The *Paisa Akhbar* (Lahore), of the 13th August 1912, says that the establishment of the proposed hospital is the only way fully to remove the hardships which Indian pilgrims have to suffer at Jeddah.

South African coal for Indian Railways.

4. The following is from the *Tribune* (Lahore), dated 14th August 1912 :—

"A telegram from Simla recently stated that the Government of India have entered into contracts for the supply of South African coal for the State Railways and are considering the placing of larger orders. There ought to be a unanimous and emphatic protest throughout India against this arrangement. The effect of this spontaneous act of the Government of India will be that the South African Colonists will be enriched without the removal of a single Indian grievance in South Africa. Who can blame the Colonists if, observing this, they cynically disregard official protests against the ill-treatment of resident Indians? Both private railway companies and the Government should be prepared to pay a little more for coal to be used on Indian railways, instead of putting money into the pockets of South African Colonists, if the wrongs of Indians in South Africa are ever to be righted."

The following is from the *Tribune* (Lahore), dated 15th August 1912 :—

"In continuation of what we wrote yesterday we find that the North-Western Railway and the Great Indian Peninsular and the Bombay, Baroda and Central India Railways have purchased 100,000 and 78,000 tons respectively of Transvaal coal owing to the difficulty of relying on obtaining Indian coal. It is stated that the North-Western Railway has placed an order for 5,000 tons of Utricht coal as an experiment measure, and proposals are under consideration for placing larger orders in South Africa. As for the two Bombay Railways we are told that being under the management of Companies they make their own arrangements

for their coal supplies without reference to the Government of India. It is stated that the Western Bengal coal fields are running short of the mineral due to the shortage of labour and also owing to excessive sea freight from Calcutta, Bombay and Karachi, the Railways will find the Transvaal coal cheaper than Bengal coal. We do not believe that the Indian coal fields are exhausted. As regards importing coal from the Transvaal our objections are shared by Indians and Europeans alike."

The late Mikado.

5. The *Muin* (Amritsar), of the 8th (received on the 14th) August 1912, publishes a eulogistic obituary notice of the late Mikado, observing in the course of its remarks that the credit for the political awakening of Asia is due chiefly to Japan, whose victory over Russia produced in the East "waves of bravery and liberty", which will one day place the Asiatic continent on a footing of equality with Europe. If the deceased Mikado, adds the paper, had not given up all his personal powers, Japan would have been swallowed up by Russia and no independent Asiatic State would have been left in existence.

## (*b*)—*Home.*

Mr. Montagu's Budget Speech.

6. The *Akhbar-i-'Am* (Lahore), of the 8th August 1912, publishes an article headed "Indian Budget in the British Parliament." It summarises Mr. Montagu's remarks about Indian students in England and finds fault with its Anglo-Indian contemporaries for having taken exception to them. It was the incapacity and shortsightedness of "these very Anglo-Indian worthies," adds the paper, that led to the outbreak of sedition in India (a few years back). After remarking that sedition (in this country) can be stamped out only by the aid of noble ideas and considerate treatment (of Indians) on the part of British statesmen, it observes that apparently Anglo-Indian papers are in the hands of people "who cause misunderstanding in India about the greatness and morality of the British nation." They have no fear of God and care nothing for religion, while they always speak of ruling the country by the sword and are engaged in creating difficulties for Government. Unlike their great ancestors, who founded the British Empire in India, Anglo-Indian journalists (*lit.* papers) seek their good in injuring educated Indians. They regard themselves as the highest of men, and hold the opinion that India has been given them to be disgraced and trampled upon. As long, however, as God is kind to the British Government, it will never allow itself to be deceived by them.

Continuing in its issue, dated the 9th August 1912, the paper says that, if the British Government (in India) keeps in view the sentiments voiced by Mr. Montagu, it can be safely predicted, that the highest hopes of India, about a common (*lit.* useful) nationality will be realised (*lit.* fostered). The Under-Secretary of State champions the cause of higher education in India, and he even appreciates and accepts Mr. Gakhale's doctrine of compulsory education. Anglo-Indian papers are displeased at this, but it would appear that their "dark selfishness" has been fully probed, which is a matter for congratulation. The attention of Mr. Montagu is drawn to Lord Curzon's Universities Act, which has had the effect not only of raising tuition fees but also of creating several difficulties for parents in giving an education to their sons. Formerly students used slates for doing sums in arithmetic, but now they are required to use copy books, which they must buy only at particular shops and which must be of specified sizes, shapes, &c. Should a student buy paper and make his own copy books, they are torn up; moreover, only a few lines are written on each of those used for caligraphy, after which the books are taken away by teachers. This entails unnecessary expense on parents, which raises the suspicion that Government is averse to making the benefits of education universal. Mr. Montagu has undoubtedly done his utmost to remove this suspicion, and, if he is sincere (*lit.* if it is true), the practice referred to should be put down as soon as possible. Continuing, the paper refers to and endorses Mr. Montagu's remarks about University education, and applauds his announcement about Government's wishes to spread technical education to all parts of India. In conclusion, it says that it is possible that the time may come when the Indian Civil Service Examination will be held simultaneously in India and England.

Government and the public.

7. The *Muin* (Amritsar), of the 8th (received on the 14th) August 1912, has a note headed "The position of the public is superior to (that of) Government." It reports that, in the course of his speech at a meeting of the Allahabad Municipal Committee, recently held to consider Sir John Hewett's censure of that body, the Hon'ble Pandit Madan Mohan Malaviya is said to have remarked that His Honour's criticism was exaggerated and he himself would try to convince the public, whose position was superior to Government's, that this was so. The paper congratulates Hindus on their possessing enlightened and independent leaders like the Pandit, as against "the Hon'ble" Muhammadan leaders who, in spite of their occupying the important post of Secretary of the Muslim League (*sic.*), seek for feathers for their caps in the dust under the feet, not even of Lieutenant-Governors, but of Deputy Commissioners, and lesser officials. Continuing, it says that the Pandit is entitled to thanks from the entire Indian public, in whose behalf he has displayed the greatest courage in uttering the above words. The public assuredly occupies a position higher than that of any Government. No Government can withstand united opposition from the people. A government is the servant of the public; its officers eat the public's salt; its whole machinery is worked by the public; and the money it needs is found by them. From the people come recruits for the Army and the Police and for all administrative posts. Government, is therefore, in a subordinate position.

The Indian Public Service Commission.

8. The *Akhbar-i-'Am* (Lahore), of the 7th August 1912, in a note headed "Personnel of the (Civil Services) Commission," says that the members of the Commission include narrow-minded men like Sir Valentine Chirol and liberal-minded gentlemen of Mr. Ramsay Macdonald's type. The three Indian Commissioners profess moderate politics, and all of them may be relied upon to conduct themselves in a statesmanlike way. The same cannot, however, he said of their European colleagues, who are extremists of one or another description. If the report of the Commission is submitted while the Liberal Party is still in power, there will be a strong hope of the interests of Indians (being furthered). If, however, the Conservatives are in power when the report is submitted, there will be very little likelihood of this.

The following is from the *Panjabee* (Lahore), dated 10th August 1912 :—

* * * * * * *

"Among the members appointed to the Commission, Sir Valentine Chirol and Mr. Ramsay MacDonald attract considerable attention in India. For both of them have held no Government appointments but they command considerable respect on account of their independent and impartial examination of Indian affairs. They have risen from the ranks of journalists who have studied public questions in their many sided aspects and they have escaped being drawn into a narrow groove in any matter. They are men with broad sympathies and knowledge of humane activities in different parts of the world. Both have been in India and studied Indian discontent, tracing its causes and forming their own conclusions as to the remedies to be applied. They recognise that India of to-day is much different from what it was six years ago and look at India's future from a more liberal standpoint. We believe that we may well look forward to their helping this country with their individual opinions so as to establish the era of contented and peaceful progress.

* * * * * * * *

"One of the favourite theories of old times is that a certain minimum number of European officials are a political necessity in India and they should be appointed to that minimum number of posts. The circumstances which determine political necessity and suggest a minimum can hardly be regarded as constant or permanent. We now recognise no such political necessity in India and the time is past when the mere presence of a definite number of European officers could guarantee the loyalty of India and its permanent attachment to the British Empire. The Hon'ble Mr. Gokhale last year pointed four main tests of progress to which we must to-day adhere—*viz.*, (1) the moral and material improvement, (2) larger powers in local affairs, (3) effective voice in the deliberative Councils, and (4) increasing appointment of Indians in Public Service. In order to keep up the continuous progress of the Government, progress should be shown in the four directions. Sir Valentine Chirol, in his book on 'Indian Unrest' says on the Civil Service in India (page 293) :—

'Far from having flooded India, as is often alleged, with a hoard of overpaid officials, we may justly claim that no Western nation has ever attempted to govern an alien dependency with a smaller staff of its own race, or has admitted the subject races to so large a participation in its public services.'

"A remark like this in a book on unrest will do very well, but we hope it will have no place in the Public Service Commission. For in the first place, the political differentiation of *subject races* and *ruling races* sounds inharmonious and even offensive at a time when India is regarded as a consolidated portion of the vast British Empire. If on the other hand Indians are considered to be a subject race held together by sundry devices of chains and chords, then there has been no change since the middle of the last century in the policy and principles of the Government. The age is past when India was looked at with perpetual suspicion and its populations regarded with something like the courtesy of the warder in charge of an under-trial prisoner. Sir Valentine Chirol who has made extensive enquiries in regard to Indian unrest knows very well what part this suspicious view of the Government and its consequent degradation assigned to Indians has played in creating misunderstanding and trouble. If English people come to Indians with an open heart and with the spirit of true comradeship, then Indians will return the courtesy and honour manyfold. There have been many practical illustrations of this attitude. If on the other hand, they approach us in the spirit of a superior race and a conquering one bent on controlling and directing the affairs of a mere dependent, then the feelings and relations engendered thereby will be of a far different kind and will lead to the perpetuation of smothered discontent of a vast nation. This is quite against the spirit of the Royal Proclamations and liberal principles of Government and the error, we hope, will not be repeated now. Every cultured Indian will admit that we have a great deal to learn from the enlightened and great British race and from the British contact we have already learnt much. Perhaps the service will be mutual and Indians will have to discharge this heavy debt of gratitude some day. But the stamp of inferiority and degradation on a whole race cannot be placed and established as a necessary political principle or policy of administration. If Indians had equal opportunities of education and other facilities, they would in no way prove inferior to the British race. Educationally and in service this has been proved, and Sir Valentine Chirol would make the greatest mistake if he does not support the obliteration of the racial inequality in administration, and establish the equal recognition of tried merit and capacity under equal conditions irrespective of race or caste. That is a necessary preliminary to progress and we venture to urge it on the attention of the members of the Public Service Commission.

"Whoever is called upon to re-shape Indian policy in regard to any matter must start with ideas and principles which are in better harmony with progressive modern ideals. Even in the Roman ideal of imperialism, the idea of conquered provinces being perpetually regarded as alien and dependent was not established. For a time the contact of a conquering with the conquered nation remained unsatisfactory. But things have changed and are changing with every measure of settlement and pacification in the country, and the growing homogeneousness of the races becomes a necessary condition of successful annexation. The Boer-British Confederacy in South Africa is the latest example of this principle; and if after 150 years of British rule and the recent political events in India, the racial superiority of the English people has to be maintained by statutory and practical provisions, we must despair of India's future and British good-will. But happily those ideas of racial arrogance and inequality are, we hope, gone and we meet on new conditions of absolute equality. Educated Indians entrusted with power and responsibility in high offices have discharged their duty equally well with European officers and this has been witnessed and spoken of by successive Viceroys and Secretaries of State. We do require the services of capable Englishmen in the administration of India in all departments, but the principle ought to be unreservedly admitted that capable Indians ought to be encouraged and employed without distinction of race or other obstacle. In the services, we meet with practical restrictions of many kinds and the removal of these will be one of the objects of the enquiry. In this enquiry, our object is to show how the surrounding circumstances such as the general political outlook, the recent changes in the ideas and sentiments of the people and the prejudices awakened by the colour, should be taken into consideration by the members. We have no doubt that due consideration of the present and anticipations of the future will be made in the light of events and results of history. Indians are anxious to prove their individuality, but they ask for opportunities of employing their worth and these opportunities should be created first at home and then extended abroad—without prejudice to colour, race or caste.

Lord Crewe and the Indian Policy.

9. The following is from the *Panjabee* (Lahore), dated 13th August 1912:—

"It is not so easy to rule and shape the destines of nations as it is to make speeches. Moreover governing a people in the 20th century has acquired a tremendously more important meaning than when Akbar or Aurangzeb reigned. It is not easy to say whether Lord Crewe has been fully aware of this fact, as he is of the necessity to reconcile Indian policy with Tory sentiment in England. But he ought to know, having recently been in India and attended one of the most imposing scenes at Delhi and Calcutta, that his speeches are not merely read by millions of people whose destinies are placed in trust in his hands as Minister for India, but are taken to be the final words deciding a national question for

the time being. That national question is about the political future of this vast country with the most ancient civilisation, developed art and learning, highest culture, religion and philosophy—a country whose past history is full of memorable and soul-stirring events. It is necessary that all this should be kept in mind by one who has to deal with modern India and also the extent of the country and the teeming populations, the immense variety of social ideas and aims of life, &c. To an ordinary European who sees India, whether it be for a week or for a lifetime, only the outward garb appears. The inner life is not revealed to those who look from high platform of social aloofness. The majority of Anglo-Indian officials live in India a sort of segregated life, and they do not know the inner life or strength of India. They do not make an effort to know; and from their standpoint it is neither inviting nor necessary. They only see its outward poverty, sordidness, careless arrangements, castes, divisions, ignorance and humiliation. We obey our rulers, compliment them for their goodness and live with apparent content. Taking these outward emblems it is unfair to generalise about the national worth or trend. In fact, most of the rulers have been so doing. What they have seen they have recorded on paper and that forms the sacred official record. That is also the basis of the policy and principles that guide their future action. All this is wrong, or at best, superficial. Conclusions based on one-sided observations of an Oriental people from a detached and exclusive standpoint can never be sound. Where they consult Indians, the opinions are of those who colour their views to fit in with those of the rulers. The soul and spirit of India has been unheard, unseen. In some cases it expressed itself, but it was either ununderstandable or unpleasant and has been suppressed. How else will the rulers of India know the political destiny or the future of this country as it ought to be? The present is always unsatisfactory, the past was always wrong, and the future always hazy—if not positively hideous.

"Those who aimed at Indian *swaraj* absolutely have been whipped into jail for their pains of setting so nasty an ideal. Between bureaucracy and absolute *swaraj* the gulf was unbridgeable. An attempt was made to throw across a bridge in the form of self-government under British auspices. A small Indian banner was set afloat under the large Union Jack. The compromise seemed to please all—at any rate, those who were eager for some solution. It served the purpose of saving an unknown situation. A new policy was formulated of taking the people into consultation, providing for such consultation and expression of opinion. The new reformed Councils and sundry other re-organisations were welcomed as they gave greater scope for the exercise of Indian talent. The crowning act of this policy was the annulment of the Bengal Partition and the removal of the capital to Delhi. But the main administration rests with the rulers and Indians have as yet no real power. But they were perfectly content with this, as a beginning of a new regime and thanked the Government. The Indians are a grateful people and for very little kindness express profuse thankfulness. But it is their misfortune that their profuse gratitude is invariably misunderstood as a result of having received more than they expected. The Europeans do not understand the Indian courtesy. During the last three years there has been such a flood of thanks giving for the new policy in India, that we are not surprised that Lord Crewe has stiffened his back a little. He has understood the Oriental in the time-honoured sense. He thinks that the people of India have been so charmed by the Council reforms and Delhi announcements, that they can afford to have no future at all. At any rate, he knows enough of the Indian millions to protest against self-governing 'pretensions' by the dark, black and non-British people. Indians are not of 'our race.' No British blood runs in Indian veins, and no white skin covers the flesh. Why then, should they have self-government on Colonial lines? That is argued perfectly. What should become of India then? Is she to be satisfied with her present political position? Is it a European or English political virtue to be satisfied with their present position and not to aspire for the very best that they can get or wish to get? But perhaps we, as a black and non-English people, have no right to borrow truths from European history. We must take ideals from Asiatic history. Very well, then. What about Japan and China and Pillippines? What about Turkey and Persia? None of these nations are older or more civilised than the Indians. None of them as created and placed by God is superior to Indians. But all of them have political opportunities which India has not. The Phillippines, peopled by humanity little removed from pastoral life, have under the protection of the United States of America got better political status and powers. They obtained in 6 years what British Indians could not in 150. Does that show the defect of the Indian people? What about China? Are the Chinese better endowed than the Indians? What about Japan? Is India to be the solitary Asiatic State which has neither a political status nor a future—because India is the oldest, largest and best country in Asia? And what are the sins of Indians for this perpetual degradation, political tutelage or dependence?

"Although India cannot have Western examples to benefit her, Indians are shown Western lessons to restrain and check themselves. It is said that Indians are divided into castes and therefore form no homogeneous nation. Therefore they cannot have self-government. Western theorists basing their logic on Western history have said so and that becomes a natural law for all nations which the British statesmen are anxious to apply.

They forget that before the British rule castes and racial distinctions were even more defined and yet there were national forms of government. Even now in certain Native States the people enjoy a more national form of government, though conducted in the name of and by one Maharaja. Some of them have developed a constitution which acquires a popular character. Different castes mingle in conducting the administration without any hitch. In fact, castes and other social distinctions do not interfere in the conduct of public affairs. The rigidity of Indian caste exclusion is a myth and has nothing whatever to do with administrative matters. Then, again, there is the ignorance of the masses and the inexperience of the educated public in the routine of the administration. There is little doubt that when the masses are educated and the public are more accustomed to settled and progressive lines of administration, people will be better able to exercise their political privileges. But what have the Government been doing in these directions? They have strenuously opposed the scheme of compulsory education in very humble and modest form. They have excluded educated natives of India from a larger participation in the more respectable public offices. Even municipal chairmanship and secretaryship have been preserved to Europeans and the natives of India are not encouraged in the appointments. How far can the attitude of Government be considered consistent with their professions? Who urges extension of education and who obstructs? Who asks for opportunities of gaining administrative experience, and who denies? Again, how many popular suggestions in the Legislative Councils have been sympathetically adopted? Even the generous minded Viceroy confessed that if the Government accepted all the non-official resolutions, the Government would have to go into the "melting pot." Such is the spirit of the Government that requires the standard of work and a policy of administration, which in effect keep out Indians as far as possible. The result is that when two nations come together, the one very powerful and guiding and the other weak and obedient, the latter always goes to the wall except when small mercy is voluntarily extended by the strong to prevent the weak from collapsing.

"Such, I am afraid, is the position of poor India whether under reform scheme or otherwise. The reform patch-work on the surface may wipe away streaming tears now and then, but the grief is unaffected. The pain remains and the wound festers. The rate of progress in India is mournfully slow. Compare events in India with those of any other country similarly situated. Only take the treatment given to *British* Indians in *British* Colonies. How can we believe that we have fair treatment by a justice-loving Government? We are told they will extend primary education and double the number of scholars. When, in what time? It takes some years for you to formulate a scheme and perhaps it takes ten years or more for you to carry out that. What can that affect in India? What harm would there be in adopting compulsory education in a modest way? There are two ways of ruling India—one is to do so with a view to make Indians rule themselves under the supervision of England; the other is to rule them with a view to perpetual dependence. Both are possible and both have ample merit and excuse. The depressed classes in India are an instance of large masses being kept down, never again to rise. Do they complain? Do they feel they have a higher outlook and a happier ambition in life? No. Who gives them an opportunity to think so? When Lord Crewe comfortably says with all the coolness of a British aristocrat that he can never imagine a time when India will have self-government, little did he imagine he was merely repeating the thousand-year-old maxim of the upper-class Brahman in India, who keeps down the untouchable Pariah. Let him do so; we do not envy his political wisdom or social philosophy. The time is past when India could hope to look to the scions of British aristocracy for justice. When we want favours, we will go to them. We look for Lloyd George and Churchill to do us bare justice. May their time come soon."

## II.—Afghanistan and Trans-Frontier.

Afghanistan politics.

10. The following is from the *Tribune* (Lahore), dated 16th August 1912 :—

"There is no doubt that the authority of the present Amir of Afghanistan is not at all so firm and well established as was the case with that of his father, Amir Abdurrahman Khan, who was both feared and respected. During the rule of Amir Abdurrahman Khan the Hindu residents throughout Afghanistan were treated with justice and nobody dare molest them. But now things are quite different. The more intolerant and fanatical among the Pathans make it hot for the Hindus without let or hindrance from the present Amir. He is thus either powerless to help, or he is unwilling to do anything for them. As regards the maintenance of law and order in Afghanistan, reports are published that the road between Dhakka and Jellalabad has once more become unsafe owing to the presence of gangs of robbers. An Afghan official had his baggage looted a short time ago. The road guards are quite inefficient and the orders issued by the Amir during his stay at Jellalabad regarding the protection of travellers are said to be disregarded. We are told further that the report that wheeled transport was going to be placed on the whole length of the road to Kabul gave offence to the ordinary carriers. They have, however, been reassured by the announcement that there is no intention of organising any regular

service and that heavy goods for the State factories, public works, etc., will alone be dealt with. Let us hope that all these reports are considerably exaggerated and that the Amir is fully capable of maintaining law and order throughout his territories. The prohibitive imposts levied by his father and which the present ruler of Afghanistan has not interfered with have very considerably reduced the volume of both import and export trade between India and Afghanistan, and it is quite clear that the news about the unsafety of the trade routes will go some way to strangle what little trade there is between the two countries."

## V.—Native Societies and Religious Matters.

The Muslim League, London, and the Hindu-Muhammadan unity.

11. The *Watan* (Lahore), of the 9th August 1912, has a note headed "The London Muslim League. Hindu-Muslim unity. May God save the (Muslim) community from these new promoters of union." Adverting to the League's annual report, a summary of which has recently been cabled by Reuter, the paper refers to the suggestion that Muhammadans should avoid cow-killing in places, where they are in a minority, out of regard for Hindu sentiment, and remarks that perhaps the League next year will order Musalmans to discontinue making the call for prayers. It also takes exception to the appeal addressed to Hindus, that they on their part should allow Muhammadans peacefully to enjoy the constitutional privileges accorded to them and to participate, on equal terms, in the benefits of British rule. No greater insult than this could be offered to the British *raj*, because such language insinuates that there exists a power in India which can, if it will, prevent Musalmans from profiting by the blessings and privileges of British rule. This is the gratitude that the London Leaguers have shown for the British liberality (displayed towards the followers of Islam). And these persons claim to be engaged in promoting the religious and secular welfare, not only of 7 crores of Indian Musalmans, but also of their 30 crores of co-religionists in the world. Nothing better could be expected from men of the type of Talaat Bey, Djavid Bey, &c., of Salonika and such places, who can betray both their Government and religion.

The *Zamindar* (Lahore), of the 13th August 1912, commenting on the above under the heading "An obscene and savage attack on the Right Hon'ble Sayad Amir Ali and the London Muslim League," says that the League's proposal for a Hindu-Muhammadan union is not only in consonance with the King Emperor's declared wishes on the subject, but has also the cordial support of all the leading Muslim public men in India. The Editor of the *Watan*, however, for some unknown, sordid (*lit.* gold and silver) reason regards it as such a reprehensible idea, that he has applied the epithet "betrayers of (their) Government and religion" to Mr. Amir Ali, Major Sayad Hasan Bilgrami and other prominent Muhammadans in England for the sole offence of having proposed to unite the followers of Islam and Hinduism.

The following is from the *Tribune* (Lahore), dated 11th August 1912 :—

"The remarks in the latest annual Report of the All-India Moslem League regarding the necessity of a Hindu-Moslem *rapprochement* are certainly gratifying. The Hindus are prepared to meet the Moslems more than half way in this matter. The differences between the two great communities which have of late been very regrettably accentuated are sure to prevent the realisation of the dream of Indian Unity and if Hindus and Moslems of light and leading can come to an understanding on the subject, the best interests of this country are sure to be promoted and furthered thereby. Two excellent suggestions are made in the report: one is the formation of a representative joint board at which questions affecting the general interest of the country would be discussed and afterwards placed before the representative associations. It is an excellent suggestion and if adopted is sure to lead to good. The second suggestion relates to the interchange of delegates between the Congress and the League as a means of educating the people generally to a fuller co-operation. We are disposed to attach great importance to this suggestion and we fully endorse the contention advanced in the Report that the success of the scheme proposed will depend not merely upon a spirit of amity and toleration on both sides, but also on the full recognition of the principle of co-ordination. Where there is a will there is a way, and with the leading men on both sides prepared to adopt the policy of give and take, good relations need not be difficult of establishment. The report suggests a mutual and purely voluntary arrangement for avoiding, where Muhammadans are in a majority (? minority), the sacrifice of kine out of regard for Hindu sentiment and the substitution of goats and sheep; Hindus on their part

abandoning the proscription and disparagement of the Urdu language and allowing Muhammadans peaceably to enjoy the constitutional privileges accorded to them and participation on equal terms of the benefits of the British rule. But what about the separate electorates and the demands for preferential treatment put forward and favourably entertained? We hope they are not included in the phrase 'constitutional privileges.' As we have already said a suitable *modus vivendi* can be arranged if there is a desire on both sides that amicable relations should give way to the present strained ones."

## VII.—General Administration.

### (*a*)—*Judicial.*

Libel case against the Editor of the *Burma Critic.*

12. Writing about the libel case against Mr. Arnold, Editor of the *Burma Critic*, the *Paisa Akhbar* (Lahore), of the 8th August 1912, endorses the suggestion made by the *Muin* (Amritsar), that pecuniary help should be given to the accused (*vide* paragraph 18 of Selections No. 30). The case being, however, *sub-judice* the paper cannot support the further proposal, that meetings should be held all over the country to sympathise with Mr. Arnold. It also suggests that the Provincial Muslim League, Burma, should move in the matter.

The *Muin* (Amritsar), of the 1st August 1912, publishes a note headed "Worthy of attention by Islamic papers. A noble Englishman is in trouble owing to his sympathy with Muhammadans." In continuation of his previous remarks about the libel case against Mr. Arnold, Editor of the *Burma Critic* (*vide* paragraph 18 of Selections No. 30), the Editor reports that he has received a private letter from Sheikh Abdul Haq, B.A., Secretary, District Muslim League, Multan, asking him

(1) to open formally a fund (in aid of Mr. Arnold) ; and

(2) to issue a circular letter to all Muslim papers—both Urdu and English—to request them to invite the Muhammadan community's attention to the case.

As, however, his paper is as yet an obscure one and commands no confidence, nor is his personal character fully known to the general Musalman public, he considers it inadvisable for the suggested fund to be opened by the *Muin*. The appropriate thing to be done would be that the Sheikh, who is one of the few Muhammadans in whom his co-religionists repose complete trust, should himself start a fund as soon as possible, making the necessary announcement in the organs of the Islamic community. In the event of his being unable to undertake the responsibility, the fund should be started by some respectable Muhammadan newspaper. The *Zamindar*, the *Watan* and the *Paisa Akhbar*, in which the Prophet's followers repose confidence more or less, are already engaged in collecting money for Muhammadan sufferers in Tripoli. The Editor would strongly urge the *Observer*, the *Muslim Gazette* (Lucknow), the *Afghan*, the *Vakil*, and the *Comrade* (Calcutta), to ponder over the political importance of the case and carry out the proposal. And seeing that it is connected with the safeguarding of the political rights of Muhammadans he would ask the above five papers to open as many separate funds, to enable Musalmans throughout India to contribute. The Islamic press should unite in laying the case before Government, the Muslim community and League, and should raise a strong voice for practical work being undertaken. As regards Sheikh Abdul Haq, he should communicate with the members of the said press and come to some useful decision in the matter. He should also have a meeting of the Multan Muhammadans held, and a resolution adopted by the local District Muslim League, on the case.

The *Jhang Sial* (Lahore), of the 8th August 1912, says that Mr. Arnold is in great trouble owing to having sympathised with a Muhammadan girl.

Justice in the Frontier Province.

13. The following is from the *Panjabee* (Lahore), dated 13th August 1912 :—

"In another column we publish the facts of certain strange proceedings in a case of assault lodged by Sardar Bhagwan Singh, Treasurer, Abbottabad District Treasury, against a Muhammadan servant of the Muhammadan District Judge, for thrashing his nine-year old son in public with a riding whip. Before taking the matter to the criminal court, the Sardar Sahib wrote to Wazirzada Muhammad Akram Khan, the District Judge, and the latter went to the Sardar's house and saw the injuries inflicted on the person of the Sardar's son by his servant. The District Judge was apparently satisfied that the case was serious and wrote to the Sardar Sahib asking him to prosecute the man. A complaint was formally filed in the court of Risaldar Kashi Nand and charges were framed against the accused. At this stage, it would appear from what our correspondent says, an agitation was started by local Muhammadans. As a result of that agitation the accused preferred a counter-charge against Sardarini Bhagwan Singh to the effect that she had hit him with a stone! Apparently to obviate the necessity of dragging the lady to the court the District Magistrate intervend and advised the Sardar Sahib to withdraw his case. As an official he had no alternative but to withdraw his complaint. Without doubting the good intentions of the District Magistrate, we are afraid his interference in this matter puts a premium on the arrogance of individuals. It is not difficult to see through the tactics of those Muhammadans who would not permit justice being done to the aggrieved party. Nearly a fortnight after the occurrence they started an agitation against a purdah lady in order to minimise the seriousness of the offence. Compromise under such circumstances may seem justice in the Frontier Province, but it will hardly restrain the lawless spirit of that province from attacks on defenceless women and children. We certainly wish that Sir George Roos-Keppel called for the file in this case."

### (*d*)—*Education.*

The proposed racial Universities.

14. The *Muin* (Amritsar), of the 8th (received on the 14th) August 1912, publishes an article headed "The desires for the Muslim University have been dashed to the ground II." In continuation of its previous remarks on the subject (*vide* paragraph 21 of Selections No. 32), the paper says that the demand of Muhammadans for a fair share of the public service has always been met with the reply that they should first deserve and then desire. They have also been told that, if they devote all their efforts to their educational advancement, they will receive guidance and every legitimate help from Government. Accordingly, in addition to profiting by Government educational institutions, they established a number of Islamic Schools and Colleges in the country, and they formulated the scheme of an All-India Muslim University, for which they collected 35 lakhs of rupees in a short time in spite of their being a poor community. But now, when they have done all that lay in their power and there remains only the question of the grant of a charter—which Government alone can give—the authorities have all at once gone back on their oft-repeated advice and promises of help, and have refused, without assigning any reason, to grant a charter for a University such as Muhammadans desire. "We" know full well that all this promise-breaking has nothing to do with the democratic and constitutional policy of the British Government. By according such treatment to the proposed Muslim University, the Government of India has afforded proof of a spirit of gross narrow-mindedness and cowardice—a spirit wholly against the principles on which the British Empire is run. In spite, therefore, of two announcements on the subject, the decision cannot be accepted as a settled fact. All orders by the Government of India which run counter to the British principles of rule partake of an ephemeral character. Muhammadans should not, therefore, bow to the decision or abandon their agitation for obtaining a University. Government's order limiting the scope of denominational Universities has dashed to the ground the hopes of Hindus also, and if the two communities were unitedly to agitate—appealing to Parliament and the British conscience and petitioning even the King Emperor—the decision of Government would be brushed aside like a cobweb. The indifference of the Hindu press in the matter is not, however, encouraging, although Lord Crewe has not only ruined the schemes of both Universities, but has also destroyed the hopes of Hindus regarding the attainment of self-government, throwing overboard the late Queen Victoria's proclamation

about the rights of Indians. His Lordship is determined to arrest the growth of democratic principles in India, and wishes to place this country under a personal rule which would prevent Indians from struggling upward to the status of free citizens in the British Empire. It is, therefore, highly necessary that the followers of Islam and Hinduism should now raise a united voice. If Muhammadans bow to this decision and limit the jurisdiction of their University to Aligarh, it will be a gross and oppressive injustice for their poorer co-religionists, who could not afford to study at the M. A.-O. College. This would mean the political death of Muhammadans, and the Government of India would not hesitate in future to trample on any of their legitimate desires.

The following is from the *Observer* (Lahore), dated 10th August 1912 :—

"* * * * * Shall we accept the orders as final and be content to receive a charter for a local University? Or shall we submit a representation to the Government of India and the Secretary of State and press for the grant of a central University, fully empowered to affiliate outside colleges? Or, again, shall we forthwith abandon the idea altogether and set to work to solve our educational problem independently of the aid of a State-given University? These are the various alternatives that can be possibly adopted and it is worth our while to find out which of these three is commending itself to the community and which is likely to bring about the greatest good of the largest number.

"And to start with, we must summarily reject the first alternative, that of unhesitatingly agreeing to the proposals of the Secretary of State *in toto*, as these would not only entail a heavy wastage of the hard-earned money of a poor people but also hold out the certain prospect of proving disastrous to the best interests of the community. We have already said so, in language at once clear and explicit; and our view has been emphatically endorsed by the spokesmen and the representative organs of the Indian Muslims from one end of the country to the other. In repeating the same to-day, we may add that such articulate opinion among the Musalmans as has hitherto found public expression is so strong and so unanimous that the decision which the University Constitution Committee may arrive at, on the 11th and 12th instant, at its meetings to be held to consider the question—the decision will run the risk of being disowned by the community if it goes counter to the general Muhammadan view.

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"The second and the third alternatives are practically one; for the second alternative is no alternative at all. It simply suggests that a strennous effort should be made to approach the Government once more and ask for a reconsideration of its orders before the community is called upon to frame its final decision. There cannot be the slightest harm in this and we would urge once more that, even if it were simply to convince the Government of the sincerity of our motives and the strength of our national convictions, it is not only desirable but necessary to submit a representation; and there is no reason to doubt that our prayers will receive the most serious consideration of the powers-that-be. We are encouraged in this belief by the knowledge that the Government of India were favourably disposed to the proposed Universities being granted the power of affiliating outside colleges and that it is the Secretary of State who has thought fit to deny them this power.

"If, however, our prayers are not acceded to and the Government, or the Secretary of State who is of course the supreme authority in the present instance, refuse to modify the orders, we should not hesitate in adopting the third alternative and bidding adieu to the University scheme. As otherwise the University would be a costly luxury, serving no useful purpose and perpetuating a heavy financial drain on the resources of the Musalmans.

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"We shall, then, all efforts failing, have to fall back on the last alternative and lay down a large and comprehensive scheme, including all branches of higher technical, scientific and professional training, to work out our national regeneration at the minimum of cost and with the smallest expenditure of communal energy."

The following is from the *Tribune* (Lahore), dated 14th August 1912 :—

"The letters addressed by Sir Harcourt Butler to the Raja of Mahamudabad and the Maharaja of Durbhunga on the Muhammadan and Hindu Universities explain the decision already announced about the refusal of the power of affiliation to the two proposed Universities. The Education Member, who writes on behalf of the

Secretary of State and the Government of India, takes his stand on the fact that the movement of the Muhammadan University was set on foot without any reference to the Government. The implied inference is that if the Secretary of State now imposes any limitations on the scope of the University the Muhammadan community can have no grievance. As regards the Hindu University it is in the same position except that the Maharaja of Durbhunga did not join the movement until it had received official approval. So far as the public is concerned it has been understood all along that the Hindu and Muhammadan Universities were all-India movements. Otherwise, they would not have produced so much enthusiasm or received such generous support. It is perfectly true that a University cannot be established without a Royal Charter and every detail must receive the sanction of the Government. But, while it must be admitted that the two movements are spontaneous and were started without first consulting the Government, it must at the same time be recognised that the views of the Government have been very leisurely unfolded, one limitation following another, and the consequent disappointment of the people has been very great. We do not think any fault can be found with the way in which the movements were started. If the Government had been first consulted and then there had been no adequate response to the appeal for funds the promoters would have looked very small. The first thing was to feel the pulse of the country, the next to appeal for funds and the last was to approach the Government. This has duly been done. The Government cannot say that they were unaware of these movements until they were approached on the subject. The views of the Government should have been formulated and communicated to the promoters when they first went to the Government. Instead of which only one point has been decided at a time and the exact position of the two Universities has remained uncertain all this time. The Government first generally approved of the two schemes. It was next decided that English professors must be employed and it has been now laid down that the Universities will be local and will have no power of affiliating colleges outside Aligarh and Benares. Muhammadans have already expressed their keen disappointment. Nawab Viquar-ul-Mulk, before his retirement, wrote that every endeavour should be made to have this decision set aside and meetings have been held to declare that the Muhammadan University should be abandoned. The Hindu leaders have yet made no sign but their disappointment must be as great as that of their Muhammadan brethern. The entire situation will have now to be reconsidered and it must be seriously debated whether it is worth while proceeding with these schemes, or whether the money and energy should be diverted in some other direction."

The following is from the *Tribune* (Lahore), dated 16th August 1912 :—

"The spirited reply of the Constitution Committee of the Muhammadan University to the letter of Sir Harcourt Butler shows that that body has no intention of accepting the decision of the Secretary of State without protest and is fully prepared to voice Muhammadan feeling on the subject. The Committee takes exception to the restriction of the power of affiliation and to the power of the Chancellor being vested in the Governor-General in Council. It also requests that the naming of the University may be reconsidered. The names given to the two Universities are Hindu and Muhammadan Universities and there is no reason why the Government should change them into Benares and Aligarh Universities. The promise of a liberal Government grant has not affected the firmness of the Committee. It is curious that the Hindu University Committee has so far made no reply to Education Member's letter. The Maharaja of Durbhunga is now himself an official and he cannot with propriety reply to Sir Harcourt Butler. The remarkable change that is noticeable is that the Hindus appear to be content to let the Muhammadans fight out their battle for them. Only a few years ago it was the other way about. The Muhammadans did not join the Congress because they were aware that they would have their full share, if any benefits resulted from the agitation of the Congress, while they avoided being called agitators by refraining from joining the movement. When, however, the reforms were conceded they agitated for preferential treatment and succeeded in getting it. Since then they have been steadily feeling sure of their position and have lost no opportunity of asserting themselves. In deference to their protests Mr. Montagu had to withdraw the remarks he had made in the House of Commons about Pan-Islamism. On the present occasion they are right and the general Muhammadan feeling seems to be that, rather than have a crabbed and confined Muhammadan University, it will be preferable to have none at all."

Western education and Muhammadans.

15. The *Vakil* (Amritsar), of the 3rd August 1912, has a note headed "A striking effect of Western education." Referring to the speech which Mirza Abbas Ali Beg recently made before the Indian National Association, London, against polygamy and the *purdah* system, the paper says that Western education has undoubtedly made Indians, especially Muhammadans, strangers to religion. Islamic practices have disappeared one by one ; the spirit of (Islamic)

natianality has been destroyed ; the morals and spirits (of Muhammadans) have been lowered and sycophancy has increased. If a seat on the India Council or in a Chief Court can lead a Muhammadan to revolt against the tenets of Islam, he can on no account be a representative of the believers in the *Kalima*. He alone can be a true representative who sincerely believes in the *Quran*, and will always protect the rights and interests of Muhammadans. They should see in future that no representative of their community falls short of the above standard.

Two complaints.

16. The *Vakil* (Amritsar), of the 7th (received on the 13th) August 1912, publishes an article, headed "Let Government consider," takiug exception to the appointment of Mr. Mallet as Secretary of the Indian Students in England, saying that he can serve no useful purpose and that the money spent on the Advisory Committee is simply thrown away. Another point, says the *Vakil*, that is agitating the public in India at the present time is the question of the proposed Hindu and Muslim Universities. After remarking that Government's *communiqué* on the subject has caused feelings of deep sorrow among the people, it reports the proceedings of the Muhammadan meetings held at Multan and Sialkot to protest against Government's decision. Continuing, it observes that Muhammadans believe that the promoters of the Aligarh University Scheme wish to establish the proposed institution, not so much to benefit the community, as to raise themselves in the estimation of Government These gentlemen should, therefore, be excused for not fully entering into the feelings of their co-religionists. The desire for a University, which has become universal, "may prove the forerunner even for Government of unpleasant complications with the Islamic element, and we are afraid that this disappointment conceals highly undesirable consequences."

### (*h*)—*Miscellaneous.*

His Excellency Sir O'Moore Creagh.

17. The *Paisa Akhbar* (Lahore), of the 9th August 1912, has a note headed "Office of Commander-in-Chief in India." Adverting to the rumour about the impending retirement of Sir O'Moore Creagh, the paper states that there is absolutely no reason to believe that His Excellency intends retiring before the expiry of his term of office. Although Sir O'Moore is not as active and energetic as his immediate predecessor was, still it is wholly wrong to say that he has not proved a success. He has for instance increased the pay of native soldiers and improved their barracks, and has done other such works, for which all feel highly grateful to him. It has grieved the Native Army to learn of the chance of his prematurely retiring.

Dina Nath.

18. The *Jhang Sial* (Lahore), of the 8th August 1912, publishes an article headed "The history of the Assassin's Association. Betrayal of the nation in the name of loving it. Dina Nath's strange doings." The above Association, it says, has its head-quarters at Lahore in the house of Dina Nath and works under his leadership. It has caused many an injury to the Hindu community and has driven scores of (Hindu) public workers to go into retirement. The result is that there is not a single Hindu society or (Hindu) public worker in the Punjab that can be compared to the organisation and workers of other communities. The Association in question is composed of Dina Nath, certain journalists who fawn on him, and "the four nationalists" who have, together with Dina Nath, swallowed up thousands of rupees belonging to the public, which does not, however, expose them, through fear of these roughs. These persons banded themselves together at the time when the Rs. 5,000 collected in aid of "the Jaswant Rai Defence Fund" went *pro rata* into their pockets ; and as this money came to them through Dina Nath the latter acts as their chief. They are the same men of whom Dina Nath has spoken in his letter in defence of Jaswant Rai (*vide* paragraph 16 of the Selections No. 28), and it is surprising that "the four youths, whom the Bharat Mata people regarded as fools and

used as (their) tools, should now be called the living martyrs of the Punjab." They swallowed up hundreds of rupees belonging to the Bharat Mata (Society), as also the entire money subscribed towards the *Panjabee* Defence Fund. The Editor defends his conduct in exposing Dina Nath, as being for the good of the public and not due to any selfish motives.

Elsewhere the paper states that, in a recent issue of the *Hindustan*, Dina Nath speaks of the Editor of the *Jhang Sial* as being morally dead. His reason for coming to this conclusion is that he has been informed by one Sardar Lal Singh, who checked the account of the Pindi Das Defence Fund, that the latter is not satisfied as to Banka Dyal's having remitted Rs. 100 in aid of the Arobindo Ghosh Defence Fund. As a matter of fact, however, the Sardar has made no such remark in his written opinion.

In another place the paper publishes a note announcing the moral death of Dina Nath.

SIMLA :
*The 17th August* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—22-8-12—No. 60—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 34. ]

# SELECTIONS

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# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

## Examined up to 24th August 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 ,, |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 ,, |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D A.-V College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 ,, |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 300 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 ,, |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 ,, |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 ,, |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 ,, |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 " |
| 36 | Delhi Gazette* ... | Do. ... | Saijad Husain ... | 200 " |
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| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 " |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 " |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 " |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 " |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
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| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 " |
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| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 " |
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## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 24TH AUGUST 1912—CONCLUDED.

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|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
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| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
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| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | **PERSIAN.** | | | |
| | **FORTNIGHTLY.** | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | **MONTHLY.** | | | |
| 76 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
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| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*b*)—*Home.*

India and self-government.

1. The *Hindu* (Lahore), of the 15th August 1912, publishes an article headed "A thing to the interest of Government. *Swaraj* must be given to India." After remarking that the love of liberty is inherent in man, the paper speaks of the difficulties which alien rulers have to experience in their conquered possessions. Conquerors have to look to all the requirements of the conquered, and protect the latter against foreign invasions. This duty assumes a very onerous character when they have to rule a country larger and more numerously populated than their native land. England felt this difficulty towards the close of the nineteenth century, when the Ministers found it impossible to solve the questions pertaining to all parts of the British Empire. The British colonies were, therefore, granted self-government, with the result that the peoples concerned learned to stand on their own legs, and moreover became still more loyal to the mother country, being now in a position to prove of help to her in time of war. Indians, on the contrary, are in an utterly helpless condition; they are not only unable to do anything for themselves, but can prove of no help to Government in its hour of danger. The question of their protection is of first moment to the British Government, and Parliament has been growing anxious over it in consequence of other nations becoming more powerful from day to day. This anxiety sometimes becomes so great as to invest even trivial and ordinary things with danger. There would, however, have been no cause for it, if Indians had been given *Swaraj* and placed in a position to stand on their own legs. Again, if they had not been disarmed, would the British Government have expected to-day any danger from Germany or Russia? The century and a half (during which India has been under the present regime) is not a short period of time. If Government had so willed, it could have made India its greatest pillar of strength by imparting higher education to, and conferring higher rights in, her children. It should now grant *Swaraj* as soon as possible and thereby deepen loyalty to the throne. It is highly to be regretted that Lord Crewe is not as yet willing to give his consent to the adoption of this course.

The present condition of Indians.

2. The *Hindu* (Lahore), of the 15th August 1912, publishes a communication headed "Our condition." The writer—one Radha Mohan Gokalji—says that "our" present condition resembles that in which the Italians were at one time. With the exception of one or two "old and retired" gentlemen, there is no able and responsible person to guide "us" in political matters. "We" do not know even the true meaning of "reform," "revolution," "conspiracy" or "sedition," nor do "we" fully trust "our" wisdom, courage, ability, strength and destiny. Every Indian is ready to obey and follow any one who dares treat the people of this country like a flock of sheep. These characteristics have become ingrained in Indians, and are ascribable to their great love of justice and peace and to their being very law-abiding. In a section of them these habits are due to the intelligible and excusable fear of being charged with "sedition or selfishness." But it is to be regretted that this fear has overstepped all reasonable bounds. Continuing, the writer says that we cannot see prosperity until "our work, our arrangements and our internal and external organisation (*bandash*), whether administrative, moral, or reformative" are in accord with the changed and changing trend of the times. "Friendship, love, peacefulness and loyalty are good and praiseworthy virtues in themselves, but there is a limit." "Similarly, enmity and strife, malice and animosity, are apparently bad as reprehensible things, but have you never had to acknowledge these vices as your first duty?" The present wretched condition of India renders it necessary that Indian young men and every true lover of the country and the nation should raise a party "which may be able to remove all these evils and, working with wisdom and care, produce, throughout the country, a union which is sorely needed at present."

The appointment of Mr. Justice Rattigan as President of the Anglo-Indian Association, Lahore.

3. The *Rajput Gazette* (Lahore), of the 10th August 1912, has a note headed "A Judge of the (Punjab) Chief Court as President of a Political Society." It is Government's desire, says the paper, that no one among its officers should take an active part in the work of any political body. The Hon'ble Mr. Justice Rattigan, however, is said to have been appointed President of the newly-founded Anglo-Indian Assocation of Lahore. If the news is well-founded, the appointment goes against the wishes of Government, for the reason that the said Association is as much a political society as the Muslim League or the National Congress. Will the Punjab Government take any action in the matter ?

The *Loyal Gazette* (Lahore), of the 10th August 1912, remarks that the appointment creates a useful precedent for Indians. Hindu, Muslim, and Sikh officers of Government also can now openly join denominational political societies, while the event should serve as a lesson to those Sikh leaders who have been showing hesitation in establishing a political association for their community.

*Swaraj* self-government or Home Rule.

4. The following is from the *Panjabee* (Lahore), of the 22nd August 1912 :—

"While so much has been said by Lord Crewe on India's future and so much again by Indians and others, there are two broad facts which will be admitted by all. Indian progress in future cannot be the same or on the same lines as in the past and the reforms and changes introduced lately have been devised with a view to reconcile Indian policy with Indian aspirations as far as possible. Lord Crewe himself defined the main objects of the new policy of provincial autonomy in the following terms: (1) To devolve as many of the functions of Government as can *safely* be entrusted to provincial Governments, (2) to employ as many Indians in the public service as can *reasonably* be employed, and (3) to maintain the perpetual continuance of British rule in India. Now in regard to devolution of power to the provinces, the process can go on without limit and the only thing required is that things must be *safe*. It will be remembered that such a complete grant of provincial autonomy which, of course, is to be subjected to popular voice through the Legislative Councils, can be perfected so as to amount to virtual self-government. Considerations of *safety* will include those of justice to the province itself. The second condition of employing as many Indians in the public service as can reasonably be employed will conciliate the educated people and is a measure of detail. These two will be so combined as to maintain the perpetual continuance of British rule in India. The measures of provincial devolution and employment of Indians will be carried out consistent with the maintenance of British rule and not to a point of withdrawing British rule. These explanations as indicating the new policy, no doubt give satisfaction, but they do not indicate any ultimate goal. Lord Lansdowne in the course of his speech said there was nothing new in the 'new policy' if it included only provincial devolution and employment of Indians as explained by Lord Crewe. But every one understands that the policy has changed and the people of India have understood that there is a great change in which the association of the people is to play an important part. Whether this will lead to Swaraj or self-government or home rule for India is a question on which there must doubtless be a great difference of opinion.

"Lord Crewe himself has denied any measure of self-government for India and there is no doubt that if His Lordship were to preside at the head of the India Office for one hundred years to come, he would try to maintain his policy and interpretation of Indian progress. But during that long period, many things are bound to change in India as elsewhere. The people would not remain stagnant and speechless; the principle of autonomy would not be confined to the present limits. In the Punjab Council, for instance, there would be more than five non-official elected members and the finances will not be outside popular control. Ideals of Imperialism are also bound to change as they have changed in the past and influence of international politics in Europe and Asia will certainly not be what they are now. If the French and the Dutch have been delicately woven into the fabric of British Empire within the past generation, more startling changes in the Imperial fabric and handicraft might take place, all of which neither Lord Crewe nor his angry critics in India or England will be able to appreciate. After all in political as in organic evolution, environments play a large part and all our wisdom and foresight only hold good so long as the facts of to-day and the anticipations of to-morrow are good. No doubt the permanence of British rule will be maintained at all cost. The law of self-preservation is paramount and inexorable to British life and all other life else—including Indian life, so kindly fostered by Great Britain. If the conditions of Indian life between 1858 and 1910 can introduce the

question of Swaraj, or self-government or home rule for India for discussion in the Houses of Parliament, with a shade of difference between the opinions expressed in the Commons and the Lords, we may well be sanguine that progress between 1910 and 1930 or some other date in the future will not bring political servitude to the 315 millions of Indian population—notwithstanding political prophets and administrative dictators. Lord Crewe spoke of the Indian 'legend' of to-day in a singularly incredible manner, but there have been more seriously minded historians who have doubted the very existence of States and nations whose achievements have been a little out of harmony with those of moderns.

"Whether or not Lord Crewe believes in Indian Swaraj or self-government, he is certainly not positive on the trend or goal of the wide British Empire itself. The policy of this Empire has also changed as it included more and more countries and nationalities under its sway and it is not perhaps comfortable to think of this policy always—especially when dominions are parcelled out with self-governing powers and also with powers to shape Imperial policies. But the same political intuition that enables one to decide that India will never have self-governing powers, must also fix the Imperial goal for the future. Lord Crewe was not free from misgivings on this point. He said:

"We have tried the experiment of a world-wide Empire with members of our own race, and all the chapters in that experiment have not been felicitous. One broke down in 1776, when the American colonies declared their independence. Since then we have learnt some wisdom.

"Doubtless, every historical event brings with it experience of value. But what historical event in India leads to the political conclusions of the Secretary of State? 'Can anybody conceive' he asked, 'any similar (to Canada and South Africa) solution of the Imperial problem for hundreds of the millions of men of altogether different race from our own? Is it conceivable that at any time an Indian Empire could exist on the lines, say, of Australia and New Zealand, with no British officials, no British troops, and no tie of creed or of blood, which takes the places of those material bonds?' But does not the very difficulty of the situation suggest answers to the connundrum? What is the political destiny of any large nation alien in race, religion and blood which is included within the British Empire and which is to thrive and prosper subject to just laws of progress and that cannot get out of the Imperial control? Swaraj will not do, self-government cannot be granted and home rule is out of the question. Can any one imagine that India will live on provincial crumbs of charity as more employments in public service? Does Lord Crewe know of any nation that has lived and prospered on hopes of this kind? The fact is that Lord Crewe is anxious to make his Tory critics believe that he has introduced such changes in India which in reality are only old policies renovated. They lead India to nowhere and India cannot move, except in a groove, remaining where she is, content with the crumbs of office thrown to those who complain. If this is a sample of political destiny devised by Liberal statesmanship, we can only pity the fall of liberalism from the days of Sir Henry Campbell Bannerman whose axium was: 'No good Government by aliens can be a substitute for Government by the people themselves.'"

## III.—Native States.

Kashmir affairs.

5. The *Rajput Gazette* (Lahore), of the 10th August 1912, publishes a communication headed "Who is responsible for creating ill-feeling between Hindu and Muhammadan subjects of the Jammu and Kashmir State?" The writer—Abu Zafar, Kashmiri—says that Hindu and Muhammadan newspapers in the Punjab may attack each other; but that that is no reason why they should aim at Native States, particularly the Jammu and Kashmir State, where neither the Maharaja nor his subjects make any destinction between Hindus and Muhammadans. Indeed, His Highness the Maharaja has on several occasions declared that the wave of bigotry that has passed over the Punjab has not in the least affected his dominion. It is, however, to be greatly regretted, that, since the persons of new light have usurped the rights of Hindu and Muhammadan inhabitants of the State, and have gained a footing in every State Department, the latter are not only bewailing the loss of their rights, but are also afraid lest the outsiders should cause a split between them. These outsiders are in the habit of having most ordinary news, connected with the State, published in newspapers of their own liking in an exaggerated form and with their own pungent remarks. As an instance in point, the writer refers to a note recently published by the *Panjabee* and the *Hindustan* alleging that the Muhammadan tailors of Jammu had gone on strike, and says that the papers named have done this without making any enquiry whatsoever as to the veracity of the allegation. The Maharaja, however, instituted an enquiry, and

found that the allegation had absolutely no foundation in fact. After remarking that the *Rajput Gazette* and the *Kashmiri Magazine* have long been urging that the subjects of the Kashmir State should be allowed to enjoy their rights and be saved from the machinations of outsiders who are ousting them from (services &c., in the State), the writer says that this has now become easy, seeing that education is making headway in the State. Besides it may also be borne in mind that, if the number of outsiders is lessened, the danger of Hindu-Muhammadan dissensions in the State is likely to be reduced also.

Commenting on the above the paper states that it is a matter for thankfulness that the news about the strike of tailors at Jammu has proved to be false. It agrees with its correspondent that the outsiders, who have usurped the rights of the inhabitants of the State, are responsible for giving currency to such mischievous and disquieting news. Indeed, seeing that the inhabitants of the State are claiming their rights, the outsiders have become so alarmed that they are now trying to create dissensions among them in order to divert their attention from their rights. In these circumstances it is advisable to devise means to lessen the number and influence of outsiders in the employ of the Maharaja.

Income Tax in Bahawalpur.

6. The following is from the *Panjabee* (Lahore), of the 20th August 1912 :—

"In our issue of the 16th ultimo we briefly referred to the attempt made by the Council of Regency in the Bahawalpur State to impose a new tax called income tax on His Highness's subjects. From the facts that have since been placed at our disposal we have no hesitation in stating that the Punjab Government has blundered in permitting the Council to entertain the idea. The most important point to be remembered in this connection is that during the minority of a ruling prince it is the British Resident or Political Agent that is the *de facto* ruler. A Council of Regency is a mere administrative body. Its powers are extremely limited even in matters of routine. It has absolutely no power either to abolish an existing tax or to impose a new tax. Not merely in Bahawalpur, but in every State throughout India questions of budget, new schemes of a reproductive nature, revenue, finance and taxation, not to say of the appointment and dismissal of principal officials, are left to the Political Agent or Resident. This being so we are astonished to find that in a primitive State like Bahawalpur the levy of income tax should have been seriously taken up by the Council of Regency. The Punjab Government should certainly be aware that on no less than three occasions before, the scheme was abandoned on scrutiny, and that the latest abortive attempt was in 1904, in the reign of the late Nawab Bahawal Khan V. Between 1904 and 1912 surely the people have not prospered in so extraordinary a manner as to justify this taxation, especially when the revenue of the State already yields a surplus of close upon Rs. 10 lakhs per annum and when there is in the State an accumulated surplus of over Rs. 60 lakhs, excluding the outlay on the Khanpur-Chachran Railway. We do not think that the people of Bahawalpur have escaped plague and seasonal vicissitudes more than their neighbours in the British provinces to be able to bear extra taxation. On the contrary there is abundant evidence to show that the industrial and commercial activities of the people has greatly diminished in recent years. Their sources of income have been crippled and the opportunities of employment in State service curtailed. If an income tax should be imposed upon any one in the State it should be restricted to the 80 per cent. of officials who have gone there from British territory. The anomaly of income tax exists in no State except in Baroda where its retention is justified by the abolition of a hundred other small and irksome levies to which it was once subject. We appeal to the Government of India to interfere and knock the proposal on the head."

## V.—Native Societies and Religious Matters.

The *jhatka-halal* question.

7. The *Zamindar* (Lahore), of the 16th, 17th, 18th, 20th and 21st August 1912, has articles headed "Justice in the Lyallpur district." It is difficult to say, writes the paper, what evil days the *jhatka-halal* controversy is to bring to this unfortunate country. Muhammadans ruled India at one time and non-Muslims used then to abstain from doing things likely to wound their religious feelings. Those days have, however, gone by ; and the Prophet's followers have lost the sceptre and have been reduced to the condition of slaves. It is now idle on their part to expect that their non-Muhammadan fellow countrymen, who were once their subjects but are now their equals—nay, have begun to shame them—should

continue to respect them to the extent of abstaining from decapitating goats. They have no right to stand in the way of Sikhs or of those Hindus who may desire to use *jhatka* flesh. It is now foolish in them to say that *jhatka* meat being forbidden food (for them) they cannot bear to see it exposed for sale. A people who live in a country, of which the rulers and ¾ths of inhabitants are of another religion, cannot fittingly utter such words. Muhammadans abominate *jhatka* flesh owing to its use having been prohibited in the Quran. But does not the prohibition extend also to liquor—gallons of which are now drunk in every lane and shops for the sale of which are to be found everywhere—and to pork, which is imported in tins, sold at all shops dealing in English articles and eaten at hotels? Similarly, it is idle on the part of Hindus to expect that while they themselves should be free to decapitate goats, the believers in the *kalima* should be prevented from killing cows. It is high time that they gave up the idea that they can forcibly keep Muhammadans—and that also under British rule—out of the legitimate right of cow-killing. The only solution of the difficulty is for Hindus and Musalmans, out of regard for one other's feelings, to discontinue openly decapitating goats and slaughtering kine respectively. So long, however, as they do not follow this course of conduct, it is the duty of the authorities, in the event of a conflict between the two communities, to reconcile them only on the above terms. Any officer behaving differently not only creates bad blood between Hindus and Muhammadans, but also casts an ugly shadow on (British) justice.

The following is from the *Observer* (Lahore), of the 17th August 1912 :—

"The Hindu boycott of Musalmans has assumed another form. For some time past attempts have been made to engineer a boycott of Muslim fruit and vegetable-sellers, Muslim musicians and even Muslim public criers. Open efforts have also been made to boycott Aghakhani Hindus, who have become converts to the Ismaili sect, and to force them to resume Hinduism. And now Hindus are being publicly called upon to renounce meat slaughtered by Muslims and have recourse to *jhatka* meat. The Punjab Government lately appeared to express its disapproval through the Deputy Commissioner of Lahore of any endeavours made with a view to induce Musalmans to take food prepared by Muhammadans only, notwithstanding the fact that Islam enjoins upon its followers to have only such edibles as are prepared by their co-religionists or by Christians or Jews. But the Punjab Government has not yet evinced its displeasure at the flagrant attempts now being made to put pressure upon Hindus to boycott the Musalmans, notwithstanding the fact that no claim of religious sanction has been advanced for the campaign even by its organisers. But while hoping that the authorities will deal with the offenders as they deserve, we beg to invite pointed attention to the *jhatka* question. Only a few years ago there were hardly any *jhatka* meat shops in the Punjab. The Sikhs slaughtered animals in this fashion in out-of-the-way places or in Native States, but almost all meat-eating Hindus in the British Province used *halal* meat. It is from 1897 that the *jhatka* question has come into prominence, though it is for the last few months that it has entered upon a very acute phase. *Jhatka* meat shops are now being asked for in places where they were never dreamt of. The innovation has been followed in some places by disturbances of the peace and has invariably resulted in an embitterment of the relations between Hindus and Muhammadans. The district authorities are apparently without any authoritative guide in the matter, and while new *jhatka* shops have been disallowed in one town, Hindus or Sikhs have been permitted to open them in another. Wherever the permission has been accorded, the Hindu press of the Province has acclaimed the decision as another brilliant example of the impartiality of the British Raj; but wherever the decision has been in favour of the Musalmans, it has thrown our friends into hysterics and made them deplore the gullibility of the British race. It is asserted that *jhatka* meat and *halal* meat occupy the same footing, that in justice to the Hindus as much facility should be afforded for the sale of the former as is given for the sale of the latter. Hindus are being called upon not to eat *halal* meat where the sale of *jhatka* meat is forbidden. And at the same time the Local Government is being invoked to pronounce an authoritative decision which may serve as a guide to all district officials and put an end to conflicting orders.

"That an authoritative pronouncement is urgently called for no one who is conversant with contemporary politics can deny. Musalmans are as much solicitous for it as Hindus. But the Musalmans feel confident that Government will not regard the party which clamours most as the one necessarily in the right. At all events, it is not within the competence of Hindus to decide questions of Muhammadan law. The one thing that deserves the earnest attention of the Government is the fact that the Muslims look upon *jhatka* meat in the same way as the Hindus regard beef. *Jhatka* meat is as much forbidden food to Musalmans as pork. It can never be classed with *halal* meat, which is

eaten by thousands of Hindus without feeling any religious scruples. Its sale deserves to be subjected to as many restrictions as is the sale of beef. The decision in Nowshera, where a *jhatka* shop has been allowed to be opened in spite of Muslim protests, but at the same time the beef market has been placed in close proximity to the town, proceeds on the basis of meting out equal treatment to both races. Such a course is, however, likely to be attended by disturbances in places where the people are not so much enlightened. The dictates of justice and impartiality, at all events, demand uniformity of treatment as regards *jhatka* meat and beef. Either both should be free from shackles or both should be fettered. If *jhatka* meat shops are found in the thoroughfares of some towns, that does not mean that they do not offend the Musalmans. Muslims feel their existence in Lahore as keenly as the Hindus would those of beef shops. But while *jhatka* shops are being freely opened in some towns, even the unexposed sale of *halal* meat is being forbidden in a town like Jagadhri, which contains a considerable population of not only Muhammadans but of meat-eating Hindus. Surely it is time that such flagrant anomalies came to an end. We therefore join our Hindu contemporaries in their appeal to the Punjab Government for an authoritative decision and hope it will be one founded on equity and reason. It may not give satisfaction to both parties, but it should set the question at rest and allay perturbed pulic feeling."

**The Vedas and revelation.**

8. The *Indar* (Lahore), of the 9th (received on the 20th) August 1912, publishes a leader headed "The Vedas and revelation—VI." In continuation of its previous remarks on the subject (*vide* paragraph 14 of Selections No. 23), the paper says that Dayanandis' idea of revelation is undoubtedly appreciated in the world of hypocrites, atheists, fools and blockheads. But no honest and truthful person can, after accepting this idea, believe, in the true sense of the term, in the existence of God. "To make matters worse, if we regard the existing Vedas as being the word of God, it becomes incumbent on us to bid farewell, together with such Vedas, even to the God (*i.e.*, the Vedic God) who claims to disseminate wickedness among mankind by imparting dangerous and mischievous teachings." There are only very few verses in these scriptures which can be ascribed to God: the large majority not only provides for the gratification of baser passions, but in some cases also contains grossly mischievous verses. A large number of the Vedic *mantras* teach rapine and bloodshed, and the dissemination of the existing Vedas cannot, therefore, bring any peace to man. The Editor takes his stand on the commentary written by Swami Dayanand on the Vedas. If, however, this commentary is wrong, he will have to look upon the scriptures in question, on the authority of the commentaries by Mahidhara, Sayanacharya and others, as the books of *Vam Margis*. His argument is that Swami Dayanand's refutation of the statement that the writers of the Vedas were buffoons, cheats and demons, is that this assertion is based on the commentaries of Mahidhara and (some) other *Vam Margis*. The Editor is not, however, prepared to throw the Swami's commentary overboard; he believes the latter to have been a (great) Vedic scholar. Nevertheless, his contention is, that while Mahidhara and others proved the Vedas to countenance *Vam Marg*, a learned man like Swami Dayanand could show no such lofty teachings in those books as to prove them to be from God. The teachings contained in the Vedas are quite the reverse of such as could be attributed to the Holy God. The Swami laid the world under a deep debt of obligation by publishing his commentary on the Vedas, which put an end to the wickedness which had been wrought in the name of the said scriptures since ancient times. This being so, it was (*lit.* is) "a highly dangerous sin" in him to acknowledge the religious books in question to be the word of God and to teach others to follow his example. It is inexplicable that he could do this violence to his conscience; and this ugly blot will remain on his name for ever. He acknowledged the Vedas to be revealed books only to vanquish Christians and Muhammadans, which was a great sin on his part.

**Modern scientific discoveries and Islam.**

9. The *Arya Musafir* (Jullundur), for July (received on the 16th August) 1912, has a letter headed "Muhammadanism and the new philosophy." The writer, Sham Lal, says that Islam is a memorial of Muhammad, who disturbed the world's peace 1,330 years ago with his powerful sword. The *Quran*, he adds, may be called an index to the Prophet's achievements; it tells us that it was composed to solve the difficulties of the founder of Islam. It indeed teaches nothing about God or matter, while, in not a few places, it

represents the position of the Deity as being highly "dangerous and shameful." It (undoubtedly) contains many a word in His praise, but the object (Muhammad had) in view was to frighten unbelievers, gain his own selfish ends and raise the position of the *Quran*. At all events, there can be no denying the fact that it uses words in respect of God which cannot be applied even to a tyrant or hypocrite. It is inexplicable how people can speak of the *Quran*, which abounds in unfounded stories and many misleading tenets, as being a book from on high. The writer then goes on to state that Dr. Muhammad Husain, an Ahmadi of Lahore, recently delivered a lecture before the Anjuman-i-Hidayat-i-Islam, Agra, on "The future progress of Islam." After remarking that the Doctor made a number of mis-statements and used most disrespectful language about the Arya Samaj and its founder, he reports that the Doctor told Muhammadans to feel joyful at "the new philosophy" playing havoc with the beliefs of the Samaj. The correspondent is very glad that God, who had hitherto, perhaps, been engaged in marring Islam with the aid of philosophy, has brought victory to that faith by laying the foundation of "the new philosophy." Next he quotes an extract from the lecture, in which Dr. Muhammad Hussain endeavoured to show that certain recent scientific discoveries had proved that matter was neither eternal nor imperishable. After stating that the Doctor left it to Aryas to decide how "the new philosophy" would affect their beliefs, the writer says that it cannot in any way damage the doctrines of the Arya Samaj. Again, if matter is perishable, what is to become of (the Muslim) paradise, which—although, according to the late Sir Sayad Ahmad, it is worse than a *chakla* (prostitutes' quarter)—Muhammad has used in the *Quran* as a bait for the faithful? This paradise contains *houris*, *ghilmans*, and streams of wine and milk, but if matter is perishable what is to become of all these? Similarly, what is to happen to the hell with which the Prophet has threatened non-Muhammadans in the *Quran*? As a matter of fact that book only exists in the world because of the promises it makes to man by inventing these stories of hell and heaven. If these promises prove to be false, the *Quran* also must cease to exist; and in the event of its proving to be a false book, Islam also will be set down as a false religion.

The Punjab Hindu Conference.

10. The following is from the *Tribune* (Lahore), of the 23rd August 1912:—

"Lala Moti Sagar, Honorary Secretary to the next Punjab Hindu Conference, which will be held at Delhi during the Dussehra holidays, writes that opportunity should be taken for inviting other Hindu leaders to discuss the All-India Hindu Association which was established at Allahabad in 1910 but which has so far produced no results. We have grave doubts whether there will be any response to the invitation. No definite programme of work was ever decided upon. Work on the lines of the Muslim League would have been out of the question as the Hindus have never asked for preferential treatment. What they have consistently demanded is a fair field and no favour and they cannot now adopt another course. The idea of an All-India Hindu Association met with official discouragement and most of the wealthy Hindu landowners held aloof. At present there is a marked desire on the part of both Hindus and Muhammadans to sink their differences and to work together for the common weal. That in itself is no argument against the establishment of an All-India Hindu Association which may in fact help the work of unification. Lala Moti Sagar's idea is an excellent one and we hope it will receive the consideration it deserves."

The Muslim League, London, and Hindu-Muhammadan unity.

11. The following is from the *Arya Patrika* (Lahore), of the 17th August 1912:—

"The All-India Muslim League, which has its base of operations in London, has just described a wonderful somersault in the flaming firmanent of Muslim politics. In its annual report presented at its general meeting the other day it says that the course of events in Tripoli and Persia—implying pressure of strong nations on the weak—is doing a great deal to create solidarity of interest and sentiment among the different nationalities of India. Indeed, a solidarity of interest and sentiment among the different nationalities of India would hardly be possible but for the course of events in Tripoli and Persia. This beautiful threat, which is wholly gratuitious, is worthily supplemented by a call for 'fresh efforts for a Hindu-Muslim *modus vivendi*.' Indeed, the enthusiasm for the new cause is almost surprising in its intensity. An interchange of delegates is seriously proposed between the Congress and the League.

"The report further suggests a mutual arrangement for avoiding sacrifice of kine only 'where Muhammadans are in a minority.' In return the Hindus will have to stop their opposition to the Urdu language—even in Hindi speaking districts—as well as to allow Muhammadans 'peaceably to enjoy the constitutional privileges accorded to them.' But who has ever objected to Muslims having adequate representation on Councils and local bodies? What is objected to is the injustice done to Hindus and other non-Muslim communities by the over-representation of Muslims in the Councils and local bodies. To ask the Hindus to hold their tongues on this particular aspect of the question is rather a large order on their gratitude for a small favour. Unfortunately we cannot bring ourselves to believe that this sudden and overwhelming affection for the Hindus is wholly disinterested. As long as it suited its purpose the Muslim League left no stone unturned to keep apart Hindus and Muhammadans. It now suits its purpose to make 'fresh efforts for a Hindu-Muslim *modus vivendi*.' The basis of friendship ought surely to be more stable than a weather-cock."

## VI.—Legislation.

The Indian Press Act, 1910.

12. The following is from the *Panjabee* (Lahore), of the 22nd August 1912 :—

"The summary provisions of the Indian Press Act of 1910 have been adopted as a preventive measure, say the official apologists. But the idea of prevention itself has been more or less conjectural and is based upon a possibility rather than on an actuality. Section 4 (1) punishes an individual, for 'words, signs or visible representations which are likely or may have a tendency directly or indirectly, whether by reference, suggestion, allusion, metaphor, implication or otherwise. . . . . to bring into hatred or contempt. . . . . the Government established by Law. . . . . ' Can anything be more opposed to the elementary principles of jurisprudence? The section says it is not necessary to prove that the Government established by law has been brought, or that it would be brought, into hatred or contempt. It authorises summary punishment if in the opinion of the Local Government the words are 'likely' or 'may have a tendency' to bring about a remote contingency. For every ten authorities who may agree that certain words 'may have a tendency' to bring about the contingency, there may be in the country twenty others who agree that the words may *not* have such a tendency. None the less is the individual concerned punished by being deprived of his hard earned savings and his circumstances may not permit him to produce the burden of proof thrown upon him. In the case of the *Punjab Advocate* if the publisher is unable to secure assistance, financial or professional, to prove his case in a court of law, the public sympathy will be entirely with him for the reason that he has been condemned unheard. The Government certainly stands to gain by leaving both the determination of the offence and punishment to a properly constituted tribunal."

## VII.—General Administration.

### (*a*)—*Judicial.*

A complaint in regard to a judgment by the Chief Justice of the Allahabad High Court.

13. The *Akhbar-i-'Am* (Lahore), of the 10th August 1912, reports that the Chief Justice of the Allahabad High Court while delivering judgment in a certain case, in which some policemen belonging to the Roberts *thana*, Mirzapur, were charged with having beaten a villager to death, asserted that any one (in India) would willingly kill even a friend in order to involve the police in trouble. Mistakes, adds the paper, creep into judicial findings, but a Chief Justice ought not to cut the throats of the people by making such a dangerous and one-sided assertion.

### (*b*)—*Police.*

The Police.

14. The following is from the *Panjabee* (Lahore), of the 20th August 1912 :—

"The question of police reforms in India comes up for frequent examination. It is inevitable under the circumstances. Until the people are satisfied with the reforms introduced, they cannot rest contented with the police. It is seven years since the Government of India issued orders sanctioning reforms costing nearly a crore and a half of rupees. Much of this money has been already allotted and reforms are carried out in name. But has the country been benefited? Have the police vagaries stopped or at any rate materially decreased? It will be remembered from the time of the appointment of the Police Commission in 1903 and the issue of the resolution of the Government of India in 1905, the informed section of the public have

been sceptical about the effect of the reforms recommended. The rank and file of the force is still recruited from the inefficient and illiterate classes. Large increases of pay have been given to the controlling officers, but the main force actually dealing with the people and engaged both in preventive and detective work, is very little affected by the reform. Not only the people and the press, but the judicial courts continue to make the most scathing charges against the conduct of the police in cases that come up for open enquiry. Cases of extortion and ill-treatment have been of late tried more largely and the police offenders punished. All these show that abuses exist very largely still and the Government efforts to reform the force must continue with unabated zeal.

"Mr. D. E. Wacha, whose articles have been issued in a pamphlet form by the *Leader Press*, has done valuable public work by bringing into prominent notice some of the vagaries of the police and the faults in the force, especially those connected with recruitment. We have already approved of his suggestion that the pay of the force should be raised above Rs. 15 and policemen should be drawn from the ranks of young men who study as far as the Matriculation standard but fail to secure a pass and who would be glad to accept from Rs. 15 to Rs. 20 a month. They are men with a sense of right and wrong, with moral consciousness, ideas of duty and can be trusted to do the policing with great efficiency. As education spreads in the country a larger number of men will be available and in the place of the illiterate and corrupt ten-rupee policemen, if we put the twenty-rupee literate and moral men drawn from the middle and secondary schools, we may expect far better results. And the increased cost would be justified by the good results. The matter is certainly worth consideration. In the report on the Material and Moral Progress of India for 1910-11 we find that the police work has by no means been very efficient, though improvements are visible during good seasons. The organised series of dacoities carried on in defiance of all authority in the Punjab at once shows the futility of police protection. If we only knew the number of complaints made by the people against police failings in the country, we would understand the nature and volume of the delinquency. But as things are Government have yet to carry out some of the wholesome schemes of reform urged. We have frequently drawn attention to the criticisms of police work made by judicial officers. It is not known whether every case is noticed by the Inspector-General of Police and action taken to punish the force. We suspect that this is not done, at any rate in all cases. Moreover in cases where policemen are actually tried and convicted for various offences, a general warning to the entire force by circulating the facts of such cases, would have a deterrent effect. But we are afraid this is not done. The publication of a few cases in the *Police Gazette* will have little effect—unless this is done in a special manner by opening a page for warnings with instructions to officers to read them to the majority of the illiterate members of the force. Copies of this should also be sent to the press so that the people may know what steps the authorities are taking to warn the erring force and to reform the men.

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"The police offences are increasing too, and in many cases it is difficult to replace men in offices which become vacant by resignations. In Bombay the difficulty of recruiting is very great. The number of punishments rose from 3,094 to 3,181. The percentage of resignations increased from 4·5 to 5·1. In the Punjab, during 1910, we read that 3 officers and 136 men were dismissed as compared with 3 officers and 114 men in 1909. Minor departmental punishments were inflicted on 1,308 officers and men as against 1,018 in the previous year. Moreover the number of judicial punishments was 69 as against 52. It is, of course, recorded that the increase in dismissals from the force and in judicial punishments is largely due to closer supervision. But a continued increase cannot show a state of affairs which admits of any permanent improvement in character and morals. The whole question is one of carrying out radical reforms. Government and the departments must take vigorous action in making an example of all known delinquents of the force, by publishing the facts and by recruiting more capable men from whom a more responsible work can be expected. The Government of India are well aware of the state of public complaints and of the very imperfect nature of the 1905 reforms. They ought to be convinced that without a radical reform of the rank and file of the force, the general character and efficiency of the police cannot come up to public expectations. As the crime does not show a tendency to decrease, except by chance, and as the various improvements sanctioned by the Government have not produced the desired effects, we hope that futher reforms will be adopted in the light of facts and criticisms made in the Imperial Council in February last."

### (*d*)—*Education.*

15. The *Millat* (Lahore), of the 9th (received on the 14th) August 1912, publishes an article headed "A warning." Government's recent decision, says the paper, regarding the scope of Hindu and Muhammadan Universities, concerns Hindus and Muhammadans equally, but the Hindu and

The proposed racial Universities.

Muslim Presses have behaved quite differently in the matter. The decision has quite upset some Muslim newspapers, which do not realise the real aim of a University. A certain Muslim paper but recently started in Amritsar (the *Muin*), whose Editor has always been under suspicion, has, says the *Millat*, published within black borders an article on the proposed Aligarh University. May God indeed protect the press which has among its members one whose Editor is as foolish and as ignorant as the Editor of this paper ! The Hindu Press is more clever ; Hindu papers do not write a single word about their own University ; they devote column upon column to the Muslim University and reprint with their own pungent remarks the vigorous articles of Muslim papers on the subject. They are even going to the length of privately inciting certain foolish Muhammadan papers to write about the question. What can be the worth of a journalist who, at the instigation of his youthful Hindu *confrères*, is unnecessarily writing unjustifiable remarks against Government ? As a matter of fact those impulsive and only-nominally-Muhammadan papers which the Hindus are lauding to the skies—in order to gain their own ends and prejudice Government against Muhammadans—are not true Muhammadan papers, seeing that their conduct is opposed to the laws of Islam. Continuing, the paper describes how Hindu journalists are paying money to Muslim newspapers, and how Dina Nath recently offered Rs. 1,000 to the *Zamindar* and Rs. 500 to the proprietor, *Rifah-i-'Am* Steam Press, Lahore, in part payment of the securities demanded from them, although he did not pay a single pie to the *Jhang Sial* or the *Musafir* (Agra, United Provinces), when these papers also were called upon to furnish securities. Muhammadans, however, cannot see through these tricks, and are ignorant that their community is going to be disgraced by two or three selfish and unworthy members. It is a pity that the Muhammadan community does not see that it is being deceived, and that unmitigated debauchees and selfish schemers are trying to hold its destinies in their own hands.

The *Akhbar-i-'Am* (Lahore), of the 12th August 1912, publishes an article headed "The Aligarh Muslim University." Instead of being grateful (to Government) for granting them permission to establish a Muslim University at Aligarh, says the paper, Muhammadans are giving expression to their feelings of disappointment and indignation and are accusing Government of faithlessness and dishonesty. Government, it observes ironically, is indeed dishonest ; and what benefit can Muhammadans expect from it, seeing that it professes Christianity and not Islam ? Can its dishonesty go further, seeing that it gave no help to Turks during the Turko-Italian war, took no steps to prevent Italians committing brigandage (in Tripoli), and paid no heed to the feelings of 7 crores of Indian Muhammadans in the matter ? The paper then goes on to say that, if such be the views of men like Nawab Vicar-ul-Mulk, the Right Hon'ble Saiyid Amir Ali and of the *Aligarh Institute Gazette*, it is idle to expect that the *Observer* and the *Zamindar* will take a sensible view of the subject. After giving an extract from the Nawab's letter published in the *Aligarh Institute Gazette* protesting against the Government's order limiting the scope of the Muslim University, the paper says that nothing can be more bitter than the attack which the Nawab has made on the motives of Government in his communication—the Nawab has beaten Government with a shoe wrapped in a shawl. If, as the Nawab says, Muhammadans give up the idea of establishing a University, it is the Aligarh Muhammadans, and not Government, who will be to blame. The paper then expresses a hope that the Hindu leaders will not go so far as to give expression to their feelings of "indignation and disaffection" at the decision of Government regarding their University, but will take the present opportunity to thank Government for accepting the principle of a national University. They should bear in mind that, if, taking advantage of the concessions of Government, they manage the affairs of the Benares University with such ability and foresight as to make it a success and productive of excellent results, the scope of the University will no doubt gradually be so far extended, as to allow the affiliation of Schools and Colleges of the United Provinces and afterwards perhaps throughout the entire country. In conclusion the paper remarks that it is through the efforts of Government, at whose conduct in limiting the scope of the Aligarh University

Muhammadans are "indignant and disaffected," that the Aligarh College is now in existence. Is it not sufficient for the Aligarh party to realise that the Government is honest?

The *Zamindar* (Lahore), of the 15th August 1912, publishes an article headed "The Muslim University." Adverting to the meeting of the Constitution Committee of the University, held at Lucknow on the 11th instant, the paper says that the proceedings show that this time the members of the Committee have paid the fullest regard to the feelings and demands of their community, and have refused to bow their heads to Government's "settled facts." Commenting on the Secretary of State's decision that the University is to have a limited jurisdiction and that it should be called not the Muslim, but the Aligarh University, it remarks that, as a local institution, the M. A.-O. College has proved of much service to Muhammadans, and its replacement by the University of Aligarh only means that they will lose the benefit which it has been conferring on them as a College. It is difficult to say what poison there is in the word "Muslim," that Government does not like to see it prefixed to "University." Muhammadans want a University whose name will reveal "Nationality" and whose courses of study will revive their religious traditions. If the Government can give them a National University, it should do so; otherwise they will use the Universities which already exist in the country. The leaders of the Muslim community have decided to submit a final petition to the Government of India on the subject. If it is granted, well and good; otherwise, it should be concluded that Muhammadans cannot be given a National University. The Secretary of State has also decided that the Viceroy should not be Chancellor of the Muslim University, but that all the powers proposed for the Chancellor in the constitution should be exercised by the Governor-General in Council. This means that Muhammadans will have the right to elect a so-called Chancellor, but that he will not exercise his power while "his life will be in the hand of the Governor-General in Council." That is to say, the Muslim University will always be under the influence of Government. It is indeed difficult to see what military and political considerations require that the powers of Chancellor should be vested in the Governor-General in Council.

The *Observer* (Lahore), of the 17th August 1912, publishes the following letter from Ahad Shah of Ludhiana :—

"When the scheme for the establishment of a Muslim University was projected and His Highness the Aga Khan paid a visit to Lahore with a view to collect subscriptions, some men saw at once that the object aimed at was impossible of realisation. A few of them went so far as to hint that there was no need of such a University and that the congregation of Muhammadans and the enthusiasm manifested by them on the occasion of Sir Aga Khan's visit to Lahore were ill-advised. The voice of these well-wishers of the community was, however, drowned in the chorus of welcome that greeted the proposal. But though the Indian Muhammadans, reposing implicit reliance on their leaders, have collected nearly 33 lakhs for the proposed University, the predictions of those who foresaw the failure of the scheme have been amply fulfilled.

"The decision of Government to limit the scope of the proposed Muslim and Hindu Universities will no doubt cause disappointment to both communities, but a dispassionate consideration of the matter will show that the decision has been dictated by prudential consideration, for the first thing which a foreign Government has, naturally and with perfect justification, to consider is its own stability. How can the British Government remain blind to the treatment meted out to it by educated people? Can Government ignore the intemperate spirit still exhibited in Bengal and the dacoities committed for the most part by educated people, which are dignified with the title of political dacoities? Can Government lose sight of the trouble in store for it in the case of a general diffusion of education in India, which will make them averse to following their ancestral occupations and plunge them into poverty and discontent? Can Government forget the fact that only two lakhs of people, inhabitants of an island 6,000 miles away, are governing a population of three hundred and twenty millions, who have with their rulers neither community of religion nor community of race? Under these circumstances and in view of the fact that half the administration of the country is carried on through the Universities, it is impossible for Government to withdraw its control from education and allow Hindus and Muhammadans to become absolutely independent in the matter of denominational Universities.

"Granting that the people of this country (both Hindus and Muslims) are sincerely loyal to the British Raj, a prudent Government will not, in view of the above considerations, relax its precautions. Any one, therefore, who is not afraid of looking facts in the face, who sees both sides of a question and is guided by justice, will not resent the decision of the Government. He will realise that the decision has been dictated by prudence and that a foreign Government is perfectly justified in, and stands in urgent need of, such precaution.

"Moreover, the present condition of Indian Muhammadans makes it obligatory on Government to observe these precautions. As long as Sir Syed lived, the Aligarh College was popular with the Muslims and was also regarded as absolutely safe and trustworthy by Government. His successors, however, though they won the esteem and confidence of their own community, have exceeded the limits of prudence within which Sir Syed used to confine himself. It is an acknowledged fact that Government never found a single speech or writing of Sir Syed as open to objection. The speech delivered at Lucknow by the late Nawab Mohsin-ul-Mulk, however, and the reception given to it by Sir now (Lord) Anthony Macdonnel are a matter of history, while some of the articles written in these days by Nawab Viqar-ul-Mulk have been regarded as ill advised even by Muhammadans. And to crown it all, the students of the Aligarh College are now collecting subscriptions in aid of their Muslim brethren in Tripoli. No Musalman can criticise adversely the policy pursued by the last two Secretaries of the M. A.-O. College Trustees or the practical sympathy exhibited by the scholars of the college with their afflicted brethren outside India. The present writer, for one, regards these things as praiseworthy from the Islamic standpoint. But prudence demands that as long as a gentleman holds the office of Secretary to the M. A.-O. College Trustees, or a young man is a student at the Institution, they should both abstain from airing these sentiments. Both these classes of people should confine themselves to the affairs of the College and to their studies only.

"The decision of Government in regard to the University will cause disappointment to the Indian Muhammadans. The writer shares this sorrow as a member of the community. It would, however, be well to exercise more caution in future."

The *Observer* (Lahore), of the 21st August 1912, has the following :—

"It is daily becoming increasingly manifest that the Muslim feeling about the proposed University is both deep and unanimous, that the Musalmans will not accept a purely local University, and that there are strong and cogent reasons for this attitude of the community. Muhammadan newspapers of all shades of opinion have written on the question with rare unanimity and all sections of the community are agreed in refusing to treat Lord Crewe's decision as final. The proceedings of the recent meeting of the Constitution Committee have made this point absolutely clear; while the reply of the Committee to Sir Harcourt Butler's letter to the Hon'ble the Raja of Mahmudabad reflects the Muslim attitude with striking accuracy. After this, and especially on a careful perusal not only of the resolutions adopted at the meeting but also the speeches made thereat, there cannot be the slightest room for doubting the grave disappointment of the Musalmans and the firmness of their resolve in the matter. We may repeat that the reasons given in Sir Harcourt Butler's letter as having influenced the decision of the Secretary of State are not all convincing and we make bold to say that Sir Harcourt has completely failed in making out a case for the Government. We read the document in vain for a reply to the Muslim contention that if the Aligarh University is to be a local University only, it will not bring them any advantage corresponding to the heavy sacrifice of money and energy which its establishment on this restricted scale will entail. That appears to us to be the crux of the situation; and so long as the Government of India, or for the matter of that the Secretary of State, cannot show that the University which they want to give the Musalmans will not be a costly luxury, merely a shadow without the substance, so long will they be unable to reconcile the Muhammadan community to the idea of a local University. Indeed, that sentiment has been deeply perturbed and the orders of Government have created profound disappointment. We are glad the members of the Committee have risen to the occasion and have performed their duty right well by a frank interpretation of the wishes of their people. There is absolutely no charm in the word University and if we cannot be permitted to establish a real and living University, we shall not start any at all. In that eventuality we shall either abandon the idea of the University altogether and launch some other comprehensive and ambitious scheme of scholarships and provincial colleges for our benefit. Or, as was suggested by more than one speaker, we may hope to seriously think over the means of establishing a University independently of State aid. In any case, the question is a most momentous one, Muhammadan feeling is keen, and the Constitution Committee has shown wisdom as well as firmness in making a bold stand for the wishes of the community. We agree fully with an esteemed correspondent who, in speaking of the proceedings of the meeting, says that 'the thing is historical' and, unusual though the firmness displayed be, we are positive, it was no more than what was demanded by the exigencies of the moment and the necessity of the situation.

"We publish in other column the full text of the reply of the Constitution Committee of the Muslim University to Sir Harcourt Butler. It is on the lines of the resolutions passed by the Committee on the first day and as such cannot fail to command the approval of the Indian Muhammadans. We need hardly state that the reply reflects the views of an overwhelming majority of subscribers to the University Fund, who will have no University of their own rather than an emasculated institution more under Government control and more expensive than the existing Universities established by Government.

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"The next day's meeting was, at the suggestion of Sahibzada Aftab Ahmad Khan, treated as not open to the public. We are very sorry for this decision as well as for the mover of the resolution. As a consequence of this, the proceedings of the meeting have not become public, except the portion that has been communicated to the Press. It has, however, transpired that a resolution moved by the Hon'ble Mian Muhammad Shafi thanking the Government for its offer of a grant in the event of Musalmans acquiescing in its proposals was negatived by a majority as inopportune and premature."

The following is from the *Panjabee* (Lahore), of the 17th August 1912 :—

"A serious doubt arises as to why the Moslems started their University scheme. Was it for sound learning or for anything else? The denial by the Government of India of certain powers to the University has raised so much angry protest that it is very doubtful if the Muhammadans have a truly educational aspiration. The educational status of Muhammadans is very small. They occupy but the lowest rung of the ladder of learning. It is more becoming that they are guided by Government than that they seek a will of their own. Their fiery spirit rather than their profound wisdom betrays them in this hour of trial.

"A people who were long used to have a gentle pat on the back cannot take a denial with good grace. After treating them with special favours and separatist benefits, Government have for the first time run counter to the dearest wishes of Moslem's hearts in regard to the Aligarh University. It is not a matter of right and wrong. Moslems, like kings, could *do no wrong* and their decisions have been always right. For the first time they have been told they are wrong and it is a mighty question how that has to be accepted. It is a cruel situation both to the paternal Government and the dear little pet children. Every Moslem mind is burning with righteous indignation and the barometer of loyalty—what degree does it mark now?

"I hope that better counsel will prevail and both Hindus and Muhammadans will accept the decision of the Government of India. It may not be very liberal, but we must not ask Government too much at a time. It is far better to be guided by the Government of India than to stand apart and ask for privileges which cannot be granted now. What were Hindus and Muhammadans fifty years back? But for the Government efforts to educate the people in spite of religious differences, the Muhammadans would not have learnt that they wanted a University. Consistently with our sentiments of gratitude to Government, we must not force their hands. I am glad the Hindus show they appreciate Government help and do not betray an unbending spirit."

The following is from the *Punjabee* (Lahore), of the 22nd August 1912 :—

"Referring to the offer of a liberal annual grant by the Government of India to the proposed Aligarh University, the *Comrade* of Calcutta remarks :—

"The camel that is sold for five rupees has to be purchased along with the cat tied to its neck that is price at five hundred. This was a fable some time ago; but our Government is converting fables of yesterday into the facts of to-day . . . . There are other ways of displaying a 'deep interest in the movement' and the liberal 'annual grant' could well have waited till the Musalmans had framed a constitution satisfactory to the Government of India and the Secretary of State. The Government credit is not yet so low that for every bargain the coin must be jingled in the pockets.

"Is this comment fair, considering all that the Government have done to the Muhammadans and all the benefits that they have received? Is it consistent with the respect and position due to Government which is spending millions on education? Can the Muhammadans do without Government help and undertake the education of all their community unaided by Government in any manner? It is amazing that a community whose educational advancement is so backward should be described as flinging a grant back in the face of the Government in a contemptuous manner. We do not envy the

Government in their present position with regard to Muslim attitude. But every effect has a cause and every cause will have its effect. We trust that wiser councils will yet prevail and induce the Muhammadans to modify their attitude and powers as compared with the Government.

"From the proceedings of the Muslim University Constitution Committee recently held, we see that there is a firm and unanimous opinion to reject the Government conditions and go without the University. But they have not quite decided that. They leave the burden to the Foundation Committee, indicating, however, that their decision will be the same. Mr. Muhammad Shafi observed that public opinion was so unanimous that even young men *threaten to sue the promoters* if a local University were accepted. Mr. Haq said, 'he was not sorry for the Secretary of State's decision. He (Secretary of State) was *creating solidarity and self-respect among them*. At this juncture, *courage, not cowardice* was required.' Captain Tiwana said, when he toured even in small towns and villages to collect funds, the *villagers understood that even their local schools would be linked* with the Muslim University. It is doubtful who created these extraordinary hopes even in the minds of villagers. It probably shows the inner workings of the Muslim mind and they wanted to establish a kind of Muslim educational department of their own wholly independent of Government control. We are sure no such false hopes were created in the Hindu minds and no Hindu leader ever put such ideas in the Hindus. Of course, powers of affiliation of mofussil colleges were expected in the fullness of time, but no such condition was attached. The Muslim demands are preposterous in the extreme and their attitude is a surprise to all. They seem to expect the Government would withdraw their restrictions to propitiate the angry leaders of the community. We only wish the Hindus will understand the situation and will treat the Government of India's conditions more rationally."

Alleged oppression of Muhammadan students of the Medical School, Agra.

16. The *Zamindar* (Lahore), of the 17th August 1912, complains that Major O'Meara (the Principal), and Doctors Modi and De have been getting more emboldened from day to day. Muslim students are being turned out of the Boarding House on the mere suspicion of having made a public exposure of the said Doctors' spirit of (religious) bigotry. Major O'Meara, "the despotic ruler of the Medical School, Agra," has absolutely no proof to show that these students ever wrote any letter to the (Islamic) press. To make matters worse, pressure is being brought to bear on Muhammadan students, to make them confess to having supplied information to the papers. Besides, when "we" have been openly saying that "our" writings have been based on an article from the pen of Maulvi Shamsul Hasan, a Vakil at Agra, the conduct of Doctor Modi and others in persisting in blaming Muslim students constitutes a piece of gross injustice and oppression. "We" used to complain only of the boycott of Islamic papers; it never entered "our" mind that a Government School could openly boycott even Muhammadan students. But it now turns out that "clever people" (the reference is to Hindus) can have things their own way everywhere. The authorities of the School have deeply hurt the feelings of Musalmans by boycotting Islamic papers and expelling Muhammadan students from the Boarding House. "We" praise the patience displayed by the Muhammadans of Agra in the matter; they have not as yet exhibited any unusual excitement over the affair. Facts, however, go to show that the authorities have made up their minds to (do) their utmost in attacking the religion of Musalmans, boycotting their papers, and expelling their sons from the Boarding House. The indifference of the United Provinces Government in the matter has been causing feelings of discontent, disappointment and indignation among the Prophet's followers. Can (that) Government suffer the rights of Muhammadans to be trampled under foot in broad daylight and no thought to be paid to the making of amends?

### (*h*)—*Miscellaneous.*

The Khan of Hoti's case.

17. The *Akhbar-i-'Am* (Lahore), of the 13th August 1912, publishes an article headed "The Khan of Hoti in Parliament." Referring to the recent remarks in Parliament on the Khan's case, the paper observes that, although the Secretary of State has "preserved the prestige of the administration," as it behoved him to do, still the event may be relied upon to serve as a warning for the future. It also heartily congratulates the Chief Commissioner,

Frontier Province, on the vindication of his character, saying that his recent stay at Simla has proved useful for him. No sooner had Sir George Roos-Keppel left (Simla) for Nathiagali than there was a white-washing (of his name) in Parliament.

Forfeiture of security furnished by the *Punjab Advocate*, Mianwali.

18. The following is from the *Panjabee* (Lahore), of the 20th August 1912 :—

"We believe it is permissible to examine some feature of the service of this notice and the language employed therein to justify the action taken under section 9 (1) of Act I of 1910. In March 1911 the Hon'ble Babu Bhupendra Nath Basu intended to bring forward an amendment of the existing Press Act upon the lines which had more or less been adopted throughout India by the Government themselves. His object was to embody in the statute the practice of the several Local Governments in order to make the existing provisions less obnoxious than they were. Out of deference to those whose advice and opinion were entitled to the greatest weight he asked His Excellency the President's permission to withdraw the Bill. That explanation in the Council from the champion of the legitimate rights of the Press had raised the hopes that the Government of India themselves had intended to modify the rigorous provisions of the Act. But from the manner in which action has been taken in the first case of forfeiture of security under section 9 (1) of the Act it seems to us that the agitation against the Act should be continued with unabated zeal. It is most unfortunate that the first case to justify the provisions of section 9 should have been that of Mianwali district in the westernmost part of the Punjab. The offending communications cited have reference not to the Government of the Punjab but to the Government of the North-West Frontier Province. Whether or not this is the sort of justification which the Government of India pleads for the retention of the provision for summary executive action we are certainly unable to say. But of one thing we are certain. The order in the present case does not show that the Government is quite convinced of the correctness of its interpretation of the offending communications. The notice says 'in the opinion of the Lieutenant-Governor of the Punjab the said letters or communications are of the nature described in section 4, sub-section (1) (*c*) . . . ., that is to say, they are likely or *may have a tendency* directly or indirectly to bring into hatred or contempt the Government established by Law in British India . . . .'. That is to say, the Government is no more certain of the actual effect in the concrete case under notice than the legislature which had hypothetical cases in view in providing for summary executive action. If the Government in its executive capacity is unable to say with certainty that certain communications are calculated to bring the Government into hatred or contempt it is far better to leave the responsibility of determining the nature of communications to the judicial authorities. When the Government can only say that a certain communication 'may have' a tendency to bring into hatred, etc., it is obviously unjust to empower the Government to declare that the paper publishing the communication *must* be punished summarily by an executive order. If the action of the Punjab Government in this matter proves anything it proves the great necessity of repealing the summary provisions of the Act and subjecting the examination of the merits and demerits of offending articles to a Special Bench of the High Court or Chief Court."

A charge against the *Zamindar's* editor.

19. Writing under the heading "Account of the fund in aid of the Tripolitan sufferers," the Editor of the *Zamindar* (Lahore), of the 11th August 1912, states that a sum of Rs. 48,566-14-11 has so far been subscribed towards the fund opened by him for the benefit of the said sufferers. Of this, Rs. 47,888-1-5 has already been acknowledged in the paper, while Rs. 46,601-13-6 has been remitted to the Turkish Prime Minister and the Right Hon'ble Sayad Amir Ali. The balance, Rs. 1,965-1-5 is with the Editor, who can also produce receipts for the remittances made by him. He has been accused of having pocketed the interest paid to him for the collections, a part of which also is said to have been misappropriated by him. In refutation of the first charge, he publishes a translation of two letters from the Bank of Bengal and the Orient Bank (of India), Lahore. These communications are to the effect that no interest was paid to him by these banks ; and, he asserts, he deals with no other banking institution. He understands that some persons have been giving out that he has made more collections than have been referred to in the *Zamindar*. He considers it sufficient to ask in reply that the receipts may be shown to him. It is possible that some amounts may not have been entered in the accounts, which have been compiled by himself and in which there may possibly be mistakes. Those gentlemen, therefore, whose contributions have not been shown in the accounts, should produce his receipts and have the mistakes rectified.

Commenting on the above the *Watan* (Lahore), of the 13th August 1912, states that, when the *Millat* first preferred the above charges against the *Zamindar's* Editor, he asserted in reply that he would pay Rs. 1,000 for every pie proved to have been pocketed by him. On the one hand, however, this was like protesting too much ; while, on the other, he (at about the same time) put a written confession into the hands of thousands, to the effect that he was a bankrupt, having spent the Rs. 2,000 he had, and that he wanted them to find Rs. 10,000 to enable him to carry on his business. Again, he now says that if donations from any persons have not been entered in the accounts he may be shown his receipts to enable him to rectify the mistakes. Does he want the receipts to make away with them and has no one already shown him any receipts ? If receipts have been shown, what did he do ?

SIMLA :

*The 24th August* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—29-8-12—No. 63—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 35. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 " |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 " |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 " |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 " |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 " |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 " |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 680 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 " |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 " |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 " |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 28 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31ST AUGUST 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 37 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 „ |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Mister Gazette* ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 53 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 54 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 57 | Punjab Advocate ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 60 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 500 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 892 „ |
| 62 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 63 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 31ST AUGUST 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 75 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Fasana ... | Lahore ... | Muhammad Firoz-ud-din ... | ... |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan ... | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika* ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Indians in South Africa.

1. The *Zamindar* (Lahore), of the 23rd August 1912, publishes an article headed "The plight of Indians in South Africa," enumerating some of the more serious grievances of the Indian in the Transvaal. After asking whether there can be any greater humiliation for them than what they have to suffer in the *ex*-Boer republic, it remarks that they are so treated merely because they have black skins and do not profess Christianity. Moreover, not content with the disgrace and degradation to which Indian Muhammadans are already subjected in the Transvaal, the highest local tribunal has now ruled that polygamy is illegal there—a ruling which constitutes an ugly blot on British justice. Nor is this all; another court has gone a step further and laid down that a man, who has only one wife but has married according to the Muhammadan Law, cannot bring her into the Transvaal; such a marriage being, according to the court, not lawful. This assertion is an open insult to Islam, and can be tolerated by no self-respecting Musalman. This tyrannical, nay, savage order will have the effect of ruining Muhammadan homes, the responsibility for which will lie with Mr. Asquith and Lord Crewe, who do not interfere with such doings.

The late General Booth.

2. The *Paisa Akhbar* (Lahore), of the 23rd August 1912, has a note headed "The late General Booth," praising his spirit of perseverance, and the efforts of his Salvation Army to raise the fallen and lead aright the misguided. Referring to the Punjab Government's proposal to convert juvenile prisoners into good citizens, the paper asks why, since Hindus and Muhammadans will not undertake the task, it should not be taken in hand by the Salvation Army.

China and Tibet.

3. The following is from the *Tribune* (Lahore), of the 30th August 1912 :—

"In view of the tremendous and almost incredible change that has occurred in China there would have been nothing strange if affairs relating to that country outside the country itself had been neglected, but the vigorous young Republic is displaying astonishing energy in all directions. The protracted state of anarchy in Tibet, the incessant fighting between the Chinese soldiers and the Tibetans justified the belief that the new Chinese Government had determined to wash its hands of Tibet. That this is not so is quite clear from the Peace Mission which the Peking Government has sent to Tibet and which has passed through Calcutta to Kalimpong and Lhassa. The Mission as announced by telegram consists of a Chinese official and twelve Lamas, six of whom are from Mongolia. The Lamas are devoted to the new *regime* in China and they will explain the present political situation in China to the Dalai Lama as well as the policy of the Chinese Government in Tibet. At the same time Chinese troops are marching through Tibet to impress the Dalai Lama and the people with the great improvement in the military organisation of China since the overthrow of the Empire. The Dalai Lama will be acknowledged as the spiritual leader of the Buddhists in Tibet but will have no temporal authority. The influence of Dorjieff on the Dalai Lama is recognised in China and the Mission will try to counteract it. The attempts of Russia to discredit the Chinese Republican Government both in Mongolia and Tibet will be explained to the Dalai Lama. We anticipate the difficulty will be in persuading the Dalai Lama to be content with the spiritual leadership of the Buddhhists. He is the only Dalai Lama who has lived to be a grown up man and he exercised unbounded authority, both spiritual and temporal. So long as he is at Lhassa the Chinese Government will be well advised in associating him with the actual administration of Tibet and in persuading him to exercise his influence to make the Tibetans friendly to the Chinese."

### (*b*)—*Home.*

Mr. Amir Ali and the presidency of the All-India Muslim League.

4. The *Hindustan* (Lahore), of the 23rd August 1912, has a note headed "Can Mr. Amir Ali be president of the Muslim League?" The All-India Muslim League resolved at a recent meeting that Mr. Amir Ali should preside at its next annual session, to be held at Lucknow on the 30th

and 31st December. The question, however, says the paper, is whether the Right Hon'ble Mr. Amir Ali can do so. He is a Judge of the highest judicial tribunal of the Empire, and the League is a powerful political association. Can a Judge preside at a political meeting, and that also at one held by a society which frequently discusses politics intended to injure the feelings of Hindus and other sections of Indians ?

The Public Services Commission.

5. The *Vakil* (Amritsar), of the 17th August 1912, publishes a note, headed "The Public Service Commission from an inter-communal point of view," to the effect that the personnel of the Commission has been viewed with feelings of disappointment throughout the length and breadth of the country. Referring to the objections raised by Hindus, Muhammadans, and Anglo-Indians to it, the paper asks where, if noted Hindus like Messrs. Gokhale and Chaubal cannot (adequately) represent their co-religionists, are keener supporters of the Hindu community to come from ? Again, the National Congress and its branches are demanding that two Congressmen should be appointed to the Commission to represent the views of the followers of Hinduism. The demand cannot, however, be approved by the whole of India, seeing that the Congress does not represent the entire country, while Hindus are already adequately represented on the Commission. But the same cannot be said of Muhammadans. Mr. Justice Abdur Rahim is no doubt a Musalman, but his views do not coincide with those of the general Muslim public. As to those European Commissioners who are hostile to Hindus, they need not necessarily be favourably disposed towards the Prophet's followers. Similarly those Indians on the Commission (Messrs. Gokhale and Chaubal), who champion Indian interests and claim to belong to no particular party, can on no account side with Muhammadans. Are not, therefore, the latter justified in demanding that the Commission should have on it some such Muhammadans as may be said to be true representatives of their community. The inadequacy of Muslim representation should be evident from the fact, that, while the small Eurasian community has one representative, 7 crores of Musalmans have also only one representative.

The following is from the *Arya Patrika* (Lahore), of the 24th August 1912 :—

"Sir Thomas Munro—whose conscience never ceased to sting him for the miseries he perhaps unconsciously brought upon the prosperous peasantry of Madras by the introduction of his Riotwari system of land revenue in that Presidency—thus gave a bit of his mind on the subject of wider employment of Indians in the Public Service :—

"With what grace can we talk of our paternal Government if we exclude them from every important office and say, as we did till very lately, that in a country containing fifteen millions of inhabitants no man but a European shall be entrusted with so much authority as to order the punishment of a single stroke of rattan? Such an interdiction is to pass a sentence of degradation on a whole people, for which no benefit can ever compensate. There is no instance in the world of so humiliating a sentence having ever been passed upon any nation.

"Strangely enough, the chief responsibility for this sentence of degradation passed upon a whole people lies upon the shoulders of the 'benevolent' Marquess Cornwallis. The policy which he inaugurated has frequently been sought to be justified by his apologists on grounds not one of which can stand the test of facts. The Marquess of Wellesley, a worthy friend of Cornwallis, however, delivered himself on the subject with a frankness which is quite refreshing. 'The duty and policy of the British Government in India,' he said, 'require that the system of confiding the immediate exercise of every branch and department of the Government to Europeans educated in its own service, and subject to its own direct control, should be diffused as widely as possible, as well with a view to the stability of our own interests as to the happiness and welfare of our own subjects.' It is an interesting and instructive fact that the Moslem rulers of India were far more liberal in this respect. The administration of justice, says Orme, was almost universally entrusted to the Hindus, the office of Dewan being generally conferred upon one of that people. It is recorded by the historian, Mr. James Mill, that under Moslem rule the whole detail of administration, with a few exceptions, 'remained invariably in the hands of the native magistrates and officer.' There is no historical evidence that the policy of trusting the children of the soil with all high appointments in the State went against the

happiness and welfare of the Moghul Emperors' 'own subjects.' Indeed, there have been British administrators and statesmen who have refused to recognise the validity of the contention that the policy inaugurated by Lord Cornwallis and followed by his successors is calculated to contribute to the happiness and welfare of the Indian people. 'Let Britain be subjected by a foreign power to-morrow.' says Sir Thomas Munro; 'let the people be excluded from all share in the Government, from public honours, from every office of high emolument, and let them in every situation be considered as unworthy of trust, and all their knowledge and all their literature, sacred and profane, would not save them from becoming, in another generation or two, a low-minded, deceitful and dishonest race.' So it is freely admitted by English administrators of the reputation of Sir Thomas Munro that the policy inaugurated by early British rulers cannot contribute to the happiness and welfare of the people.

"It is not exactly the inefficiency of the native agency which prompted this policy of exclusion. 'We do not want generals, statesmen and legislators,' said Mr. William Thackeray, one of Lord Bentinck's Councillors, in his Report to the Select Committee on Indian Affairs appointed in 1812; 'we want industrious husbandmen. If we wanted rank, restless and ambitious spirits, there are enough of them in Malabar to supply the whole peninsula. We must avoid the creation of more.' We refuse to believe that this honorable sentiment represents to any appreciable extent the keynote of British rule in India. The history and traditions of England furnish hardly any ground or justification for the entertainment of any such belief. But there has always been, at any rate, an unfortunate tendency towards providing British office-seekers at any cost, even by depriving the children of the soil of their just and natural rights. 'It is surprising,' said Sir Charles (afterwards Lord) Metcalfe, 'how little Europeans have been employed in the lower offices of the State. The use of natives in the exercise of considerable functions in the judicial department is great and increasing; but they must remain subordinate and moderately paid . . . European agency must occupy all important positions.' The Indians were not excluded from these important positions for incompetency. In 1802 Lord Wellesley circulated a series of interrogatories among his officers as to the efficiency of the native agency. The answers to these must have surprised His Lordship. Sir John Strachey, Judge and Magistrate, thought that an intelligent Indian was for obvious reasons, better qualified to preside at a trial than a European. He wished that the situations they were favoured with were more respectable 'in a pecuniary point of view' and that they were entrusted with more power and responsibility. One of the stock arguments against the wider employment of Indians to positions of trust and responsibility is that the Indians themselves have more reliance on the uprightness of European officers than of those appointed from their own people. A fitting answer to this argument was given by one Mr. T. H. Ernst in reply to Lord Wellesley's interrogatories. 'This distinction,' he said, 'is chiefly to be ascribed, I think, to the unequal footing on which the natives are placed in all official situation compared with Europeans.' 'Everything combines,' said Mr. E. Strachey, 'to make the European honest and independent, and the native the contrary. Reverse their circumstances, and I have no doubt their conduct would be reversed.' It is difficult to understand the motives which prompted the interrogatories; for the answers—revealing as they did things beyond the dreams of Horatio—had absolutely no effort on the policy of exclusion. It was not until 1830 that there was a slight change for the better, and men who were not particularly enamoured of Indians pleaded for their more extensive employment in order at least to 'secure their attachment.' There have been public Service Commissions between then and now, and Indians have been allowed to be made Commissioners of Divisions and *officiating* Chief Judges of High Courts. But that things are still not as they should be is shown by the appointment of the present Commission. Constituted as it is, the present Commission, however, gives hardly any cause for jubilation. This is unfortunate. Why not do it now as it will have to be done sooner or later? The time has come. There is now no permanent room for Pickwickian caution."

India and the Privy Council.

6. The following is from the *Arya Patrika* (Lahore), of the 24th August 1912 :—

"Complaint is rife that proper attention is not paid by their Lordships of the Privy Council to cases from India. While cases from the Colonies are heard by all the Law Lords together with the Lord Chancellor, cases from India are relegated to three members, two of whom are generally Indian Judges of ordinary standing. What is, then, the value of the decision of such a tribunal which may not infrequently sit in judgment on a decision of a Full Bench of an Indian High Court? Besides many litigants can never reap the benefit of the provision allowing an appeal to the Privy Council simply because they find it too expensive to go to England and remain there all the time their cases are pending or to pay the exhorbitant charges of counsel and solicitors in that country.

"The Governor-General of India is also the Viceroy and there is nothing in the Constitutional Law of England which would stand in the way of the formation of an Indian Privy Council. The Chief Justices of all the High Courts in India may be *ex-officio* Privy Councillors and may form the Indian section of the Judicial Committee. They may meet

for a term at Delhi and despatch the business. The decrees may be signed by the Governor-General as the Viceroy or they may be sent Home. In any case the Indian cases will receive better attention, be more efficiently dealt with and the cost and inconvenience to the litigants will be immensely reduced. We invite lawyers to discuss the subject."

British officers.

7. The following is from the *Arya Patrika* (Lahore), of the 24th August 1912 :—

"We are not quite sure if the dignity of British rule in India would suffer, if a little more care were taken in the selection of officers to represent the ruling race. Indeed, the real enemy of British rule in this country is not the 'Indian agitator,' but that curious specimen of humanity who is imported from the back slums of London to 'help' the administration of India in various capacities, and whom Lord Morley as Secretary of State for India found it necessary to honour with the dignified appellation of a 'bounder.' He is an interesting fellow—this 'bounder.' His head, if it contains anything, is filled with a fearfully elongated notion of his own importance in the constitution of the Empire—especially that portion of the Empire which is inhabited by a race which, to borrow a current phrase, is altogether different from his own. When he sets foot on one end of this land of 'natives,' he apparently expects the other end to flop up in the air! He is to be met with everywhere in India as Judge, Magistrate, Professor—and what not? His golden deeds frequently set all tongues wagging in this country.

"His latest exploit in the capacity of a Magistrate is reported from Bengal. Mr. Warde-Jones, Deputy Magistrate of Purnea, in the course of his examination of a petitioner the other day, delivered himself of the following noble and gratifying sentiments:—'Look at me. If you don't do so, I shall send you to *hajut*. Keep quiet, your fool! Keep quiet, you son of a fool!' This glorious specimen of rhetorical art was, however, not appreciated by the party concerned, and the High Court, on being moved, called for an explanation from the worthy functionary complained against. In his explanation the Magistrate has admitted the use of the expressions alleged with a fearlessness characteristic of his type; and though the highest tribunal in the land has passed severe strictures upon his conduct, one can fairly imagine him to be as much beyond their reach as the Man in the Moon.

"Mr. Warde-Jones is not particularly to blame. A bounder is almost invariably fond of giving 'natives' lessons in politeness. The notorious Kharagpore case may not have been forgotten in this country. In this case the trying Magistrate had a Brahman petitioner publicly shoe-beaten by a Court Chaprasi as a 'lesson in politeness,' as he described his deed in his explanation to Government! The following lesson in politeness was given by a European Headmaster of a Government School in India to an erring boy:—'I hear you are in the habit of abusing and beating boys. You require to be told that it is sinful to abuse or beat a fellow-creature. Look here, you are a d—d ———. The next time you abuse or beat anybody I will knock your brain out of that confounded head of yours!' And he punctuated his peroration on the utter impropriety and sinfulness of assaulting a fellow-creature with a resounding slap on the poor fellow's head. The distinguished recipient of this rattling lesson in politeness only stared into space and said nothing."

The Moslem League and the National Congress.

8. The following is from the *Tribune* (Lahore), of the 27th August 1912 :—

"Reuter cabled out briefly the reference in the report of the London branch of the Moslem League to the need for the establishment of more cordial relations between Hindus and Muhammadans. The passage itself is now before us and it is of such importance that the widest circulation should be given to it.

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"United action between the two communities is becoming absolutely necessary as has been well exemplified in the case of Hindu and Muhammadan Universities. The Congress and the Moslem League should present a united front so that the cause of Indian progress may be assured."

The naming of a vicious horse.

9. The following is from the *Panjabee* (Lahore), of the 27th August 1912 :—

"The *Leader* gives publicity to a report that a European member of the Civil Service has christened his tame horse 'Raja Sahib' and a particularly vicious animal as 'Malaviyaji.' We read: 'The animal he calls 'Malaviyaji' is wayward and obstructive, noisy and discontended, holds his head high, is keen on his rights and unwilling to perform

his duties and he has therefore given him an appropriate name.' Undoubtedly banter should be recognised as such. But banter has its time and place. It is well that the wholesome limitations placed upon it be recognised by all. But the christening of a notorious animal in the manner reported is arrogant, insulting and mischievous. If tolerated in one case it is sure to lead to retaliatory methods which are not likly to please the Indian Civil Service. If Indians do not keep horses as largely as Europeans they certainly keep other animals. It would not be a very desirable thing to encourage them to give the names of unpopular Collectors and other European officials to some of their wicked animals."

## III.—Native States.

Kashmir affairs.

10. The *Paisa Akhbar* (Lahore), of the 21st August 1912, publishes a communication headed "Mischievous mis-statements by the *Punjabee's* correspondent" The writer—A Muhammadan—remarks that Lord Crewe's discouraging and disappointing speeches (about self-government for India) require that Hindus and Muhammadans should join hands and raise a strong voice. His Lordship's decision in regard to the scope of the Universities proposed to be established at Benares and Aligarh also calls for united effort. Unfortunately, however, there has come into existence a party which is engaged, from motives of selfishness and bigotry, in straining the relations between the two communities. After alleging that the *Punjabee* and the *Hindustan* are its organs, the writer says that recently the Jammu correspondent of the former reported, and the latter reproduced the news, that the local Muhammadans had boycotted their Shamsi Hindu fellow-townsmen, although there was absolutely no truth in this. Again, it was given out by the same correspondent that the Muslim tailors of the above town had declared a boycott against the Hindu cloth-merchants of the place. The fact, however, is that some Arya young men wish to boycott Muhammadan barbers, washermen, tailors, &c., nay, not a few (? Arya) *Mahashais* have already done so. The publication of news like the above is the work only of Arya youths, (who wish to gain their object by this means). The correspondent further remarks that, some time back, the *Rajput Gazette* announced that in the schools in the State Urdu had been replaced by Hindi—an assertion which had absolutely no foundation. No notice was, however, taken of the matter by the State. But on the *Punjabee* and the *Hindustan* preferring a false charge against the poor Muhammadans (? Muslim tailors) the State bestirred itself without loss of time. This shows that it is the Prophet's followers who prove sufferers in every case. It remains to be seen what notice the State will take of the mischievous writings of the *Punjabee* and the *Hindustan*.

Income Tax in the Bahawalpur State.

11. The following is from the *Panjabee* (Lahore), of the 24th August 1912 :—

"In this issue we propose to examine in detail (1) the history of the proposal to impose a new tax called Income Tax on the people of Bahawalpur and (2) the object of the levy as far as it has been possible to ascertain from unofficial sources. The proposal was first made so far back as 1879 in the time of the late Nawab Sir Sadiq Muhammad Khan IV. It is stated that at that time, as at present, it was made with the approval of the Punjab Government. What the necessity for the proposal was in 1879 has not been stated with sufficient clearness; and apparently the Commissioner of Multan who seemed interested in popularising the License Tax in the British districts, was not himself convinced of its necessity in a Native State with its limited responsibilities. The matter was dropped, but was revived in 1900-1901 when Lieutenant-Colonel Grey, Superintendent of the State, wanted money to finance an irrigation scheme. It was found that the opposition was as strong as it ever was and that the nobles were uncompromising in their attitude. The Punjab Government realised that there was no hope of introducing the tax when the nobles had made common cause with the rest of the tax-payers. It again abandoned the proposal, but again revived it in 1904 in the time of the late Nawab Bahawal Khan V. The Government has revived the old question again. The Council of Regency, instead of opposing the suggestion as inopportune has rendered itself liable to the charge of surrendering the rights of the State during the minority of the Ruling Prince. But we believe there are still in the State noblemen, landed aristocrats and others who have the patriotism, foresight and knowledge necessary to firmly but respectfully oppose the measure as unsuitable and inopportune.

"The necessity for the new impost is said to be the proposed construction of a canal at the joint expenditure of Bikaner and Bahawalpur for the benefit of both the

States. We know for a fact that His Highness Maharaja Sir Ganga Singhji of Bikaner has been endeavouring for the last more than five years to inundate the arid tract of his sand desert where water famine is perennial. In fact in one of his visits to Bikaner, the late Viceroy, Lord Minto, had promised all assistance for the construction of a canal. Bahawalpur may or may not be equally pressed for a canal of this kind; but there is no gain-saying that the advantage of the canal is mutual and reciprocal. Although no detailed information has reached us about the financial aspect of the irrigation scheme, yet we believe from the facts placed at our disposal that it is a remunerative scheme and as such ought to be executed as a capital work either from the surplus revenues or from loan funds. In either case the work will more than earn the interest on the capital outlay; and a loan, if raised, is a legitimate charge on posterity so that the State need have no hesitation in creating a sinking fund for the repayment of such a loan. This being so, we entirely fail to see the wisdom of the Punjab Government in recommending to the State the imposition of the Income Tax which was abandoned on three different occasions as unsuitable to the conditions of the State. It is certainly not too late for the Local Government to reconsider the matter and advice the Council of Regency to drop further proceedings.

"We regret to observe that the Government has created for itself a very delicate position. On the one hand it has to bear its legitimate responsibilities for the imposition of new taxes during the minority of the Prince. On the other hand it has to hear the grievances of the people against the Council of Regency in its appellate capacity. Unless the small State of Bahawalpur has been made an exception the Council of Regency has no power of taxation. This being so, an appeal against the new Income Tax should be heard by the Political Agent in his double capacity as sanctioning authority and appellate authority. He cannot certainly claim to be neutral; and neutrality is a position which no Political Agent can assume during the minority of a Prince. We have, therefore, been astonished to hear that when a deputation of the people appeared before him he elected to remain neutral and left the Council of Regency to deal with them as brusquely as they could. It is quite conceivable that the Political Agent is no more than a medium of communication in a matter which affects the interests of two Native States one of which being so influential as that over which Maharaja Sir Ganga Singhji presides. But surely even in this capacity it is the duty of the Political Agent to hear the objections of the tax-payers as patiently as the pæans of praise from sojourners and interlopers. What should become of the fate of the poor tax-paying units in a Native State when the Prince is a minor, when the Political Agent drives them from pillar to post, and when the appellate authority, the Government, brushes aside local difficulties in furtherance of some imperial object?

"Sad, indeed, is the plight of the subjects of Native States. There was a time when the Government was disposed to take its stand on the memorable passage of Lord Salisbury that the people of the States count as much to the Government as the Maharaja, or the Nawab or the Nizam. We now live in different times and the Government is content to leave the States in their mediæval condition with enough to eat, grow and multiply. Has the Government at any time proposed to levy a new tax in furtherance of education, sanitation or medical relief in any of the States? Has the Government at any time asked a Maharaja or a Nawab why trade and industry do not flourish in the soil of his State? Is there a single State, not excluding Baroda, but excluding the maritime states of Kathiawar, where any trade worth mentioning exists? In Bahawalpur, with trade and industry at a low level, with banking and financing almost annihilated, it is a mockery to talk of Income Tax. We repeat this is a matter which is important enough for the interference of the Government of India."

Marriage of the Faridkot Princess.

12. The following is from the *Panjabee* (Lahore), of the 27th August 1912:—

"The Faridkot Princess is to be married some time in November to the young Maharaja of Bharatpur. The Maharaja was born on the 4th October 1899, so that he is just 13 years of age and the Princess who is to marry him is a year younger than him. Sardar Bahadur Dyal Singh Man is according to Hindus a very fortunate man for he will have brought about two marriages during his regime. We note that Bharatpur has just imported a tutor all the way from England for the Maharaja on a salary of Rs. 1,300 with free quarters, &c. He will have the unique privilege of witnessing the marriage of his ward and carrying away with him the impression of that happy event to his country."

## V.—Native Societies and Religious Matters.

The Muslim League, London, on the Hindu-Muhammadan question.

13. The *Akhbar-i-'Am* (Lahore), of the 22nd August 1912, publishes an article headed "A meeting of Muslim League in London." It refers to the League's desire that Hindus should allow Muhammadans the peaceful enjoyment of political privileges, which is their due. The National Congress

and Hindu Sabhas do not, however, aim at depriving Musalmans of their share of political rights. Besides, the enjoyment of such rights has nothing to do with religion and is dependent upon personal ability. The reins of the administration are in the hands of Government and do not rest with Hindus and Muhammadans. The conduct of the two communities in blackguarding each other is injurious for both, and sometimes leads to Europeans being benefited at their expense. Continuing, the paper says that, formerly, the League was in favour of cementing friendship between Muhammadans and Europeans, but, the latter having paid no regard to Muslim feelings over the affairs of Turkey and Persia, it now deems it politic to promote union with the followers of Hinduism. Besides, while the League expressed these sentiments at its first day's sitting, the Right Hon'ble Mr. Amir Ali voiced at the second day's meeting some thoughts which were calculated to cause feelings of estrangement (between the two communities). He remarked (for instance) that Hindu societies were more subject to outside influence than Muslim associations. He ought not to have made this misleading statement even if by "outside influence" he meant "British influence." Moreover, are the Muslim League itself and the Muhammadan Colleges at Aligarh, Lahore, and other places, free from "outside influence?" The paper also takes exception to Mr. Amir Ali's remarks about the members of Indian Civil Service, seeing that a meeting of the Muslim League was not a proper place for making such observations.

The *Hindu* (Lahore), of the 22nd (received on the 28th) August 1912, says that every well-wisher of India will welcome Mr. Amir Ali's proposal for the union of Hindus and Muhammadans. Mere words, however, cannot bring about this unity; action is necessary, if any good is to come. But some people are of opinion that the Muslim League is an instrument on which the tune of union cannot be played; the necessary strings have not been supplied by the inventors and makers of the instrument. Again, the player (in the present instance) is no other than Mr. Amir Ali, who, as the *Amrita Bazar Patrika* rightly says, has done more than any other person to alienate Muhammadans from Hindus. After remarking that, at all events, Hindus should meet Musalmans more than half way, the paper refers to the measures proposed by the League to unite the two communities—measures which have been condemned by the Muslim press, as is seen by the extracts from the *Watan* and the *Paisa Akhbar* (*vide* paragraphs 11 and 11 of Selections Nos. 33 and 34 respectively). As to how far they are fair, practicable and advantageous for Hindus, a still more disappointing reply must be made, says the Editor, to this question from the Hindu side. In return for the (trivial) concession that Muhammadans should avoid cow-killing in places where they are in a minority, Hindus are required to throw their mother-tongue (Hindi) and Nagri characters overboard, and to acknowledge, at the sacrifice of their rights, a supposititious Muslim claim. In other words, the League would have sugar in exchange for dust, while Muhammadan papers regard the bargain as disadvantageous for the followers of Islam. To crown all, they charge Hindus with being averse to a union (with Musalmans), although Hindu leaders have been trying for the last 25 years to unite the two communities. It is absurd for Musalmans to ask Hindus to sacrifice their all for this union, while they themselves will not make even the least sacrifice. If they and their League are sincerely desirous of unity, they should make their proposals with due regard to the feelings and rights of both communities.

The *jhatka-halal* question.

14. The following is from the *Khalsa Advocate* (Amritsar), of the 23rd August 1912 :—

* * * * * * * *

"As a typical example of the reverse of what we have been holding up as the ideal of high journalism, we bring to the notice of the public the leader of the *Observer*, under the flashy title of 'The *Jhatka* Campaign' in its issue of the 17th current.

"One admirable principle which the Editor seems to realise in journalism (as in war) is not to admit the weakness of a bad cause. Let any impartial reader go through the lucubration, and the arguments with which he will rise will not count more than two. The whole of the first column is devoted to the reiteration in different forms of the allegation that the Government should support the Muhammadans, because the Hindus are

going to leave the shops of the Moslem meat-sellers. The second and the 'forte' of the rest of the article is that *jhatka* should be proscribed because 'the Muslims *look* upon *jhatka* meat in the same way as the Hindus regard beef.' The case of the Hindus and the Sikhs has been mixed up for obvious reasons.

"The first argument seems only the reverse of the mischievous motto 'whatever an Arab says, is right, others must be wrong.' The learned editor appears to insinuate that because the Hindus are supporting the movement, the Government should decide against them. We do not hold a brief for the Hindus, but we cannot withhold saying that in the eyes of the law they have as good a right to decide for themselves in the matter of eating one or the other kind of meat, as the Moslems.

"We have primarily to put forth our own case. The second and the most irrefutable argument, adduced by the *Observer*, is indeed very strong. If the Muhammadans form one liking, the world should say 'aye'! The world indeed is for them and not they for the world!

"We are glad, the times of the Great Moghul are gone. The question is not how they *look* upon a question, thing or people. In the eyes of at least the fanatical section among them, the Hindus, Sikhs and Christians must be *Kafirs*. But in this world, we have all to live and let others live. The question of questions is how impartial minds *look* upon the matter. What more final and convincing can there be than a Chief Court Judgment, which has stood the test of time and which has been reproduced in these columns. If it is only a thing of *looking* one way or the other what is there to prevent the Hindus and the Sikhs from looking at *halal* meat, as beef, and how do our friends of the *Observer* school know that they do not hold the same kind of feeling? Let the Moslems quote their verse and chapter in support of their view that *jhatka* is forbidden them like pork, as we have quoted on our side so many times, in these columns. It must be some strange chemistry by which a mutton-blade in a Sikh shop appears a piece of *pork* to a Muhammadan. Surely, we did not believe up to this time that a large section of the world can openly come forward for the *opposite* of the golden rule of doing unto others as you would be done by.

"We may only briefly hint at the mis-statements conveyed in the article. It is wrong to suggest that there was no provision for *jhatka* in the Punjab, prior to 1897. There might have been places where there were no 'shops' with sign boards, but we may point out that there was no necessity for such shop-indexes till very recent times. In the days of the Sikh supremacy it was prepared wherever there was a Sikh and in numerous villages, even now-a-days, there is no fixed house or shop for it, but it is prepared without let or hindrance all the same.

"Whatever the position of Hindus in the eyes of the *Observer*, it is known to all that for the Sikhs it is a cardinal principle of their faith. Wherever a Sikh is allowed to say his prayers, and to wear *Keshas*, and other symbols, he should for *primâ facie* reasons be permitted to eat *jhatka* and of course he cannot eat it unless it is prepared somewhere. A Muhammadan on the other hand may eat *jhatka*. He will be making a venial mistake. But a Sikh is no longer a Sikh, as soon as he tastes *halal*. He must be re-baptised.

"We beg to submit in the clearest yet most respectful terms to our rulers that *jhatka* is not so much a matter of option as even to our friends but a real and vital religious principle for the Sikhs, and any obstacle in this direction, is a most unjustifiable interference in the religious observances.

"Let the editor of the *Observer* cast off the coloured spectacles of prejudice and bigotry and he will be able to see with us. We would indeed have been glad, had he, an educated gentleman, come forward with the ulterior motive of the Muhmmadan agitation on the point. It is natural and very creditable for them to feel for their meat-sellers if their trade should fall off if many persons begin taking *jhatka*. But God's world is large enough and every one's oyster, if one would but open it.

"As to the veiled threat of disturbances for which the bigotry of our friends alone would be responsible, the Government can deal effectively if they like, otherwise, if they yield to such menaces, churches would be mosques and temples, tombs, in a day."

The following is from the *Panjabee* (Lahore), of the 24th August 1912 :—

"With regard to the *jhatka-halal* question, I wish to know on what authority or on what principle any one community can be prevented from using any particular kind of flesh or food, merely because a rival community objects to its exposure? I can understand each respecting the other's scruples and accommodating as far as possible. Cows may be killed but not in the presence of those to whom it is offiensive; pigs may be killed but not in the presence of those to whom it gives offence. Each community can do what it wants in a manner not to cause unnecessary offence to the other, and common sense must dictate the safe course. I am afraid these troubles arise more from feeble-minded officials taking sides rather than other causes, and Government must issue stringent orders in the matter."

Muhammadans and English-made biscuits, soaps and sweets.

15. The *Paisa Akhbar* (Lahore), of the 26th August 1912, publishes a letter headed "English-made (*Vilayati*) biscuits." The writer—one Muhammad Arif, *Dakhili*, Librarian, Mahfil-ul-Islam Library, Randhir (?)—enquires what truth there is in the general statement that pig's fat is used in making Huntley and Palmer's biscuits.

Commenting on the above the Editor states that, as was reported in the paper on a former occasion, Messrs. Huntley and Palmer have flatly refused to give any information on the subject. This is suspicious, especially as no distinction is made in Europe between the fats of different animals, or of dead or slaughtered ones This being so, Muhammadans ought to abstain from the use of "Vilayati" biscuits, soaps and sweets ; fat being used in the preparation of all of these.

Grievances of Indian pilgrims to the Hedjaz.

16. The *Vakil* (Amritsar), of the 14th (received on the 22nd) August 1912, publishes a letter headed "The *Haj* Committee should attend." The correspondent—one Sayad Zulfikar Ali—who writes from Mecca, makes the following complaints in regard to pilgrim ships :—

(1) That passengers are accommodated even in Saloons, which entails extreme inconvenience on 1st and 2nd Class passengers, especially *purda-nashin* ladies.

(2) That on the return journey passengers are taken on board the ships at Aden, Muscat and other Arabian ports, which is against the rules, and subjects Indian pilgrims to indescribable inconvenience.

(3) That some of the ships were (originally) intended to convey only goods and that pilgrims cannot be comfortable in them, while it is injurious for their health to travel by them.

(4) That the ships carry life-saving apparatus for even less than one-third of the pilgrims on board.

(5) That, unlike the Egyptian Government, the Indian Government does not make pilgrims deposit with it their fare for the return journey, and that the absence of this arrangement leads to Indian pilgrims being subjected to different hardships at Jeddah.

(6) That even deck passengers are charged Rs. 150 each, although the decks are such that no person of cleanly habits can stay on them even for a very short time.

(7) That the line of steamers in question charges excessive rates of fare.

Next the writer urges the members of the *Haj* Committee and other well-wishers of Muhammadans to invite Government's attention to the foregoing complaints.

Uplifting of depressed classes in the Punjab.

17. The *Tribune* (Lahore), of the 29th August 1912, publishes the following letter from a correspondent under the *nom de plume* of "Sattyarthi" :—

* * * * * * * *

"The Meghs, who are weavers by profession, do not engage in any filthy trade ; their features and colour show that they are of Aryan stock. But like other outcasts they are victims of social tyranny and suffer under various disabilities. They cannot draw water from wells used by the Hindus. They are not permitted to sit on the same carpet with high caste people ; their touch is a pollution to the orthodox ; they may not enter the sacred precincts of a temple ; and they can have no social intercourse. Things are perhaps not so bad in the Punjab as in Southern India, but here too the lot of the low castes is bad enough. Their daily sufferings and degradations are a serious blot on our social polity. A few prominent Meghs, who live in Sialkot city and adjacent villages, had come in touch with

the liberalising forces of the times; they saw the benevolent work of the Arya Samaj and had attended its weekly ministrations without let or hindrance on equal terms with other members. They were keen enough to see the difference in the treatment accorded to them by the Hindus and Aryas, and it was but natural that hopes of social betterment were engendered in their hearts. As early as 1890 Bhagat Wadhawa Ram, the pioneer Megh, with a few others, applied to be reclaimed. But what could a handful of Aryas do when the Samaj itself was struggling for existence against adverse forces? A deaf ear was turned to these prayers and for several years no serious attention was paid to their requests. The Meghs continued to attend meetings and press their claims for favourable consideration, but for a dozen years with no better results. The question was several times discussed by the Samajists but looking to the magnitude of the task and their own slender resources they were overawed and dared not take the initiative. There was no public opinion in favour of the step and a small body of Aryas, howsoever zealous they might be, could not go against the deep-seated beliefs of the vast majority of Hindus. But how long could the Aryas resist or refuse to accede to the repeated and persistent prayers of the Meghs? The cause of reform at last triumphed, and the Sialkot Arya Samaj resolved unanimously at its general meeting of 14th March 1903, that the purification ceremony be performed on the occasion of the ensuing anniversary to be held on 28th and 29th idem.

"The *Nagarkirtan* procession came off on the 27th; it was joined by 3,000 Meghs headed by Mahant Ramdas, their high priest. When the non-Hindu residents of Sialkot town and neighbouring villages came to know of the proposed reclamation they started a powerful agitation against it. The Muhammadan Lambardars and Zaildars left no stone unturned to defeat the contemplated purification. They succeeded by threats and misrepresentation in intimidating the poor Meghs who were their village menials and tenants, so that on the day fixed only 200 men came forward for *shudhi*. The Hindus did not at first join the opposition and the *chaudhris* of the city who were invited to help in this noble cause readily responded to the call. The purified Meghs distributed sweets among the audience, and every one present partook of them. On the following day 100 more Meghs were purified. The Christians were already bitterly opposed, the Muhammadans were openly hostile and now the orthodox Hindus caught the infection. They organized meetings of the various communities and tried their best to excommunicate the Aryas from all social intercouse with their respective *Biradries*.

"The opponents next tried to stifle the movement by showing that His Highness the Maharaja of Jammu and Kashmir fully sympathised with their antagonistic efforts and that he was opposed to uplift work. They purified the well of the serai of His Highness by pouring some Ganges water into it, because it had been defiled, they said, by the Meghs. Rumours were set afloat that the Maharaja had turned out the Arya Samajists from his dominion and had forbidden the Aryas from entering his territories. These insidious reports had a very depressing effect as a majority of Meghs are natives of His Highness' State. In April 1903 a deputation of prominent Aryas waited upon the Maharaja who received the members with favour and treated them with consideration and kindness and the rumours of his opposition were thus set at rest. But it cannot be gainsaid that some of the Jammu officials did their best to thwart the progress of the movement.

"Mahant Ramdas had, as already mentioned, joined the procession and was present at the first purification. One Abdulla, a bigoted Muhammadan, lodged a complaint against him before Rai Bishan Das, Tahsildar, that he (Ramdas) had taken Meghs to Sialkot and got them enlisted in the Arya Samaj. Proceedings were thereupon taken against Ramdas for bail and recognisance and though the poor man protested that he had committed no offence, the Hindu Tahsildar ordered him, on 7th Har, Sambat 1961 = 30th June 1904, to execute the following recognisance :—

"I, Ramdas, son of Sohna Megh, resident of Kesan, Tahsil Jammu, have been required by the Government of His Highness the Maharaja to give a recognisance for Rs. 100 to the effect that in future I will not take the Meghs of His Highness' territory to the British territory for getting them enlisted in the Arya Samaj; nor will I induce them to do so. Therefore I give the recognisance for Rs. 100 and declare that if it is proved that I got Meghs to join the Arya Samaj or induce them to do so, I will pay Rs. 100 in default of which the sum may be recovered from my property." No appeal was preferred against the order as the poor man was so much frightened that he would not come.

"The Meghs of the village of Pattan Sen were purified. The Rajputs who were enraged, attacked them in their houses and severely beat them; they ordered them to leave the village, or to disown and denounce their new religion. The Meghs made a report to the Sub-Inspector but the Rajputs falsely accused them of theft of wheat crops. The Meghs were chalaned by the Sub-Inspector to the Naib-Tahsildar, who found them guilty of theft! The Meghs appealed to Mr. I. F. Connolly, District Magistrate, a conscientious judicial officer, who made further inquiries and came to know the real facts. Subsequently the Meghs were acquitted and their counter-complaint for causing hurt was transferred to the court of the Assistant Commissioner who convicted the Rajputs and fined them Rs. 140!

"It is the suicidal policy of the Hindus which is the greatest stumbling block. The Meghs of village Lohinwala in Gujranwala district entreated the Hindus to allow them to draw water from their wells, but in return they were insulted and abused. The Meghs in a body turned Muhammadans and as such began to draw water from the same wells. The Hindus were impotent and looked on helplessly.

"The efforts made in 1907-08, when the Arya Samaj was under a cloud, to wreck the uplift work would have succeeded, had not the Sialkot district been ruled at the time by a wise and farseeing officer. It was he who checked the onslaughter of its enemies and saved the situation. As those were abnormal times I need not give a detail of the various prosecutions and cases which were started against the purified Meghs. In one of his judgments Mr. I. F. Connoly, the Deputy Commissioner, who realised the altruistic and philanthropic character of the movement, wrote those memorable words which are cherished by the community as their charters 'Lot of Meghs are becoming Aryas and they must be protected from outrage on that account.'

SATTYARTHI."

## VI.—LEGISLATION.

The Vaccination Act.

18. The following is from the *Panjabee* (Lahore), of the 27th August 1912 :—

"Lord Pentland, the Governor designate of Madras, is said to be a strong anti-Vaccinationist. The news will be received with interest by those Indians who are suffering by reason of coercive methods adopted by the Government in respect of conscientious objectors. Our readers are aware of the case of Lala Jetha Nand of Multan and the serious injury done to him by an imperfect law still more imperfectly enforced by men who know more of power than discretion. Lord Pentland, it would appear, has two of his children aged 5 and 7, not vaccinated and they are coming out with him. If this is true, we hope that his case will lead to the insertion of a conscience clause in the Vaccination Act of India and thereby save many a conscientious objector to vaccination. The coercive Act is bad in law and science and we should like to see more real sanitation and less makeshift adopted to prevent small-pox. We do not expect any strong anti-vaccination movement in India. Those who believe in it and find safety through it are welcome to resort to it. But the few who object to it on religious and conscientious grounds must obtain freedom from coercion and we must fight for it."

The following is from the *Tribune* (Lahore), of the 29th August 1912 :—

"It was not until the National Anti-Vaccination League took up the case of Dr. Jetha Nand of Multan that protection has been afforded to a conscientious objector. He refused to have his child vaccinated because he has no faith in vaccination. For this he was fined twice and on the third occasion was sent to prison for a fortnight, the sentence being upheld in appeal or revision by the Chief Court. In reply to the letter of the league it is pointed out by the Punjab Government that from first to last Dr. Jetha Nand never addressed the Punjab Government on the subject, which was his obvious course if he had any complaint to make. Prosecutions under the Vaccination Act do not require the sanction of the Government and as the law now stands only executive action is possible. The letter of the Government says 'the local authorities have been requested not to put the law in action again against Jetha Nand in regard to this child.' It is also pointed out that the District Magistrate who sentenced Dr. Jetha Nand to imprisonment is a Hindu and a Brahman 'who may well be trusted not to have harassed his fellow Hindu unnecessarily.' The District Magistrate is Diwan Bahadur Diwan Narendra Nath, but there is no question of a Hindu or Brahman at all. A Magistrate must administer the law as he finds it. Dr. Jetha Nand did not complain to Government probably because he thought he would get no redress and would be directed to obey the law or accept the consequences. The thanks of the public are due to the Lieutenant-Governor for protecting Dr. Jetha Nand against further prosecutions, but the protection refers to only this child. If Dr. Jetha Nand gets another child and refuses to vaccinate him will he be safe from prosecution? It is the law of compulsory vaccination that requires to be amended and the matter ought to be brought before the Government of India."

## VII.—GENERAL ADMINISTRATION.

### (*a*)—*Judicial.*

The Midnapur case.

19. The following is from the *Panjabee* (Lahore), of the 24th August 1912 :—

"Anglo-Indian papers have been strongly criticising Mr. Justice Fletcher for his original decision in the well-known Midnapur case. But if a Judge has to suffer for giving his conscientious decision Mr. Justice Woodroffe and other Judges could as well be criticised

by Indians. In this case it is not justice that we seek but decisions to suit party demands. Is this what the Anglo-Indians headed by the London *Times* want in India? The suggestion of the latter paper involving most damaging reflections on the Calcutta High Court is most mischievous. The one thing that Indians prize most in British rule is justice. It should be held above all party influence and executive exigencies. The Midnapur case has exposed more vagaries on the part of the executive than on that of the judiciary. The *Pioneer* says: 'If any Judge is desirous of learning the lesson what to avoid, we should recommend him to read that excellent authority *Woodroffe on Fletcher*—the most complete exposure we can recall having as yet come across of the judicial ineptitude in high places.' This is most unbecoming comment. It is equally open for justice *Fletcher* to write a commentary on Justice Woodroffe's Judgment and there are hundreds of men to admire it to each one who would admire the former. What is this leading to? We must deprecate criticism of this sort. When all is said in favour of the present decision, the balance of opinion and the facts disclosed are enough to humiliate the executive and condemn its procedure. What have Anglo-Indian papers to say on this?"

The following is from the *Panjabee* (Lahore), of the 27th August 1912:—

"Those whose fervent hope it is that British justice in India may never be influenced by any considerations but those of pure justice will be greatly disappointed in the final decision of the famous or notorious Midnapur case. As in most important cases of this kind where public expectations and interests are sharply divided and where both the parties are strong, judges have a very difficult task in keeping themselves uninfluenced by any. Usually the results of the trial are not beneficial entirely to any one party. A lot of exposure has been made and the weakness of one and all concerned in the whole case, not excluding those who decide it, have been exposed or subjected to severe public comment. In the long run, it is to the public opinion that people turn their attention for a moral and when that opinion is expressed in clear and impartial terms, we have the advantages of the trial. Singularly enough, the whole thing appears like a realistic and intensely interesting drama in which some important problem, social, religious or political, is sought to be explained. In the Midnapore case, we have an exciting political or rather an administrative drama with all the varying scenes and shifts which serve to give variety, lend interest and evolve a subtle or explicit moral. Tragic, sometimes comic, and not always with very relevant materials, the lengthy trial has been watched by the public, sometimes with intense interest and sometimes with a sleepy attention. Unless the present decision is appealed against, the last act and the final scene is over and the curtain has fallen finally over the drama. And now the public are free to draw what lessons they can and what inferences they please.

"The Midnapur case has been regarded as a veritable tragedy in official circles or, at any rate, by those Anglo-Indian papers who are their mouthpiece. They look upon it something like a murder and, having failed to find out somebody to be hanged on the gibbet, they have with the rage of utter disappointment turned towards Mr. Justice Fletcher for a victim. Mr. Justice Woodroffe, has helped to point out what he considers some of the serious mistakes of his learned colleague, Mr. Justice Fletcher, in his previous judgment. It is said that Mr. Justice Fletcher wrongly decreed for Rs. 1,000 as damages to the hero of the play for being victimised by those who have now turned the tables and become heroes in the last act. It is not that Rs. 1,000 is a ruinous amount—something like the 'pound of flesh' demanded by Shylock, but that the decree is a great blow to the prestige, position and official usefulness of those who have proved exceptionally good men all their life. All the elements of dramatic interest are here. The scene opens in Midnapur at a most exciting period of its history when bombs, arrests, accusations, condemnations are the order of the day. No man is safe or free from anxiety and no man is free from suspicion. Three men appear on the scene, or rather two with one behind. And they enter a rich man's house and find a bomb in a locked room. They arrest in all 28 persons, one of whom is a Raja and for one month or thereabouts most of them are kept in custody. That is the time for finding materials for developing this intensely vivid play. The next scene is laid in the court and with true dramatic effect, after some accusations, all but three are withdrawn from the trial. Very determined accusations are made against these as bomb makers and one of them has 'confessed' too. The audience watch the further developments with intense interest. Every detail of the case is interesting and there is no doubt as to the fate of those who are depicted as the traitors of the country, murderers and creators of human misery. But the last scene of this eventful act in the drama is again a surprise, a tragic-comic surprise, involving the acquittal of all the three, to the utter dismay of the accusing heroes and to the intense joy of the accused victims. When the Calcutta High Court pronounced the innocense of the three men, whose prolonged trial had caused intense suffering and a world of misery to the whole audience, there was great joy and there was also great disappointment to the other section of the zealous audience. Could human sensibility and interest allow the end of the drama here? Assuredly not. The acquitted and victorious party brought a suit of damages against their

wilful accusers and this is the opening scene in the second half of the play. The public expected the natural end of it would be still more triumphant to the already successful party and public expectations were not disappointed when Mr. Justice Fletcher gave his judgment decreeing Rs. 1,000 as damages. That was regarded as adding insult to injury by the suffering party. In one of Shakespeare's masterpieces Shylock's character in the end is made particularly pathetic and famous critics have expressed that Shylock is a character that never was in reality, that never could be nor would be in the human kingdom. So it is with all excesses, rightful or wrongful, and they create forces which reverse the direction of human sympathy and judgment. The final appeal has been in the same manner, a reversal of the former processes, so far as such can be, amidst adverse circumstances. The whole of the Midnapur case affords a wonderfully interesting picture of high strung aims and emotions which are usually to be found in fiction. But life is sometimes stranger than fiction and far more interesting and its lessons will be remembered probably longer than many fascinating fictions are forgotten.

"It is doubtful whether any useful purpose would be served by criticising the judgment in this strange case. Mr. Justice Fletcher's judgment has been strongly criticised by Mr. Justice Woodroffe and great capital is made out of this by certain papers. No doubt if Mr. Justice Somebody Else had opportunity of finding faults in Mr. Justice Woodroffe's findings, he would find materials to do it even more fully, given ample time, funds and somebody to listen to the same. Logic and facts can be marshalled as well as anybody else in any matter and as there is to be no finality in these processes and as we must accept the decisions of highly capable and conscientious judicial authorities, it is no use quarrelling over the findings in the one case as in the other. But there are certain lessons to be learnt, certain obvious morals to be drawn from this unique case which it is our earnest desire to point out. It will be admitted that the Midnapur case will never be considered as a triumph of official prestige in India. It will stand out in history as a remarkable, though costly, exposure of official failings and the real triumph is for those who so successfully exposed the wrongs, notwithstanding Mr. Justice Woodroffe's harsh comments on them. There is no doubt that the case is not of one man—nor of one object, but it is a test case in which not only were the people of Midnapur most directly interested, but the whole of Indians were indirectly. It involved principles, policies and methods which find parallels in many districts in India, varying only in effect and intensity. There is no force in Mr. Justice Woodroffe's condemnation that Mr. K. B. Dutt took unusual and active interest in the case. A thousand others would have done what this brave lawyer did, had they had a chance. Moreover various other officials of the districts were dragged in this case and it is certainly a most legitimate part of the case, having in view the exposure of the district administration. It is to be regretted that all the accusations that were indirectly made could not be proved. It is a defect affecting both the complainants and the defendants. The judges have prominently pointed out the difficulty of bringing evidence on behalf of the Crown against private men who are known for their complicity in offences. So it is with the subjects of the Crown who cannot always prove the well-known failings and excesses of proud officials. When 28 men were arrested for bomb-making and tried and all were acquitted, could not the other side marshall out a dozen officials and bring as many charges against them as possible and fail to prove any? The lessons of the Midnapur case are many. It is for the Government and the people to profit by them. The case is a regular fire-baptism to all, particularly to executive officials. Though the present judgment restores the lost prestige to officials concerned, and it is necessary in the present circumstances of the country not to weaken or deal harshly with them, so many obvious defects have been brought home that we hope the attitudes of District Magistrates, the police authorities and others will considerably improve in future. After all that is said in favour of the defendants in the case and after all the harsh words and angry protestations are exhausted about the other side, the sober conviction is—the serious defects of district administration and the unpardonable sin of combining executive and judicial functions. On the alter of this grim official goddess have many sacrifices been made and the Midnapur Drama is the culminating act of sacrifice, a humiliating tragedy. Six months hence no one could think of this historic case except with feelings of deep regret, if not humiliation. And when we reflect on the new turn given to Indian progress, of the rapidity with which events of 1906—1910 are being forgotten, and of the satisfied and settled condition of the country, we have a right to expect that the separation of judicial and executive functions and other reforms of district administration, that will restore popular confidence and the impartiality of British justice, will be effected without delay."

Recruitment of Munsifs in the Punjab.

20. The following is from the *Tribune* (Lahore), of the 27th August 1912 :—

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Persistence in the present methods entails disastrous consequences. In fact, it will tend to make in some cases at least, as it has now been making, the administration of justice a mere parody. We propose here to refer to the existing rules for the recruitment of the Munsifs, for that, though the lowest, is perhaps the most important rung in the ladder of the judiciary as regards the extent of its connection with the litigants.

"Chapter 25 of the Rules and Orders of the Chief Court of the Punjab contains the rules made by the Chief Court with the previous sanction of the Local Government, under the powers conferred by section 25, sub-section (2), of the Punjab Courts Act, 1884, as amended, regulating the qualifications of persons to be appointed Munsifs. We make some extracts from them.

"I. Two registers of candidates for the office of Munsifs will be kept in the Chief Court Office namely:—

"A—a register of candidates who are eligible for appointment without passing the competitive examination hereinafter prescribed.

"B—a register of candidates who are only eligible for appointment after passing the competitive examination above mentioned.

"II. On the occurrence of a vacancy, whether permanent or temporary, in the office of Munsif, the District Judge of the district in which the vacancy occurs shall send immediate intimation of the fact through the Divisional Judge to the Chief Court. Permanent vacancies will ordinarily be filled up alternately from Register A and the candidates selected by competition from Register B. Temporary vacancies will ordinarily be filled up from Register A; and in appointing to such vacancies, the recommendations of the local authorities will be duly considered.

"It appears from the aforesaid extract that the candidates in Register A are in a privileged position as compared to candidates in Register B. The former have not got to pass any competitive examination and are alone eligible for temporary appointment. One may therefore well pause to enquire into the matter of their qualifications. These are to be found in schedule A appended to this chapter.

"'2. The following persons only will ordinarily be deemed eligible for admission to Register A, namely:—

"(*a*) officials who appear to be fitted for the office;

"(*b*) members of families who have rendered good service to the Government;

"(*c*) persons of good social position and influence in the country.'

"No minimum qualification as regards education is prescribed for candidates to the Register A. The other rule says that if any ministerial officer or other person described in the above quoted rule is deemed by the District Judge to be qualified for admission to Register A he shall be nominated by the former to the Divisional Judge, and on the latter's renomination, the candidate's name will be laid before the Chief Court and if accepted, will be entered in Register A. Once that is done, the candidate can get a temporary appointment without passing any departmental examination, and a permanent one after passing that test. We respectfully call the attention of the Government to the foregoing rules for enrolment as Munsifs.

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"It is fair to the Hon'ble Judges of the Chief Court to say that they recognised the anti-diluvian character of these rules. The recognition, however, has been extremely tardy and has led to no real improvement. In a letter dated 18th December 1909, to the Chief Secretary to the Punjab Government, the Registrar to the Chief Court recognises that the aforesaid 'rules were framed many years ago when the conditions were far different in the matter of education from what they are now' and that 'they have, in the opinion of the Hon'ble Judges, become out of date.' The letter further said that 'the difficulty that confronted the Court consisted in the fact that from two divisions a long list of most desirable candidates was received who could not be provided for, while *they were under the rules obliged to accept far less suitable candidates in other divisions.*'

"The admission that incompetent men of good family connections had been admitted into the judicial service by the operation of an anomalous and absurd rule was thus made by an autnority no less than the Chief Court only about two years ago. Has there been any real improvement since this discovery was made? The answer, we fear, will be largely in the negative. The authorities here are much too wedded to 'the principle of full local representation' to initiate any real reform. All that was done was a little patch-work. It was sought to widen a little the field of selection by allowing the Chief Court to consider along with the nomination rolls of ministerial officers and uneducated men of good family connections the claims of a few more candidates belonging to the Revenue Division in which the civil district or districts lie. No real reform can, however, be hoped by patchwork of this kind and the result is that Register A contains the names of a good many persons, who are not suitable for the heavy responsibilities and duties of a judicial officer."

The same paper publishes the following in its issue of the 30th August 1912:—

"In our previous articles, we have seen what a wide berth is given to merit and educational qualifications in nominations for the office of Munsif from Register A. What is extraordinary is that candidates admitted to Register A are pitchforked into the office of Munsif without having passed any University or competitive test whatever. It is true

that they as well as candidates who are admitted to Register B on having passed the competitive test are required to pass a departmental examination. But that examination is by no means a stiff one, as will appear from the following extract in Rule V.

"The Departmental examination for candidates for the office of Munsif shall be the same as that prescribed for Assistant and Extra Assistant Commissioners by the Lower Standard in Groups A and B, namely:—.

"Group A consists of two subjects—Criminal Law—First and second papers (excluding questions on Jail Manual) and Civil Law first and second papers. Group B consists only of one subject, *viz.*, Revenue Law, First and Second papers (excluding the *vivâ voce* examination in Settlement Reports).

"The minimum pass mark in each subject is 33 per cent. with an aggregate of 50 per cent. in each group. The peculiarity, however, of the Departmental Examination is that 'a candidate may write his answer in either the English or the *Urdu language*, but whichever language is used must be used throughout the examination.' So a knowledge of English is not at all compulsory for candidates admitted to Register A and they can enjoy all the emoluments of a Munsif (beginning with a salary of Rs. 175 per mensem), without ever having gone through the first English Primer. How these Munsifs manage to comprehend intricate points of civil, customary and case-law is indeed a mystery to us. Perhaps the inference is not at all unreasonable that they leave law and case-law to take care of themselves as best as they can. Can a greater anomaly, a grosser instance of exaltation of incompetence and detriment of merit be conceived? The existence of this absurd rule of admission to Register A is a slur and reproach to the administration of justice in the province, and the sooner it is removed the better for both the Government and the people.

"In a recent article, we found that 54 per cent. of the present Munsifs are graduates in Arts (not Law) of the Punjab University. These are mostly taken from candidates admitted to Register B. The latter are generally abler men than the candidates admitted to Register A, but even their qualifications leave a good deal to be desired. Candidates admitted to Register B are required to be natives of, or domiciled in the province and to have graduated in Arts, Law and Oriental Learning and to furnish, among other things, evidence of good social status. They have to further pass a competitive examination, on the result of which two or more appointments are allotted to the candidates obtaining the highest number of marks. The majority of Munsifs appointed, however, are taken from Register A and here, as we have said, educational qualification is not the determining factor. We do not deny that occasionally candidates with University qualifications are admitted to Register A. What we mean is that according to Rules, it is not incumbent on the authorities to look at all to educational qualifications. This is the reason why such a large proportion of our Munsifs are devoid of any University training and some are even innocent of the language in which legal authorities and rulings are written.

"We have thus examined the qualifications of candidates for admission to Registers A and B. We shall be considerably surprised if in this enlightened age any one comes forward to defend the appointments of ministerial officers or uneducated persons to judicial posts. The Chief Court does not defend this system and in his letter dated 18th December 1909 to the Chief Secretary of the Punjab Government, the Registrar frankly confessed that 'the Judges were under the rules obliged to accept far less suitable candidates in some divisions.' Why not then knock the Register A boldly on its head and make merit the real test for appointment to judicial offices? Has not this absurd rule had more than its day and must it not now cease to be? If the Local Government or the Chief Court hesitate to take the needed step, the Royal Commission on the Public Service will have to do so. We can no longer put up with an antiquated system. As regards Register B it has, we know, a distinguished defender in the present Lieutenant-Governor of the Province. Replying to the criticism made by the Hon'ble Messrs. Muhammad Shafi and Shadi Lal as to the constitution of the subordinate judiciary, His Honour said in the course of his Budget speech in 1910:—

"The attention of the Hon'ble Judges of the Chief Court will be invited to the question of appointing Munsifs from the local Bar. But I must point out to the Hon'ble Members that a great many of the gentlemen at present appointed were appointed by competition. Generally they are men, who have attained high intellectual maturity at an early age and would probably have risen high in the legal profession, for it is the pick of the University that enters for the open competition for the posts of Extra Assistant Commissioner and Munsif.

"It is true that this class is appointed as the result of a competitive examination, but the examination is not an open competition like the Indian Civil Service Examination nor is the test in any way a comprehensive test. The nature of the competitive test can be best known from the subjects prescribed for it. They are (1) composition, including an essay, (2) History of India, (3) Civil Procedure Code and Evidence Act, (4) the Court Fees Act, the Contract Act, the Stamp Act, the Specific Relief Act, the Registration Act and the Limitation Act, (5) Elementary Mathematics and (6) Urdu translation and manuscript reading. It cannot be said that this test brings out in any considerable degree the acumen of the candidates or can be a substitute for the LL.B. degree. We do by no means deprecate the value of a competitive test. On the other hand, we believe that it is the best test of intellectual and moral worth that can be conceived. But a degree in

Law should be the preliminary condition for candidates allowed to compete and then we will have the best men for the posts and the best value for public money. We are quite prepared to allow Barristers also to compete for this test, if they so choose. At any rate, Register A should be done away with altogether and the appointment to judicial offices should be made only from men trained in Law. The adoption of this rule will also obviate the necessity of the unwholesome restriction that has been put upon the output of pleaders in this Province."

### (*d*)—*Education.*

Religious education.

21. The *Watan* (Lahore), of the 19th August 1912, publishes a communication headed "A request to the just Government." The writer—one Maqbul Ahmad Khan, Assistant Secretary, Managing Committee of the Afghan Conference—says that Muhammadans are required by their religion to render obedience to their rulers. But, he adds, as there exist no satisfactory arrangements for imparting religious instruction to them, there is a fear of their ceasing to be obedient subjects by degrees. He, therefore, suggests that Hindu and Muhammadan Committees should be appointed in all villages and that arrangements should be made, in consultation with them, for the religious education of the followers of Islam and Hinduism. The funds wanted for the purpose should come out of the coffers of Government, a tax being, if necessary, imposed on the people also.

The racial Universities.

22. The *Paisa Akhbar* (Lahore), of the 21st and 22nd August 1912, publishes an article headed "The proposed Muslim and Hindu Universities." The paper expresses surprise that, with the exception of certain Arya papers which are only anxious to see Hindus bestowing all their charity and enthusiasm on either the Dayanand College or the Gurukula, the Hindu press is studiously silent over the decision of Government regarding the Muslim and Hindu Universities—a decision which has filled the minds of Muhammadans with feelings of sorrow and disappointment. This may be due, it adds, either to the Hindu press being satisfied that the decision of Government is not likely to affect unpleasantly the University scheme, or to the idea that, when the required sum of money is realised, it will carry on such an agitation as to force Government to modify its decision, as it did in the case of the Partition of Bengal. After remarking that it is difficult to indicate the true feeling of the Hindu press in the matter, the paper says that there can be no denying the fact that the silence of Hindu newspapers, which are in the habit of making the welkin ring with their cries even in paltry cases, is extremely significant and that this, therefore, should receive due consideration at the hands of the Muslim community and its press. Continuing, it refers to an article in the *Leader* (Allahabad) on the subject and says that, according to this paper the conditions laid down by Government in the constitution of the Hindu University can be unhesitatingly accepted, seeing that they are not calculated to neutralise in any way the benefits which the Hindu University is likely to confer on the Hindu community. Referring to the nomenclature, the *Leader* approves the term "the Benares University" and says, "we will not surely sacrifice an excellent, useful and magnificent educational scheme for the sake of a single word." Continuing, it says that it is a valuable concession on the part of the Secretary of State to permit the (Hindu) University to elect its own chancellor in the capacity of a free and non-official body. It is undoubtedly true, it adds, that Government has reserved for itself some powers (to interfere in the affairs of the University) and that they will be exercised nominally by the Viceroy himself and actually by the Governor-General in Council, but it may, at the same time, be observed that this can scarcely make any difference, seeing that His Excellency is not likely to have time to attend to matters concerning the Hindu University, these powers in fact, under all circumstances, being exercised by the Education Department of the Government of India. But in making this assertion, says the *Paisa Akhbar*, the *Leader* forgets that it is because the Viceroy is not likely to find sufficient time to attend to University matters, that the leaders of the Muslim and Hindu Universities' movement were anxious to induce His Excellency to become the chancellor of the two Universities, and to afford by his supervision valuable help in their management. Now, however, as it has been decided that the Viceroy will not be the chancellor of the two Universities, it is apparent that the Education Department will take

advantage of the powers of the chancellor to increase the influence of Government in the affairs of the Universities and to deprive them of any freedom in the details of management, as in the existing official Universities. Proceeding, the *Leader* refers to the grants-in-aid which Government has expressed its intention of conferring on the two Universities, and says that they can be accepted, provided they do not inordinately increase the influence of Government in the supervision of the affairs of the Universities and do not destroy their self-governing character. In saying this, it lays great stress on the desirability of making educational institutions free, and quotes from the speeches of Lord Beaconsfield and Mr. Gladstone in support of its assertion. It, however, fails to see how the Universities can remain free, when the powers of a chancellor are exercised by the Governor-General in Council or, in other words, by the Education Department. After remarking that the *Leader* has nothing to object to in the decision of Government limiting the scope of the Universities in the matter of affiliation, the paper says that the views of the Muslim community in all these matters are absolutely at variance with those of a powerful and influential Hindu organ like the *Leader*, and that it may, therefore, be asked whether the Muhammadan leaders will consider these matters and dive beneath them.

The following is from the *Arya Patrika* (Lahore), of the 24th August 1912:—

"A queer incident is recorded in one of Mr. Rabindranath Tagore's celebrated short stories. It took place several years ago on the river Padma in East Bengal. As soon as the sail of a boat caught the wind and swelled out to its proper extent, a European officer standing with a gun in hand on board a passing steamer lodged a bullet into it. It burst, and the boat sank at once. It was not of course the intention of our heroic hunter to sink the boat. Only he could not resist a sudden wild desire to bring an inflated canvas to a dramatic collapse. He showed no signs of a sportful tendency till the filling in of the ill-fated sail with the requisite amount of wind to make it a fit target for his gun. The matter was regarded in Court as an innocent outburst of exuberant animal spirit.

"We are afraid the Secretary of State's 'final decision' with regard to the Hindu and Muslim Universities has points of similarity to the strange incident recorded above. We are hardly inclined to deny that he did not mean any harm to the Universities. But that he should have silently allowed the people to be inflated with high hopes with regard to the movement, and dealt a fatal blow on the eve of their realisation, is a line of procedure which is distinctly sportful, if not worse. Even the Anglo-Indian Press has failed to admire this queer method of doing things. The *Empire* rightly asks if the scheme was wrong why was it not frowned upon from the beginning? This Anglo-Indian paper goes so far as to say that the Government has laid itself open to the accusation of having roused hopes which it never intended should materialise. There is perhaps yet time to recede."

The following is from the *Observer* (Lahore), dated the 24th August 1912:—

"Below we publish a brief spirited article from 'Confident' on the Secretary of State's recent decision which has irritated the minds of the Muslim public so deeply. The article is bitterly one-sided, but it would be wrong to withhold it as it is just such an outspoken expression of views which really represents the disappointment now prevailing in the community.

"OUR FINAL WORD."

"SIR,—Muhammadans, if they were wise should welcome the decision of the Secretary of State to limit the benefits of our proposed Muhammadan University to Aligarh and to name it only the University of Aligarh. So much the better. It will give us the greater pleasure to make the Secretary of State modify his orders. The decision is final. So much the better. It will be a greater triumph for us to make him rescind his decision. They now know how to rescind decisions. Nothing is 'settled'—and they have taught us the way to achieve success. So let us welcome this decision. They are trying our mettle. Let us show them that it is not easy to dictate ideals. The decision to call it merely the University of Aligarh is an egregious blunder. So much the greater cause for rejoicing. We will have it called the Muslim University.

"Does the word Muslim offend and must it be deleted? No, never! A million times never! But why this short-sighted policy? Is the Government afraid of Pan-Islamism? Or what? Surely from the educational point of view, there is everything to gain and nothing to lose if the Muslim University could have the power to affiliate a few other colleges. Mind you—we do not want any sudden affiliation. All that is required is the power. A college will be affiliated if it deserved that distinction. If it does not, it will

have to wait, till it does. But why refuse us even the power? *Let the word, therefore, go forth to each and every Musalman that we want an unfettered Muslim University. And no power in the world should be able to induce us to have anything else or anything less.* Our ideal of a Muslim University was to us more fair than a garden—more glorious than an empire. Shall we let our hopes be blighted? Adversity is trying us; but adversity will find us united.

"We committed the initial mistake of begging for the University as a matter of favour. We should have demanded it as a matter of right. We grovelled into the dust when we did the former, and our wishes were not accepted. Let us do the latter and we shall be respected. *It is now a trial of moral strength and whoever yields is not of us. Better proverty with honour than riches with slavery.* This is our final word.

CONFIDENT."

Writing under the heading "The Islamic University," the *Vakil* (Amritsar), of the 21st August 1912, reproduces a passage in a speech by Victor Hugo in which he asked his fellow-countrymen to remember the rights of which they had been deprived, adding that otherwise they need not expect to achieve any success. These words, states the paper, were uttered by the greatest of French poets and orators at a meeting held to end the despotism prevalent (in France) in his time. A careful consideration of the heartlessness with which Muhammadan public opinion has been trampled on in connection with the Muslim University scheme and of the despotic way in which the highest and long-cherished expectations of the Prophet's followers have been disregarded, will show that such treatment does not "affect Musalmans in any lesser degree than the Bastille incident (did the people of France)."* The only difference is that, while in France (*lit.* there) there was a patriot like Victor Hugo, whose fiery speeches overturned Louis Napoleon's throne, "here" are to be found "traitors to the (Islamic) nation" whose "constitutional" doings are about to end the Muslim University scheme. Next the paper refers to the schemes promulgated since Sir Sayad's time about the establishment of a University at Aligarh, and observes that the same had the effect of making Muhammadans believe, among other things, that the proposed institution would not be liable to any interference from Government, and that it would be possible to affiliate to it Islamic Colleges in all parts of the country. It was in this belief, it adds, that they collected the funds required for the University, and that also at a critical time, when their brethren were being butchered in Tripoli, Persia, and Morocco for the sole offence of professing Islam, and when every house in Muhammadan India was a place of mourning in consequence. Proceeding, the paper speaks of the limited scope of the projected seat of learning, as also of the control which Government proposes to exercise over it; and goes on to say that the University will only supply hands for employment in Government offices, because it will impart only the so-called education which can merely augment the number of slaves; that it will not add in the least to the prosperity of the (Muslim) community, for the reason that a slavery-promoting machine cannot make any people prosperous, and that it will not be a Muhammadan University even in name. The believers in the *Kalima* should, therefore, gird up their loins to protest (against the proposed arrangements) for all time to come, bearing in mind the Right Hon'ble Sayad Amir Ali's words, "go on fighting for truth, no matter whether this may prove injurious for you. It is you who will triumph in the end." If the disgrace they are about to suffer and the ruin which overhangs their future as a community, mean death and destruction for Muslims, then they should be always mindful of that destruction and shed tears over their (likely) future. "The deluge flowed out of an oven; cannot your hearts' furnace give rise even to a flood, which will carry the rubbish of despotism before it?"

The Punjab University and the Punjabi language.

23. The *Zamindar* (Lahore), of the 24th August 1912, publishes an article headed "The Punjab University puts the knife to the throat of Urdu." Previous to 1857, it says, Government used to follow the principle that the official and court, as also the literary and popular language of the Indian people, should be one and the same, so as to admit of their being united into one nation. After 1857, however, it began to favour the use of different languages in the various provinces, which were not, moreover, to have common interests. The result was that while formerly there existed lovers of Urdu like John

* Sic.

Gilchrist, "we" have had lately to confront such enemies of that language as Antony MacDonnell. Next the paper says that Hindus have raised a storm of bigotry and hatred against Urdu, and the authorities, instead of calming the storm have added force to it, with the result that it has swept Urdu out of Behar, the Central and the United Provinces. The Punjab was looked upon as the last ditch for Urdu, but it has been turned out of that province also. There comes the bewildering news that the Punjab University has announced rewards of Rs. 1,500 and Rs. 500 for the best Punjabi original work, and the best Punjabi translation of any scientific, philosophical or historical book, respectively, produced in 1911. The rewards given for (Maulvi Shibli's) *Sher-ul-Ajam* and the (Editor's) translation of the *Conflict of Science and Religion* had the effect of converting the houses of the opponents of Urdu into places of mourning. And their lamentation drove the Punjab University to the narrow-minded decision that rewards for literary works should not only be confined to the Punjab, but that half of them should be reserved for a rude and vulgar dialect like Punjabi. In conclusion, the Editor says that, to the best of his knowledge, no Punjabi book of the requisite merit was published in 1911, and that the only interpretation he can place on the above announcement is that the University has cut the throat of Urdu with the knife given to it by the heartless enemies of that language.

### (*e*)—*Agriculture and questions affecting the land.*

Mineral productions of India.

24. The following is from the *Tribune* (Lahore), of the 25th August 1912 :—

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"Among the mineral productions of India coal occupies the first place. Of the total output of coal in the country over 95 per cent. is claimed by Bengal. In that Province there was an increase of 691,598 tons which exceeds the increase for the rest of the whole of India which amounted to 661,010 tons. The increase was confined to the Jheria coal field where the output increased 10 per cent. or by over half a million tons. There were increases of 2·35 and 3·70 per cent. in the Ramgary and Giridih coal fields respectively, and a decrease mainly from Palamau, of 13·22 per cent. in the smaller coal fields. These figures show that there is no progress in India so far as the exploration of new tracts or coal fields is concerned. The department of Geological Survey has been now at work for many years and surely it should have discovered the many and vast coal fields that are in the country and which so far have not been worked. In the North-West Frontier Province where the output is infinitesimal an increase of 55 per cent. it reported. In the other Provinces outside Bengal there were decreases as follows : Assam 74 per cent., Baluchistan 2·29 per cent., the Central Provinces 4 per cent. and the Punjab 37·84 per cent. These decreases all require explanation. That relating to the Punjab is the fact that the Dandot Colliery which used to be worked by the North-Western Railway closed during the year. Since the report was compiled an enterprising firm of Punjabis has taken the lease for the working of this mine. The owners of coal mines have a grievance against the railway administration which requires to be redressed before the coal mine industry in the Punjab can ever hope to acquire a footing. The freight on coal is a heavy item and purchasers in the Punjab find it cheaper to import coal from Calcutta than buy it in the Province. If the freight charged by the North-Western Railway in coal were reduced to the same level as that on the East Indian Railway and on the North-Western Railway itself for distances over 300 miles, there would be an appreciable fall in the price of coal to purchasers in the Punjab. As regards the coal trade Mr. Adams says that it was generally better than in 1910 and improved throughout the year. It is stated that owing to a late harvest and consequent scarcity of labour in Bengal during the autumn the year closed without much accumulated stock at the collieries. Some interesting statistics relating the average output of each worker in the mines are given in the report. The average in England for the ten years ending in 1910 was 287 tons per person employed above and below ground. In India it was 174 and 113 tons respectively. In Bengal it was 178 and 165, in the Central Provinces 172 and 118; in Assam 245 and 255; in Baluchistan 79 and 67; and in the Punjab and North-West Frontier Province 32 and 44. The average in the Punjab is very low. No attempt is made in the report to explain it. Surely the Punjabi labourer is as hardy as his brother in Bengal or the Central Provinces. There must be something in the condition of the mines which explains this very striking disparity."

* * * * * * * *

SIMLA :
*The 31st August 1912.*

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—6-9-12—No. 65—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 36.

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

**Examined up to 7th September 1912.**

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
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| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
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| 7 | Khalsa Advocate ... | Amritsar .. | Bahadur Singh ... | 752 „ |
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| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
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| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) .. | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil .. | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
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| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 28 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
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| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
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| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do ... | Muhammad Insha Ullah ... | 1,800 „ |
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| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (a)—*Foreign.*

China, Tibet and Great Britain.

1. The following is from the *Tribune* (Lahore), of the 1st September 1912 :—

"The memorandum sent by Sir John Jordan, British Minister at Peking, to the Chinese Government on Tibet raises an international issue of the highest importance. The subject of reference is the intention of China to incorporate Tibet as a province. Sir John Jordan 'declares that the Tibetans ought to be allowed to manage their own internal affairs without Chinese interference, and recommends a new Anglo-Chinese Agreement as a precedent to the recognition by Great Britain of the Republic. The memorandum reviews the situation in Tibet, and suggests that China should station a representative at Lhassa to advise the Tibetans on questions of foreign policy. This representative might have a bodyguard, but China ought not to station unlimited soldiery in Tibet, nor send an expedition. The memorandum further says that China at present ought not to use India as a highway to Tibet.' Following immediately on the Peace Mission which China has sent to Tibet and which passed through Calcutta the other day the memorandum has a special significance. The humane and laudable object that Great Britain has in view will command general approval, but the international questions involved are whether England as a friendly Power can intervene between China and Tibet or take any action to restrict the suzerainty of China over Tibet. There is no interregnum in China. The Empire has been succeeded by the Republic, the recognition of which by the British Government is only a formal matter. The recent anarchy and fighting in Tibet are to be deeply deplored, but diplomatic representations cannot exceed the limitations of international relations. It is of course in the highest degree desirable that China should act on the friendly and sound advice of England, but should she elect to stand on her rights as the suzerain of Tibet what can England do to force her hands? There is of course the proposed new Anglo-Chinese Agreement as a condition precedent to the recognition by Great Britain of the Chinese Republic, but it is difficult to understand how the relations between China and Tibet can be made part of that agreement. Pending such an agreement it is further suggested that China ought not to use India at present as a highway to Tibet. This practically means, if insisted upon, a rupture of friendly relations. Apart, however, from the complications of international questions the advice of Great Britain is in the best interests of China and Tibet and ought to be accepted by China in the same friendly spirit in which it is offered."

England and Russia.

2. The *Paisa Akhbar* (Lahore), of the 29th August 1912, publishes a communication headed "A terrible danger," in which one Muhammad Ismail Khan, of Bombay, expresses his inability to understand why England reposes confidence in an oppressive and merciless power like Russia and has permitted her to extend her railway system to the (north-west) frontier of India. After remarking that recent Muscovite efforts to promote friendship with Japan are fraught with danger for India, he says that, being afraid of the large Afghan forces at Herat, Russia wishes to reach the Indus through Persia and Baluchistan (? by building the proposed Trans-Persian Railway). Moreover, she is cementing her friendship with Germany to ensure the latter not opposing her (advance towards India) after she (Germany) has acquired influence in Asia Minor by constructing the Baghdad Railway. She is also trying to win over Italy to her side in order to place herself in a position (successfully) to withstand the (British) fleets in the Mediterranean at Malta, Cyprus and Gibraltar.

England and Tibet.

3. The *Paisa Akhbar* (Lahore), of the 30th August 1912, has a note headed "The Tibetan question and the British Government." Adverting to an article recently published by the London *Times* on the above subject, the paper says that "The Thunderer" lays stress on the posting of a British representative at Lhassa, which will perhaps be a dangerous step. It is, however, the duty of the British Government to protect Tibet against Chinese oppression, seeing that it was Lord Curzon's Lhassa expedition that brought China the suzerainty of Tibet.

Indian Muhammadans and the war in Tripoli.

4. The *Zamindar* (Lahore), of the 30th August 1912, in an article headed "Test of the sense of national self-respect of Indian Muhammadans", says that black clouds overhang the entire Muhammadan world in these days. From the recent doings in Tripoli, Persia, Morocco and the European

Provinces of Turkey, it is obvious, says the paper, that the civilised powers of Europe have made up their minds to sweep Islam off the face of the earth. The hearts of Indian Musalmans are bleeding like those of their oppressed co-religionists, and they feel still more grieved at the thought of Government not being very kind to them now and of the authorities having gone back on their promise to give them a University. The paper then goes on to say that they are in the wrong who think that the Tripolitan war is a local affair and that Muhammadans in India ought to have no concern with it. The war is no mere conflict between Italy and Turkey, but is a question of life and death for the Prophet's faith. It has imposed different duties on the followers of Islam in all quarters of the globe. Those self-respecting Musalmans in and around Tripoli who can bear arms have been desperately fighting the enemy on the battle-field. It is, however, difficult for "us" and (other) such Muhammadans as live very far from Turkey's African possession, to break the heads of Italians. If, however, "we" are men and true Musalmans, it is morally incumbent on "us" to render pecuniary help to Muslim sufferers in Tripoli.

Turkish affairs.

5. The *Zamindar* (Lahore), of the 30th August 1912, publishes a letter, dated the 1st idem, from its Constantinople correspondent, Muhammad Abdul Wali Khan, to the effect that the recent political changes, which he describes in detail, in Turkey are thought to be beneficial for "the country and the nation." The non-Muslims inhabiting Turkey are, says the writer, mortal enemies of the Turks, in spite of their being under great obligation to them. They say that, so long as the Osmanalis continue believing in the *Kalima*, Christians will go on regarding them as the enemies of "life, property and the country." Proceeding, the writer says that the entire banking business (in Constantinople) is in the hands of foreigners, and that there is not a single bank (in the city) started by the Turks themselves. He spoke of this to some (Turkish) young men, "who have had better experience," but their reply was that they could do something only if "the champions of civilisation and enlightenment" (Christians of Europe) gave them breathing time. As it was, they added, new moves were daily made against them at the embassies. The correspondent then reports that the (Turkish) Government has engaged itself in establishing different factories in the country, and he wishes to inform (Muhammadan) traders in India that there is a great demand for leather in Turkey. Two respectable Turkish merchants, who are (also) Government contractors, have desired him to tell Indian capitalists like Sir Adamji Peerbhoy, of Bombay, through the *Zamindar*, that leather, *Khaki* drill, silk, and the cloth used in making tents and *kanats* is not only required by Government, but that a trade in these articles can be carried on with Bulgaria also. If he was supplied with samples together with a price list, he would gladly show them to Turkish traders and make arrangements.

The paper also publishes a letter, dated the 2nd August, in which the writer states that the appointment of Ahmad Mukhtar Pasha as Prime Minister has afforded satisfaction to all, and has much improved the situation. The recent changes are also likely to prevent Military Officers from dabbling in politics in the future.

Turkey and her enemies.

6. *The Paisa Akhbar* (Lahore), of the 30th August 1912, publishes a cartoon designed by one Muhammad Ismail Khan, painter, in which Italy, Germany, Austria and Russia are shown standing near a globe, while John Bull peeps out at them from behind a curtain. In the letter-press the four countries declare their desires for various Turkish possessions, while John Bull addresses them as follows:—

"Hypocrites, remember (that) so long as even one Englishman lives you will assuredly fail to achieve your aims. British youths will convert your countries into deserts with the hoofs of their horses. (Your) safety consists only in restraining yourselves."

(*b*)—*Home.*

The Government of India and Opium.

7. The following is from the *Tribune* (Lahore), of the 31st August 1912 :—

"A resolution appeared in a recent issue of the *Gazette of India* on the subjects of opium eating and opium smoking in this country. Both these points are dealt with in an exhaustive manner, and the views of the Government of India regarding them are set forth clearly and succinctly. It is clear from the Resolution that the Government of India adhere to the policy recognised by them some years ago that everything that is possible in reason should be done to discourage the use of opium in the country. Considerations relating to revenue do not at all enter into an elucidation of this policy. Indeed it has cost and will cost ere long the Government several millions sterling. The financial side of the question has been entirely subordinated to its moral side. No fault can be found with the Government of India at present. Indeed it is admitted that they have made ample amends for the past when Indian opium was practically forced on the people of China * * * The Government of India have done well to differentiate between the deleterious habit of opium smoking and the use of opium in small quantities for medicinal or semi-medicinal purposes. Whilst they are determined to put down the former with a firm hand, they are anxious that the latter habit which is harmless and is even useful in certain circumstances should not be altogether suppressed. Sensible persons in India will cordially endorse this attitude. We might at once mention that in the detailed regulations relating to the use of opium for medical and semi-medical purposes there is nothing to which even the most fanatical anti-opiumists can in reason take exception."

The Eurasian Problem.

8. The following is from the *Tribune* (Lahore), of the 1st September 1912 :—

"There has been a good deal of correspondence regarding the Eurasian problem in the columns of the Calcutta papers, and among the mass of letters which advocate the concession of specially favoured treatment for the Eurasian there have been some which discuss the question impartially. These latter urge the sensible view that unless the Eurasians are taught the value of self-help their difficulties will never be overcome. According to one correspondent 'the Eurasian problem stands thus: the Eurasian is unable to hold his own under the existing conditions of his economic environment. That is his confession and the basis of his case. He refuses to go elsewhere to seek work or better himself. Instead he demands exceptional treatment to enable him to live in India, and he demands it through the machinery and at the expense of the State. These being the facts the simple question is—what case has the Eurasian made out for the creation in India of special economic conditions for himself at the expense of the English, the Hindu and the Muhammadan tax-payers? Translated into the vernacular of tariff, he asks for 'protection.' What case has he made out for it?' As Lord Hardinge very appropriately said in one of his very first utterances in India special favours to any one class in the country mean unfairness to other classes. Mere sentiment ought not to be allowed to have anything to do with the solution of problems which depend upon hard facts and economic considerations. As the writer to whom we have already referred in this note very appositely says, economic and political problems cannot be satisfactorily solved along the lines of mere sentiment, and the value of a little plain speaking, when there is a tendency to darken counsel with words, is considerable. It is equally true that the case of the Eurasian 'resembles closely the case of many other classes throughout the world at the present time, inasmuch as it needs self-generated moral evolution to mend it, not a fairy god-mother, in the shape of the State, bringing gifts. It is possible that education may do something for the community if it succeeds in forming character, but the church can do more for them by inculcating a truer knowledge of the dignity of work, a higher ideal of Christian duty.' This is the advice of a genuine friend and a well-wisher of the community and it is based on a comprehensive proof of the salient points of the problem."

The Government of India and the Punjab.

9. The following is from the *Tribune* (Lahore), of the 5th September 1912 :—

"We have already announced that Mr. M. S. D. Butler, Deputy Secretary to the Government of India in the Home Department, who has been appointed Joint Secretary to the Royal Commission, will be succeeded by Mr. W. C. Cotton who is a Madras Civilian. The Home Department will thus be without a single Punjab Civilian in any of its higher posts. The Member in charge, Sir Reginald Craddock, is a Central Provinces Civilian, whilst Mr. Wheeler, the Home Secretary, comes from Bengal. In the Finance Department all the posts—from Member down to Deputy Secretary—are held by non-Punjabis. The same is the case with the Legislative Department, the Education Department and the Department

of Commerce and Industry. The only appointment in the Government of India held by a Punjab Commission man is that of Secretary in the Department of Revenue and Agriculture. We refer to Mr. E. D. Maclagan. It is true that the present Foreign Secretary, Sir Henry MacMahon, also belongs to the Punjab Commission, but it must be remembered at the same time that the Foreign Department has little or nothing to do with the actual administration of the country. It concerns itself exclusively with Native States. There is no doubt considerable truth in the complaint that the Punjab is not at all adequately represented in the present *personnel* of the Government of India. The large majority of the important matters concerning the internal administration of the various Provinces are dealt with in the Home Department and it is in that Department that this Province requires to be adequately represented."

The Public Services Commission.

10. The following is from the *Panjabee* (Lahore), of the 3rd September 1912 :—

* * * * * * * *

"The people in India are well aware that the later type of Civil Servants do not bear comparison with the older men whose names are held in high veneration in India for their sympathetic, sound and progressive views and for just dealings. The bulk of the educated Indians are not satisfied with the averge type of civilians. They are not noted, with a few exceptions, for the qualities of their head or the heart. Educated Indians having opportunities of moving with them find the difference between the better material available in India now and the mediocre talent imported at great expense from England. Intellectually and in point of efficiency the Indians can bear any open test and be sure of winning. Of course, there are a number of superior English officers whose administrative ability is admired by Indians and whose services would be necessary. But their number is comparatively small, and while we must have more of that superior type of men, there is no reason why the mediocre type should be as largely imported as now. It is certainly a question worth deep consideration whether they cannot with advantage be replaced by Indians.

"To this there has been only one excuse, and that excuse is nearly twenty years old. But Sir Valentine Chirol has lately given it the strength of his hearty approval. It is the plea of a *minimum number of Englishmen* ruling India, and the apologists of this theory maintain that the minimum number has already been reached and whether good, bad or indifferent, there must be 1,200 Europeans recruited in London, in order to retain India for England. Twenty years ago Lord Lansdowne urged the same political excuse to ignore the Parliamentary decision of 1893. The Aitchison Commission said that it was inexpedient to hold simultaneous examination in India, but in 1893, June 2, a Parliamentary recommendation was made that the examinations 'shall henceforth be held simultaneously both in India and England, such examination in both countries being identical in their nature, and all who compete, being classified in one list according to merit.' This recommendation was in conformity with that of the councillors of the India Office in 1860 and the subsequent resolution of Mr. Fawcett in 1870. But Lord Lansdowne in India and Sir Henry Fowler in England put in the plea of the minimum number of European officials. They said: 'it would be entirely out of the question to reduce the existing *minimum* of Europeans *at the present time.*' But from the opinions expressed by Sir Valentine Chirol nearly 20 years after the above plea was made, the presumption is that the situation in India has not changed! And the plea urged for the 'present time only' in 1893, is said to hold good in 1913. It is pertinent to ask whether 20 years have made no difference in the progress of India, so far as the *minimum* number of European officials is concerned.

"There is certainly no magic in the minimum number, nor is it a political theory in any other country of the world. Without questioning the ability of the bulk of the English Civilians, it cannot be said that without them India would not exist and would not prosper. Moveover, the circumstances under which the minimum number theory was invented were extraordinary and undoubtedly temporary. The administrators of India are pledged to the principle of racial equality in the case of Indian subjects of the Crown. The pledge is handed down from the time of Lord William Bentinck and Sir Charles Trevelyan. The Parliamentary statute of 1833 laid down that 'no native of India nor any natural born subject of His Majesty resident therein shall, by reason only of his religion, place of birth, descent, colour or any of them be *disabled from holding any place, office or any employment under the said Government.*' Twenty years later in 1853 when the Charter of the East India Company was revised men like Macaulay and Bright raised their voice against the neglect of Indians. And when the Government passed to the Crown in 1858, provision was made in Section 32 of the Parliamentary Act 'for admitting all persons, being natural born subject of Her Majesty who may be desirous of becoming candidates for appointment to the Civil Service of India to be examined as candidates accordingly.' The Queen's Proclamation said: '*We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects*, and these obligations, by the blessings of Almighty God, we shall faithfully and

conscientiously fulfill.' The Secretary of State appointed a Committee to consider the question of employment of Indians in the Civil Service and that committee reported in 1870 pointing out that two modes were open :—

"The first was by allotting a certain portion of the total number of appointments declared in each year to be competed for in India by natives and by all the other natural born subjects of Her Majesty resident in India. The second was to hold simultaneously two examinations, one in England and one in India, both being, as far as practicable, identical in their nature and those who compete in both countries being finally classified in one list according to merit by the Civil Service Commissioners.

"The Committee added that they 'have no hesitation in giving the preference to the second scheme as being the fairest and the most in accordance with the principle of the general competition for a common object. These are the early foundations of a sound and just policy which has been to this day ignored by local administrators. Even the plea of the *minimum* number of European officers was urged twenty years ago and to-day no question but that of efficiency and fitness can be urged in establishing the most acceptable policy. Mr. Montagu has pointed out other reasons. That there are disabilities which practically exclude Indians from higher appointments notwithstanding merit cannot be denied. How to remove these disabilities, while at the same time securing British officers of higher administrative worth is to be decided as a result of the Royal Commission. Two things should be remembered in this connection. One is that justice must be done to India at last, if Indians are to be conciliated by deeds and not merely by means of words. The second is that Indian loyalty could not be based on the 'minimum number' of European officers or of machine guns, but on the spontaneous gratitude and moral fervour resulting from the old and often forgotten maxim of Lord William Bentinck that 'India is to be governed for the benefit of Indians.' If the Commission keep these two things in mind in their enquiry their labours will be fruitful of much enduring good to India and to its permanent connection with England."

## V.—Native Societies and Religious Matters.

The All-Punjab Sikh Association.

11. The following is from the *Khalsa Advocate* (Amritsar), of the 30th August 1912 :—

"The resolution passed by the various Sikh Associations in the Province for the representation of the Sikhs on District and Municipal Boards and Legislative Councils have created a flutter in the dove-cots of the sister communities, especially in those of the Hindus. So long they have had the upper hand in the Councils of the Empire. Whenever public opinion has had to be consulted it is the Hindus or the Musalmans who have had their say, Sikh opinion has neither been sought nor ever been offered. No wonder, therefore, that the signs of the present awakening should have come upon our neighbours as a surprise. We hope the community has begun to shake off its torpor and that it is in right earnest to make its political existence felt. It is a sad commentary on the patriotism and the public spirit of the present-day Sikhs that they should have so long done nothing to provide for themselves an organization under the auspices of which they might take steps for the safe-guarding of their rights. There has never been nor is there now any lack of material for an organization of this sort. We know the feeling has been general for some years past that the Sikhs should have a political platform of their own. The difficulty has been on the score of leaders and we are afraid even now we are not so rich in the right sort of men who could be trusted for the safe conduct of the movement. Our esteemed friend and brother, the late Sardar Gurcharan Singh, Barrister-at-Law, Lahore, sounded the Sikhs assembled at the first Sikh Educational Conference at Gujranwala on the desirability of starting an organization of this kind on the lines on which later on the Muslim League was founded. Sometime after he issued a circular letter to this effect to his friends all over the Province. The response was great and genuine and had it not been for the opposition of certain over-imaginative persons who apprehended that the proposed movement would divert the attention of the Panth from the existing organizations and would directly prejudice their usefulness, the scheme of our amiable and loving friend would have assumed a practicable shape and he would have done a lot of work for it before the cruel hand of Fate put an end to his promising career. * * * * We shall not be surprised to learn that brother Gurcharan Singh's mantle has fallen on the shoulders of one worthy of it and that he is only waiting for the opportunity to receive a call. May we suggest that a place of meeting be appointed to consider the ways and means for launching the scheme during the next Dussehra holidays. We shall be glad to give prominent insertion to suggestions for the furtherance of this national cause."

The Muslim League, London, on Hindu-Muhammadan unity.

12. The *Hindu* (Lahore), of the 29th August 1912, has an article headed "How can the pleasant hopes of unity between Hindus and Muhammadans be realised ?" In continuation of its previous remarks about the London Muslim League's proposals (*vide* paragraph 13 of Selections No. 35), the paper says that the religious differences between the two

communities can never be removed. Hindus and Muhammadans, are, however, neighbours, fellow-subjects, and amenable to the same laws. It is on this basis alone that a union between them is possible as well as necessary. The only way to bring about this unity is that the parties should follow a policy of equality in respect of political matters, and should not insult each other's social and religious feelings. Nor should they view the educational or commercial advancement of each other with jealous eyes. After remarking that the aforesaid policy of equality consists in allowing either community a share in "political matters" according to its ability and numerical strength, the paper goes on to say that, if Mr. Amir Ali and his colleagues of the League are really desirous of uniting Hindus and Muhammadans, they should make their co-religionists accept these conditions. As to those in India who share this desire, they should cure their co-religionists of their madness of political importance and preferential treatment. The Prophet's followers should also discontinue wounding the feelings of Hindus in their writings and speeches about the cow-killing question. Otherwise it will be concluded that they are not sincere in their wishes for union, and that they have really some ulterior object.

The *Paisa Akhbar* (Lahore), of the 31st August 1912, says that,—according to the *Englishman*—one of the causes of the existing disunion between Hindus and Muhammadans is the formers' objection to the special electorates formed for Muhammadans and to the excessive Muslim representation on Imperial and Provincial Legislative Councils. The followers of Islam are not, however, prepared to recede even an inch from the position now occupied by them. They left the protection of their rights and interests to Hindus for full forty years, and put up in silence with the latter's preponderance in all departments of Government. When, however, it was practically proved to them, after this long experience, that Hindus treat them like step-brothers and place racial feelings above morality and justice in every thing, they felt themselves compelled to try to secure the right of separate representation. Further, the *Englishman* says that cow-killing is another cause of disunion between the two communities. But, says the *Paisa Akhbar*, for Muhammadans, the question has an important economical aspect, and, if Hindus can find a solution to it in this respect, Muhammadans would gladly give up not only the sacrifice of cows but also the daily use of beef.

The following is from the *Observer* (Lahore), of the 31st August 1912 :—

"We publish elsewhere the fourth annual report of the London branch of the All-India Muslim League; and we must say that a careful perusal of the report has given us real pleasure, pleasure not only at the steady activity displayed by the League throughout the last year and the striking success achieved by it in various phases of Muslim public life, but also—and this, to our mind, is by far the more important point of the two—at the keen political sagacity of its workers and the remarkable acumen which they have brought to bear on the consideration of the various problems that have from time to time engaged the attention of the Muslim world. With that veteran leader, the Right Hon'ble Syed Ameer Ali, P.C., C.I.E., LL.D., holding in his tried hands the reins of the League, our vital national interests are in safe custody; and every page of the present report bears eloquent and emphatic testimony to the rare capability and gratifying success with which he has performed his arduous duty. It is a matter of unalloyed satisfaction that the Indian Musalmans are represented in the heart of the empire by a body of men, whose deliberations are guided by Mr. Ameer Ali; and while his is the most prominent figure among the London Muslims, the fact is well-known that his personality has made an indelible impression on the Indian Muslim mind and that no living man has made a deeper mark on the general policy of his co-religionists in this country than the talented Muhammadan member of the English Privy Council.

"The report may well be regarded as embodying a succinct account of the activity of the Indian Musalmans as a whole during the year 1911-12 in the domain of politics and as setting forth a comprehensive but detailed statement of their national policy in questions of high import. There is hardly a point of importance which came into prominence last year on which the League has not pronounced its view with clear emphasis, in language at once firm and temperate, and in a manner both constitutional and independent. We do not mean to say that there is no possibility of difference of view or that the Indian Muslims should premanently bind themselves to the pronouncement with fetters of iron. There is always room for honest difference of opinon and the progress of time and the shifting circumstance of the day will ever call for a re-adjustment of the political *locus*, necessitating, in consequence, the adoption

of other ideals of politics and different methods of works. But taking into consideration the existing conditions of life in India, as well as the Muslim world, and keeping in view the limitations of our environment and the inter-relationship of Muslim and non-Muslim nations, the policy of the London League, as outlined in the report under review, cannot but be considered as the only correct policy for us to follow. We have said above that there is room for honest difference of opinion, and, by way of illustration, it may be explained that we are not inclined to place much reliance on the feasibility of the plan suggested by the League for the promotion of Hindu-Muslim cordiality. We yield to none in our desire for it and in our anxiety to bridge over the gulf that at present unfortunately divides the two principal communities of India from one another. But the chasm can be crossed only by the united efforts of the leaders of both communities. A conference of the prominent members of the different sub-divisions of the two nations may perhaps evolve a better plan of conciliation."

European visitors to the Jumma mosque, Delhi.

13. The *Zamindar* (Lahore), of the 31st August 1912, has an article headed "The greatest Islamic Kingdom of the world." The Editor says that he has always heard Great Britain spoken of in the above terms and that it is owing to this position that the Prophet's followers have shed their blood for her. Their reward has, however, been that, after they have collected money to found a University in order to relieve Government of the burden of their education, they have been told that they cannot call it a Muslim institution. What a fine Islamic Kingdom Great Britain is! Again, the transfer of the Capital of India from Calcutta to Delhi led Muhammadans to believe that the fullest regard would now be paid to their sacred places in the new capital, as also to their (old) traditions. These unfortunate people are not, however, (considered) deserving even of this. No Englishman can enter the Golden Temple at Amritsar with his shoes on, while only the other day the Lieutenant-Governor (of Behar and Orissa) was not allowed to go into the Puri temple. It is Musalmans alone whose foreheads, which are meant to be bowed to God, are struck with "boots." Europeans go about in the Jumma Musjid, Delhi, with their shoes on and "the greatest Islamic Kingdom of the world" does not abstain from wounding the most sacred feelings of Muhammadans. The paper has already twice written on this subject, and its contemporary the *Comrade* also has strongly invited Government's attention to the matter. Government does not, however, now look on luckless Musalmans with a favourable eye; it sees their rights trampled on and (still) remains quiet. The presence of Europeans in the mosque with their shoes on has lacerated the hearts of the followers of Islam. The commission of this foul deed with the permission of Government has been rending the hearts of 7½ crore Muslim subjects of His Majesty the King Emperor.

Grievances of Muhammadan weavers.

14. The *Muin* (Amritsar), of the 24th August (received on the 3rd September) 1912, has an article headed "The unfortunate weaver community", complaining that Muhammadans of higher castes treat the weavers, shoe-makers, carpenters, blacksmiths and such people in their community just as Sudras are treated (by Hindus). Government also, it adds, accords these low-caste Muslims a contemptuous treatment, and prevents a large number of families among them, which live by agriculture, from acquiring land. As regards weavers in particular it says that the introduction of foreign-made cloth into India has reduced them to a state of abject poverty. To make matters worse, those of them who live in villages are frequently made to do *begar* work or the private work of rapacious lambardars and zaildars. Every village weaver has, on an average, to perform forced labour for ten days in the month, during which time he has also to feed himself. Again, his head is always a target for blows from the shoes and boots of Government officials. And even those among the weavers residing in cities and towns, who have been educated, are, because of their caste, refused respectable posts under Government.

The "Leader Number" of the *Arya Gazette*.

15. The *Arya Gazette* (Lahore), of the 29th August 1912, says that it has been decided to issue a "Leader Number" of the paper containing scholarly contributions from Aryas, Hindus, Christians and Musalmans of note. The public should, however, first decide as to who are the two (most prominent)

leaders of the Arya Samaj, the Sanatan Dharam Sabha, the followers of the Christ and the believers in the *Kalima*. The Arya, the Hindu, the Christian and the Musalman communities are, therefore, requested to send their opinions to the paper by the end of September. The issue will contain short biographical sketches and portraits of the eight leaders selected, as also learned writings from their pens.

Education of the depressed classes.

16. The *Tribune* (Lahore), of the 31st August 1912, publishes the following letter from Lajpat Rai :—

"I have read the contributions of 'Satyarthi' on the above subject with great interest. Considering that very large numbers of the so-called depressed classes in the Punjab have lately been admitted into the Arya Samaj it is his high time that something appreciable be undertaken to further the cause of education among them. No amount of '*Shuddhi*' (it is a misnomer to call it *Shuddhi*) ceremonies will bring about the real uplift of these people without education. If the Punjab Hindus and the Punjab Arya Samajists do not profess merely lip sympathy for these classes it is time that they should put their hands into their pockets and give practical proofs of the genuineness of their sympathy by liberally subscribing for the education of these classes. The work being carried on, at Sialkot, at Mirpur (in the Jummu province) and in the Gurdaspur and Hoshiarpur districts deserves the fullest help from all well-wishers of the Hindu community. It is a matter of shame that while thousands upon thousands of rupees are being freely spent on mere eccentricities, on *nautches*, on *tamashas*, and on 'brick and mortar', people should be so reluctant to provide for the healing of wounds and sores that exist in the heart of the body politic. The existence and the present condition of the depressed classes and of the untouchables is nothing but a great sore in the body of the Hindu community; one may liken it to a deadly "carbuncle." Upon the proper healing of this sore depends the future health and existence (not to speak of the progress and prosperity) of the body politic. All the cures and remedies suggested and pursued by the 'leaders' of the Hindu community are nothing as compared with this. They are merely symptomatic or superficial or ornamental. The recent decision of the Municipal Committee of Ludhiana refusing the use of municipal water tap to '*Ramdasias*' is an ample illustration of the fatal egoism and brutal callousness of the higher classes of Hindus. In any other country a decision like that would have evoked an outburst of indignation such as would have opened the eyes of those responsible for such a flagrant disregard of ordinary human rights. Just think of the arrogance and inhumanity of a decision refusing a tax payer the use of a municipal water supply. As at present advised, I am inclined to think that the decision is illegal and ought to be questioned in a court of law. But what has surprised me is that the cultured Hindu and Muhammadan Press should have let the incident pass away so quietly. To my mind this is another proof of the utter degradation of the Hindu ideals. Hindus refusing the use of a public waterstand to a brother Hindu and the Muhammadans helping them by their votes is a sight to make the gods weep.

"The only remedy then is to educate these classes and to rouse in them a sense of the wrongs that are being inflicted on them by these arrogant Hindus. When one considers the depth of Hindu degradation and their inhuman attitude towards the classes all one's love for Hindus and Hinduism becomes petrified.

"I am prepared to co-operate with 'Sattyarthi' or for the matter of that with any one for advancing education among the depressed classes.

"The following (*sic*) note was written in June last soon after the 1st Punjab Hindu Education Conference. It was my intention not to make it public until after I had obtained promises of a substantial amount towards the proposed central fund. Press of other business, however, prevented me from exerting for the fund and I think it may now be made public. I hope the Hindu public will recognise their duty towards the depressed classes and apply themselves in all earnestness not only to the work of reclaiming them but also to educate them. The second is as important as the former.

"*P.S.*—I hope the Vernacular Hindu Press will take up the matter in all earnestness It is necessary that the subject should be constantly kept before the public. Something should be written about it constantly."

## VI.—Legislation.

The unreality of Council Elections in the Punjab.

17. The following is from the *Panjabee* (Lahore), of the 3rd September 1912 :—

"Some years ago an eminent statesman condemned the system of nomination in our former Councils as something very vicious. But in the Punjab we have a system of election compared with which that 'vicious' system of nomination would seem a blessing.

From the communication published in another column describing at length the composition of the several electoral groups it will be seen that the strength of the nominated element in a large number of municipalities is the despair of the popular party. In a system which favours direct nomination the responsibility for the choice devolves on the officials. But now we have a double distilled system of nomination in which the officials are freed from their responsibility while the people derive no benefit corresponding to the degree of responsibility placed upon them. The mixing of municipalities and cantonment committees is particularly hurtful, and injurious to the success of the elective system. The solid phalanx of the nominated members of the cantonment committees together with the nominated section of Municipal Commissioners can influence the tide of support for candidates in any manner they like. Then there is the effect of excluding from Council elections municipalities like Batala, Hoshiarpur and Kasur in the central group and those of Lyallpur, Gujrat, Dera Ghazi Khan, Wazirabad and Bhera in the western group. All these are populous towns which have made great progress in several activities and their exclusion from Council election is unjust and its effect is prejudicial to the interests of the people concerned. We are not aware whether the Punjab Government intends to remove these anomalies, but unless they are removed the system of appointing members to the Punjab Council can be called elective only by courtesy. For the same reason we should prefer the present system of direct nomination by Government on behalf of District Boards to a repetition of the farce of an election by the nominated members of such Boards. We hope Sir Louis Dane will give his best attention to this matter and remove the anomalies as far as possible.

The Vaccination Law.

18. The following is from the *Panjabee* (Lahore), of the 29th August 1912 :—

"In the last issue of the *Panjabee* we published the Punjab Government's reply to the National Anti-Vaccination League, London, in regard to Dr. Jethanand's case in Multan. The reply does not at all cover any of the points raised in the letter of the London Secretary, which we published in our issue of the 17th instant. In fact the Punjab Government has practically admitted its blunder when it says that 'from the first Jethanand has never addressed the Punjab Government on the subject which was his obvious course, if he had any complaint to make.' Does not the Government know what its agents in the districts do, and are not complaints published in the papers? Moreover, in many cases on appeal, the Government has referred complainants to courts of law; and obviously people have little to hope for in an appeal to Government against local subordinates. Dr. Jethanand would not have willingly suffered all that he has done, had he had the slightest hope in an appeal to Government. Even the Chief Judge rejected his complaint saying that he did not wish to encourage opposition to law. Why did the local officers pursue Jethanand with such severity and prosecute him a second time even when the decision in the first case was pending? That is a grave irregularity for which the Punjab Government has made no reply, though pointedly asked by the London Secretary of the League. Nor can we appreciate the painful remark that 'the District Magistrate is a Hindu and a Brahman who may well be trusted not to have harassed his fellow-Hindus unnecessarily.' Supposing that any Hindu or a Brahman Magistrate acts as a Hindu or a Brahman in his official capacity would that not be an excuse for stopping his advancement? But above all is it a question of justice or one of castes and communities? Apart from this case instances are not wanting where 'Hindu' Magistrates dare not be just to Hindus for fear of losing promotions and confirmations in appointments, and this is a well-known fact in the Punjab. They usually avoid to try Hindus. The bitterness of the last remark of the Government is too patent to need further explanation."

## VII.—General Administration.

### (*a*)—*Judicial.*

Expulsion of Lalas Pyari Lal and Devi Dayal from the Jullundur Cantonments.

19. The following is from the *Tribune* (Lahore), of the 31st August 1912 :—

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"There is one statement in the reply of Mr. Under-Secretary Montagu which cannot be allowed to pass unchallenged, and that is that the two gentlemen named above were readmitted into the Cantonment after they had submitted an apology accompanied by an assurance of future good behaviour. The so-called apology was shown to us before it was tendered by Lalas Pyari Lal and Devi Dayal and we considered that it was not an apology at all. All that was said was what had passed should be forgotten. Both gentlemen were determined to remain outside the Cantonment rather than offer an apology, for they were not conscious of having done any wrong. Nor are we aware that they gave any assurance of future good behaviour, though the military authorities might have made such a report. We think Lalas Pyari Lal and Devi Dayal should make a public statement giving the facts of their case."

(*b*)—*Police.*

Crime in the Punjab.

20 The following is from the *Tribune* (Lahore), of the 3rd September 1912 :—

"We showed in our last issue how, in the opinion of the Lieutenant-Governor, there has not been an adequate return for the increased expenditure of 23½ lakhs a year on the police force. His Honour next presses upon all district magistrates the necessity of expediting the trials of the more important criminal cases. Attention is drawn to the disparity between districts like Hissar, Dera Ghazi Khan and Lahore where cases are most rapidly disposed of and the largest number of convictions obtained and the dilatory methods followed in Shahpur. Sir Louis Dane agrees that the arrangements for security and surveillance are inadequate. 'His Honour will consider further in this connection the suggestion that the more serious class of bad characters should have their movements restricted as in the case of members of criminal tribes.' The Lieutenant-Governor very justly observes that 'it is illogical to take this extreme measure in the case of criminal tribes addicted mainly to hereditary petty larceny, and to have to confess that all our attempts to bind down the more desperate pests of society by security and surveillance fail merely because we cannot take the same steps to restrict the movements of the criminal individual as we do with the so-called criminal tribes.' The difficulty, we conceive, lies in the fact that while the criminal tribes can be distinguished by their hereditary tendency to petty crime the dangerous criminal cannot be distinguished from the law-abiding population until he has actually committed a crime and put himself outside the pale of the law. The quick detention of crime and swift retributive justice can alone act as a deterrent and it is difficult to see how the police can be absolved of responsibility in the matter. Either the police force is insufficient or wanting in energy and the suggestion of His Honour the Lieutenant-Governor to increase the rank and file and subordinate staff is an eminently practical one. The growth of lawlessness with increasing contempt for law and order is a state of things which no responsible Government can tolerate and the most vigorous action would be justified in view of the alarming condition of affairs disclosed by the last Punjab Police Report.

Security for good behaviour.

21. The following is from the *Tribune* (Lahore), of the 4th September 1912 :—

"In the Criminal Procedure Code of this country there are sections which empower the District Magistrate to take security for good behaviour from persons who are of known bad conduct or who in the opinion of the police are likely to commit crime. The procedure usually adopted in districts is to depute a special magistrate who in consultation with the head of the police in the district selects persons who are required to furnish the necessary security. The police in this case act on the advice of the zaildars and lambardars who are well aware of the character and antecedents of most of the people living in their villages. In the United Provinces of Agra and Oudh where a regrettable increase occurred in dacoities, robberies and burglaries, it is noticed with regret that less action was taken under the bad livelihood sections than in 1910. We quite agree with the remark in the Resolution reviewing the report of the Police administration that the efficiency of such action depends not on the number of prosecutions but on the care and judgment exercised in the selection of persons to be proceeded against. Sir John Hewett says 'it is still too often true that the ring-leaders and the more dangerous criminals are left unmolested, and that only the smaller fry—the petty pilferer or village *budmash*—are called upon to give security. This appears to have been the case in Etawah where a vigorous crusade had no appreciable effect in reducing the amount of crimes.' The real ring-leaders in crime are left unmolested because the police and the lambardars are afraid of them or are willing to let them go for a consideration."

Traffic in women in the Punjab.

22. The following is from the *Tribune* (Lahore), of the 4th September 1912 :—

"Hitherto it has been Sind which complained that women from that Province were abducted and sold in the Punjab and in this Province the Police has secured convictions in several cases of traffic in women. The complaint now comes from the United Provinces of Agra and Oudh and it is stated in the latest report on the administration of the Police in those Provinces that 'kidnapping was on the increase in the districts of Dhera Dun, Muttra, Meerut and Agra and it is said that the trade centres in the Punjab where large prices are given for girls abducted from these Provinces.' In noticing this remark His Honour the Lieutenant-Governor says 'this appears to be a new development. In previous reports no mention is made of such a traffic. The matter calls for serious investigation by the Criminal Investigation Department, and the Lieutenant-Governor trusts that this will be taken in hand without delay.' What is wanted in our opinion is co-operation between the Police of the Punjab and the United Provinces. If they act together and proceed with zeal and tact, we feel sure they can do much to prevent this objectionable trade. In the

Punjab the number of women is smaller than in the United Provinces and to that shortage is ascribed the comparatively large number of offences against women in that Province. The remedy for the evil—of which this traffic in women is only a development—lies in the diffusion of education among the people and also in a vigorous administration of the criminal law."

### (*d*)—*Education.*

The Islamia College, Peshawar.

23. The *Panjabee* (Lahore), of the 29th August 1912, publishes the following from its Dera Ismail Khan correspondent:—

"It may not be generally known that last year a deputation of the Islamia College Committee, Peshawar, headed by Sahibzada Abdul Qayum, C.I.E., K. S. Mir Alam Khan, Revenue Assistant, Sheikh Muhammad Akbar, Personal Assistant, and other gentlemen visited Dera. Two of the leading Nawabs promised rupees three thousand each and a third one actually paid one thousand to the Government Treasurer for the proposed College. The deputation, however, refused to accept the above promises or payment and went back after accepting from others such promises or payments as they considered satisfactory. Informal negotiations were said to be taking between the Committee and the three Nawabs, but lately one of the latter has asked for his money back from the Treasurer which shows that there is an end to the matter. Evidently the Committee thinks three thousand too small a subscription for a Nawab to pay, but it forgets that the Muhammadans of Dera, be they Nawabs or not, are not likely to be benefited by the proposed Islamia College at Peshawar. Peshawar is a place not very well noted for good morals and if the Dera Musalmans have to give higher education to their sons, they would rather send them to Aligarh or to the Islamia or Chiefs Colleges at Lahore. Whatever was promised by the Nawabs here was promised more out of regard for their Muslim brethren of Peshawar than any consideration of the well being of their Dera community, and should have been gratefully accepted by the Deputation. The refusal by the latter is apt to be misconstructed in many ways and it is hoped that even now it is not too late for them to reconsider it."

The *Times* on the Aligarh University.

24. The following is from the *Punjabee* (Lahore), of the 29th August 1912:—

"On the question of affiliation the London *Times* has expressed its opinion similar to what we wrote and it can hardly be said that the *Times* is unfair to Muslim interest. It says that the question of 'affiliation is of a somewhat distant future rather than of to-day' and that is exactly what most sensible men think. The Hindus ask for self-governing powers not as a measure of to-day but of a somewhat distant future. We want the ideal to be kept in view and shape our policies to that end. So it is in regard to other things in which we have yet to acquire and display qualities of fitness and efficient management. Nobody can say that the Muslim promotors are so far advanced in education and management of University interests as to begin by governing mofussil colleges with residential standards. If such a fitness were to be looked for to begin with, the Hindus are far better placed and there is some reason if the Benares University were to insist on having the powers of affiliation. But we prefer to show our fitness first and demand our rights in full in proper time as a safe and sound policy. But as in political ideals so in education, we do not lose sight of having our fullest rights, but the beginning must be free from ambiguity and unnecessary burdens and hopes. We are convinced it is a safe and correct position and does not involve any loss of right or imposition of restraint."

### (*h*)—*Miscellaneous.*

Security from the Muslim Press, Lucknow.

25. The *Zamindar* (Lahore), of the 1st September 1912, publishes an article headed "Security from the Muslim Press." Government, says the paper, appears to have made up its mind to sweep the press into oblivion, seeing that it interferes with journalists in season and out of season. On the outbreak of war in Tripoli Muslim newspapers wrote, it is true, in their anguish, such fiery words that pained the hearts of certain officers of Government. The reversal of the Partition of Bengal three months later fired them still further, and some prominent leaders of their community, among whom the Nawab Vicar-ul-Mulk deserves special mention, advised Muhammadans to rely, after God, on their own strength of arm. Muhammadans came to be convinced that no faith could be reposed in the promises and doings of Government and that its words and deeds should be freely and boldly criticised. Accordingly, Muslim leaders and papers

gave up their old practice of bowing to every order emanating from Government officers and of saying ditto (to the authorities) in all matters. The authorities became suspicious of this conduct and their suspicions are growing every day. (Again,) taking advantage of the Press Act, Government began to throttle Muslim newspapers, demanding security from any that displayed the least independence or used any forcible language in saying anything. The *Muslim Gazette*, the *Vakil* and the *Zamindar* deserve special mention among "such independent Urdu papers." The poor *Zamindar* was the first to be made to deposit (a security of) Rs. 2,000 in Government Treasury. The move was meant to ruin it, in which, however, it failed. Next the District Magistrate, Amritsar, demanded a security of Rs. 1,000 from the press at which the *Vakil* is printed, his order being grossly illegal. After remarking that the *Muslim Gazette* also has now been given "a *sanad* of loyalty," the Editor reprints a note, in which that paper reports that the Deputy Commissioner, Lucknow, has asked for a security of Rs. 500 from its press. The officer named, he adds, had no power to demand any security from the *Muslim Gazette* Press, seeing that he had already accepted the declaration filed in respect of it and only the Local Government (concerned) can demand security in such a case. It is surprising that Government should take no notice of the gross mistakes made by District Magistrates everywhere in working the Press Act. The Hon'ble Mr. Mazharul Haq should ask a question in the Viceregal Council on the subject.

The *Zamindar* and the Hindu Press.

26. The *Munir* (Jhang), of the 24th (received on the 30th August 1912, publishes an article headed "Fight among communal papers: Maulana Zafar (Ali) has been duped." The *Millat*, it says, has been writing for a long time past that Maulvi Zafar Ali has come to an understanding with the entire Hindu press generally and with Lala Dina Nath (of the *Hindustan*) in particular. It must be admitted with regret that there appears to be a great deal of truth in the allegation. For several weeks past the *Zamindar* has not only written nothing against the said press, but has made no reply to its most serious charges against Muhammadans. The Maulvi must have argued that his understanding with it would deter Hindu and Muhammadan papers from attacking the followers of Islam and Hinduism respectively. The Hindu press, however, which was not actuated by honest motives, took this understanding to mean that it was now free to write against the Muhammadan community, excepting only Maulvi Zafar Ali. It is a pity that the Editor of the *Zamindar* should not have seen through this. Hindu papers have seen far ahead and have hit on a plan to lay the axe at the very root of the Muslim press. They have taken advantage of the differences between the *Watan* and the *Zamindar* to back one Muhammadan (Zafar Ali) against another (Inshaullah), injury to either of whom means injury to the community. Their plan consists in first weakening the *Watan* and then attacking the *Zamindar*, which they know is more than a match for them.

SIMLA :
*The 7th Septr.* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—12-9-12—No. 68—165—H. L. S.

[ Confidential. ]

[Vol. XXV.] [No. 37.]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 „ |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 28 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 37 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 „ |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 53 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
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| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 57 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 60 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 500 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 62 | Ditto* ... | Rewari ... | Safdar Hussain ... | 200 „ |
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| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 14TH SEPTEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 75 | Arorbans Parkash† ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Fasana ... | Lahore ... | Muhammad Firoz-ud-din... | ... |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 79 | Kakezai Social Reformer† ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban† ... | Delhi ... | Hamid Husain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

† Not received during the month.

## I.—Politics.

### (a)—*Foreign.*

Egyptian Nationalism and Pan-Islamism.

1. The following is from the *Tribune* (Lahore), of the 7th September 1912 :—

"There can be no doubt that Lord Kitchener is determined to put down the Egyptian Nationalistic movement at any cost. He has vigorously enforced the very stringent laws which regulate the newspaper Press of Egypt. As the result of the repressive campaign started by His Lordship the Nationalist journalists transferred their activities to Constantinople and from there carried on their work. It appears now that Lord Kitchener has given them no rest and has had them arrested in Turkey. * * * The Pan-Islamist propaganda has no more ardent and whole-hearted supporters than the Egyptian Nationalists, who are busy spreading their propaganda all over the world. Their chief demand is that the British occupation of Egypt, which was undertaken as a temporary measure, should now cease. Great Britian is not prepared to countenance this demand. It is disposed to regard it as tantamount to raising the standard of revolt against British authority and power. The prevalent opinion is that Great Britain has come to stay in Egypt. At present Egypt to all practical purposes is a Province of the British Empire. But the Nationalists are not prepared to concede this. They remind Great Britain of what British statesmen and Ministers said in 1882, when Egypt was first occupied. If Great Britain were to keep true to her plighted word, she will have to evacuate Egypt. The fact that the present Turkish Government is supporting Lord Kitchener will be bitterly resented by the Nationalist party in Egypt."

Christian Europe and the Islamic world.

2. Writing under the heading "A critical survey of the Islamic world" the ***Muin*** (Amritsar, of the 1st (received on the 9th) September 1912, says that it is now an open secret that the European powers are doing their utmost to exterminate Islam in spite of England's strong disapproval of their policy. These attacks have united Muhammadans throughout the world, for the threatened ruin of their faith naturally fills them with apprehension and rage. Muhammadans in India, China, Russia, Java, Egypt, Tunis, Algiers and such other places can only show their outraged feelings in words or by rendering some pecuniary help. Those of them indeed, who live under the British Government, enjoy so much liberty that they have held many public meetings in favour of the oppressed Musalmans of Tripoli, Morocco and Persia, and have been agitating to make their Government protect Islamic lands against aggression on the part of dishonest and deceitful Christian powers. In other countries, however, the case is different. Because of the oppression practised on them by their own Governments, Muhammadans may scarcely express sympathy with their distressed brethren. The independent Muslim kingdoms—Turkey, Persia and Afghanistan—were they to join forces, could prevent Russia, Italy and France from casting sinister glances at Islamic countries. But they are not allowed time to unite, "energetic friends" being ever ready to end their days. The war in Tripoli has, however, united the Turks, Arabs and Senoussis, the last of whom have also breathed the spirit of Islamic self sacrifice into Muslim Africa. It was owing to the differences between them that "European beasts of prey have hitherto proved successful in plunging knives into the heart of Islam in Ottoman Africa." Italian brigandage has proved a divine blessing for the northern part of the Dark continent, and has filled the mind of the "splendid Arab race" with the desire of regaining its lost heritage.

The war has also promoted union between the Turks and Arabs in Europe and Asia, but it is the Persians who constitute a sore on the body of Islam. This accursed people was not moved even by the recent Muscovite atrocities in their country and "the gross religious insult" offered to the shrine of Imam Musa (at Meshed). They stand in the way of union between two powerful Islamic kingdoms, Turkey and Afghanistan; but they may be relied upon to join forces with those countries in fighting the enemies of Muhammadanism. The Afghans guarantee the political existence of Islam in Eastern Asia. The configuration of their country renders it invulnerable to attacks even from the mightiest power of the world; the oppression of Islamic kingdoms

by European powers has greatly inflamed Afghans who realise that, with the exception of England, the powers of Europe are determined to extirpate Islam. Thus the Afghans are now undertaking military preparations on a grand scale, and that in a country where every man is a born soldier. Afghans, whether subjects of the Amir or of other independent chieftains, have equipped themselves with modern European arms, and, when religious feelings and fanaticism drive them to use these weapons, there will be a terrible disturbance in the world. Russia will then find it impossible to vanquish them even with the help of Germany, Austria and France, especially if they are joined by thousands of warriors from Turkistan, Persia, the Caucacus, Asia Minor and Baluchistan. Under such circumstances England would not invade Afghanistan, and Russian oppression would be at an end for ever. Such oppression has caused a strong evolutionary movement in the Islamic world, and has breathed a powerful spirit of union among Muhammadans, arousing the independent Muslim nations. This awakening will at once change the face of the earth bringing victory to Islam and involving its enemies in ruin.

Austria, Hungary and the Balkans.

3. The *Zamindar* (Lahore), of the 4th September 1912, says that it apprehended evil at the very time when Count von Brechtold put forward his "proposals." The Count himself has now explained his savage policy and openly declared that, if Europe does not consent to the independence of Albania and Macedonia, Austria will wrest both these provinces from Turkey and will annex them as she annexed Bosnia and Herzegovina. Such is the honesty of (Christian) Europe! "We" can only curse, and cry shame on, this base member (Austria) of the Triple alliance. As regards Sir Edward Grey and his colleagues, however, if they possess any political foresight, they will not allow Austria and Germany to attack Turkey in such a fearless and impudent way. If great Britain remains silent in the matter she will be cutting off her own feet with a German axe.

Pan-Islamism.

4. The *Zamindar* (Lahore), of the 6th September 1912, has an article headed "The bogey of Pan-Islamism—I." The paper says that it has several times exposed the truth that Europe has had the extreme artfulness to invent divers excuses for executing its plans to extend its territories, &c. It would take a very long time to write in detail about European civilisation alone, in the name of which rivers of blood are being shed and scores of nations and thousands of individuals have been deprived of their freedom. The Editor proposes to examine—and that only cursorily—but one of the terrible excuses which have been hit upon by the missionary-statesmen and-statesman missionaries of Europe for ruining and ending the days of non-European races. This excuse is to the effect that three blood-thirsty wolves—the "black", "Islamic" and "yellow" perils—are after the white sheep of Christ. Whenever the holy sheep of the holy Shepherd of Galilee need some verdant pasture in the homes of the above "perils," his lieutenants—the missionaries, members of the Fourth Estate and foreign ministers—raise an outcry about the "black," the "Islamic" or the "yellow" peril as the exigencies of the times may require. Every such outcry has proved the forerunner of a large piece of flesh being torn out of the wretched and bleeding body of either the black, yellow or tawny race. The paper then goes on to say that the noise about the "black" peril has subsided owing to the majority of the black races in Africa having put their necks under the iron yoke of Europe, perhaps for ever. The "yellow" peril has also not been loudly talked about since Japan gave a resounding slap to the leading member—the Northern Bear—of the holy brotherhood of Europe. Only those can be a source of danger (to Europe) who are neither absolute slaves like the wretches inhabiting Peru and Congo—whose ears, noses, hands and feet can be cut off by civilised European for one *tola* of rubber—or are wholly independent like the Japanese. Europe can expect danger only from Muhammadans, who are midway between slaves and independent men, and this is why Europeans constantly raise the cry of "the Islamic peril." The impression is universal in all circles in Europe that there is only one obstacle in the way of Christianity becoming the

religion of the whole world and that it is highly necessary to remove that obstacle, which is the political power of Islam, and Europe has accordingly decided to bring the remaining Islamic kingdoms under its sway. After condemning the savage villainy of France in Morocco, the satanic rascality of Italy in Tripoli, and the devilish cruelty of Russia in Persia, the *Zamindar* says that the attitude of Austria in regard to Albania and Macedonia is the forerunner of the day of judgment. There now remains only Afghanistan, and the Indian correspondent of the *Times* (London) has consequently sounded the alarm that Pan-Islamism has raised its head among the Afghans, and that the danger should be looked to without loss of time.

The following is from the *Tribune* (Lahore), of the 6th September 1912 :—

"Scare factories in England and India have fortunately not been at work for some time, but writing to the *Times* a correspondent from India has sounded an alarm about the revival of Pan-Islamism in India and elsewhere, which he looks upon as a serious danger. He thinks it is 'due chiefly to the Turco-Italian war and the British subservience to Russian policy in Persia, which has caused the worst possible impression even among the loyal inhabitants of India.' His imagination then runs riot and he suggests that the Amir, intoxicated by flattery, may one day stand forth as the champion of Islam, and start a conflagration of incalculable extent. The *Times* has the wisdom not to support this view and it does not think the Amir capable of playing the part assigned to him. It does not consider the Pan-Islamic movement a very formidable menace. In its opinion the Muhammadans in India should have every consideration but they cannot dictate the whole of British foreign policy. We think it is to be deeply regretted that the *Times* should have published the article from the correspondent in India for it is calculated to do mischief even if contradicted. It is a serious reflection upon the Amir to suggest that His Majesty may assume the role of the champion of Islam and an attitude of hostility to Christian Powers and consequently to the Government of India. The Amir is the wise son of a wise father and he knows that his best interests consist in maintaining his friendly alliance with the British Government. Even if a Pan-Islamic conflagration were started it would fizzle out in no time, for the star of Islam as a great military Power is not in the ascendant just now. Persia is in desperate straits, Turkey is in a parlous state and the integrity of Afghanistan is maintained on account of its isolation and the moral and material support it receives from the British Government. The Muhammadan revival in India bodes no danger, for the movement is thoroughly loyal, the Muhammadan leaders are wise and they are trying to regain lost ground. Their sympathy with Turkey and Persia is perfectly natural. Some indiscreet language may have been used but there is not the remotest suspicion of a menace of any kind and the nightmare of alarm does not disturb the sleep of any one. The alarmist picture drawn by the correspondent of the *Times* may be safely contemplated with a smile."

5. The *Zamindar* (Lahore), of the 4th September 1912, publishes an article headed "Indians in Tripoli," saying that Indian Muhammadans have not proved themselves inferior to their Turkish, Arab, Egyptian and Afghan co-religionists in the matter of "national sense of self-respect, Islamic brotherhood and religious ardour" in connection with the war in Tripoli. They have collected and remitted (to Turkey) several lakhs of rupees in aid of the wounded, and some of them have even gone to the front in face of stupendous difficulties, which affords proof of their "newly born national existence." One of the enterprising Muhammadans, who have thus reached Tripoli, is Abu Said of Rangoon, who is now in the head-quarters of Enver Pasha at Darna. He posted two letters to the Editor, one from Darna on the 6th Rajab (22nd June) and the other from Cairo on the 7th Ramzan (21st August). They arrived together on the 3rd instant, although the one posted at Darna should have reached here in the month of Shaban (July and August). "But how can a letter bearing the post mark of Darna (on the envelope) reach India without delay ?" Abu Said says that he has written several letters, containing accounts of the war, not only to the *Zamindar*, but to the *Comrade*, the *Vakil* and the *Burma Gazette* also. The Editor has, however, received only two of these communications and would not, therefore, be very wrong in suspecting that the strange neutrality of the Egyptian Government or "the universal superiority of Italian resources" "has consigned (the rest of) these letters into the basket of precaution prepared by the Holy Ghost's own fingers." The Editor has also a complaint to make to

The war in Tripoli.

the Director-General of Post Offices in India. The two letters received by him have his address distinctly written on them, and yet they were, instead of being delivered to him (forthwith), sent straight to the Dead Letter Office, where they were perhaps first subjected to a "Post Mortem" examination. He then publishes one of the letters, describing how Abu Said reached Darna, and Enver Beg had a separate tent pitched for him; and how His Excellency also deputed a soldier to serve him, and is especially kind to him and eats out of the same plate with him. Next the writer praises Enver Beg for his bravery, and says that Tripoli needs a Mehdi (? like Enver Beg) capable of protecting it against infidels.

Writing under the heading "Effect of Mr. C. F. Dickson Johnson's appeal," the *Zamindar* (Lahore), of the 5th September 1912, publishes a letter from a lady named Rayaullah Begum. The writer begins by referring to the appeal which that gentleman, who represents the British Red Crescent Society in Tripoli, recently made on behalf of the Muslim sufferers, and reports that the (? Dowager) Begum of Bahawalpur and Mrs. Aziz Ahmad have given, at her instance, Rs. 300 and Rs. 10 respectively in response to the appeal. After remarking that she herself has given Rs. 50, she exhorts her co-religionists to render pecuniary help to the sufferers, for the misfortunes which have befallen "our Islamic brothers and sisters" have resulted from their defending Islam. In conclusion, she states that she has vowed to pay Rs. 10 a month as long as the war lasts.

Commenting on the above the Editor announces that the aforesaid contributions, amounting to Rs. 360, have been received by him.

Indian Muhammadans and Turkey.

6. The *Akhbar-i-'Am* (Lahore), of the 10th September 1912, publishes a communication from "A Muhammadan of Bombay", headed "Help to Turkey and Indian Musalmans." The unmannerly Turks, says the writer, arrested their Sultan (Abdul Hamid) unawares, immured him in a desolate castle in Salonica, offered insults to his wives, and reduced his children to a wretched condition. Next they lost two large Turkish provinces at the hands of Austria, after which they managed to make Christian countries their enemies. They also parted with the King of England and made friends with the Kaiser, which was followed by the loss of Tripoli. Still Indian Muhammadans are engaged in impoverishing themselves, to render (pecuniary) help to the ignorant, unfaithful, black-hearted, ill-starred and misbehaved Turks. Certain nominal (Muslim) leaders have, solely in order to increase the circulation of their papers, been heaping abuse on Italy, on the one hand, and speaking ill of England, Russia and France on the other. Sometimes they abuse Sir Edward Grey, while at others they similarly treat the Hon'ble Sir Harcourt Butler over the Muslim University. They also urge their co-religionists to boycott Italian goods, and even German and English manufacturers, overlooking the fact that the Turks are about to be swept off the face of the earth. They, the Turks, have no factories of their own, but buy arms from France and cloth from Italy and Austria. They have ruined their Empire by indulging in pleasure, rebelling against (Abdul Hamid) and disgracing and "sending to hell" their Caliph-Sultan. They are being punished by God and should not be helped by Indian Muhammadans.

Proscription of the *Lewa*.

7. The *Paisa Akhbar* (Lahore), of the 7th September 1912, has a note headed "Discontinuance of the *Lewa*." The fears expressed by noted Liberal papers on the appointment as British Agent in Egypt of Lord Kitchener—called, as he is, by some of his own countrymen "The Military Autocrat,"—were, according to the writer, only too well-founded. The Egyptian police continue their activities even after the criminals concerned in the recent conspiracy have been severely punished, and the latest cablegrams show that the publication of the *Lewa* (a newspaper of Cairo) has been stopped. This paper recently had had no connection with the Nationalist party and was conducted by the younger brother of the late Mustafa Kamel Pasha in order to maintain Kamal Pasha's young

children. Its demise will, therefore, cause but little injury to the extreme party, and will only snatch the bread out of the mouths of the unhappy orphans. As, however, his love and services for his country are admitted, the Khedive's Government ought to look after his children.

The Balkan situation.

8. The following is from the *Observer* (Lahore), of the 4th September 1912 :—

"The European Powers seem to be bent on intermeddling with the affairs of Turkey. The situation in the Balkans is now much improved. The excitements caused in Bulgaria, Servia and Montenegro have practically subsided. Albania is gradually being conciliated and there is little fear of the peace being disturbed in the Balkans. But in spite of the fact that the Porte has instructed its representatives abroad to inform the Powers that Turkey cannot listen to any proposals affecting her internal policy, the Austrian Emperor, has now sanctioned the concrete proposals drafted by Court von Berchtold. Under international law no Power can interfere with the internal affairs of another, unless there is a fear of those affairs seriously affecting the internal economy of the former, or unless great inhumanity has been perpetrated by the latter towards its subjects. It cannot be pretended that the situation in Turkey is so serious as to call for intervention on any of the two grounds. Under these circumstances, Count Berchtold's proposals and their acceptance by the other Powers can have only one meaning and that is this, the continental Powers are bent on the spoliation of Ottoman lands without any excuse and in defiance of international law. We trust that Mr. Asquith will maintain the reputation of the greatest Muslim Power for once and refuse to be a party to any proposals calculated still further to weaken the Ottoman Empire."

## (*b*)—*Home*.

Home Rule for India.

9. The *Observer* (Lahore), of the 4th September 1912, publishes the following communication from a correspondent signing himself "Pro bono publico" :—

"The full text of Lord Crewe's important speech delivered in the House of Lords on July 29th has been received in this country. His Lordship's candid and courageous explanation has, we believe, dissipated the apprehensions and misgivings under which the Congressists have long been labouring. The Congressmen have been clamouring for Swaraj or self-government or Home Rule for India. They must have now realized their mistake.

"According to His Lordship there are three cardinal objects of British policy in India. The first is to devolve on the Local and Provincial Governments as many of the functions of Government as can safely be entrusted to them. The second object of British rule in India is to employ as many Indians in the public service as can reasonably be employed. And the third object is to continue the pursuit of these two with the maintenance and permanence of British rule in India.

"The first two principles have always been successfully pursued and adhered to by the members of Government in carrying on the administration of India, and as the country has advanced in education and enlightenment these cardinal points have been expanded in accordance with the exigencies of the times. And they will likewise be extended and broadened in proportion to the needs and requirements of the people in times to come.

"It is only the third point that required elucidation and has, after all, for the first time been clearly and in unequivocal terms enunciated by the Secretary of State for India, so as to remove all haze and doubt in which it was previously enveloped. His Excellency's fearless and outspoken deliverance is both bold and commendable when he says 'that we have tried the experiment of a world-wide Empire with the members of our own race, and all the chapters in that experiment have not been felicitous. One broke down in 1776, when the American Colonies declared their independence. Since then we have learned wisdom.' This declaration of Government policy by the Secretary of State has determined the limit up to which and no further the endeavours of the Indians should be directed. Their ambition should soar above no higher sphere. They cannot and should not traverse the sacred ground, as to do so would now indisputably be disloyal. Lord Crewe cannot be blamed for this expression of seemingly selfish view, as it is natural and at the same time is calculated to lead to the good of the people of this country. Every ruling nation does naturally endeavour to keep the conquered races under its perpetual sway and to do so is often in good faith believed to be for the welfare of the latter. Lord Crewe or the British Government is not above this law of human nature. Moreover, it is essential for

the betterment and the prosperity of this vast country, peopled as it is by the heterogeneous communities differing in castes and creeds, that it should have at its head a powerful hand to treat all communities alike and to defend the weak against the strong. The Muhammadan Press in this country has always held and advocated this opinion.

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"Lord Crewe's intention was to state clearly the views of the Government as he did point out on the occasion. His explanation is the result of mature and practical experience and its expression was demanded and rendered necessary by the complications caused by the terms of the Government of India Despatch and some of the official comments put upon it. Besides to keep quiet and see the Indians groping in the dark and suffer them to create false hopes in their minds cannot be conducive of any good results. On the contrary when they are allowed to entertain false hopes impossible of realization and misdirect their energies for the attainment of such expectations, the consequences can be better imagined than described. Now supposing Government grants full and complete self-government or Home Rule to India and withdraws British officials and troops from this country, leaving India entirely to the Indians, we may reflect for a moment what would be the result. Every right thinking person can well imagine that the country would fall a prey to internecine strife and racial animosities. Chaos will become the order of the day, and civil war will bring on depredation and ruin every where. It should, therefore, be the sacred duty of the Indians, each and all, to strive every nerve for the continuance and maintenance of British rule in India, because in this alone consists their own happiness and welfare."

10. The following is from the *Arya Patrika* (Lahore), of the 7th September 1912 :—

India's place in the Empire.

"Mrs. Annie Besant will have us *feel* as much personal interest in the Empire as an Englishman will naturally do in the matter. The following strange story, not from a young British colony, but from hoary England, the 'mother of free nations,' brings into startling prominence India's honoured place in the Empire, and may be commended to the notice of Mrs. Besant. Colonel D. Warliker, a retired Indian member of the Indian Medical Service, has for the present settled down in England. He recently sought admission for his son into the Royal Military College. The Army Council informed him that young Warlikar was not eligible for admission to the competitive examination because he was 'not of pure European descent.' Young Warliker was entirely brought up in England, educated at Harrow and belonged to the Officers' Training Corps. He did not propose to enter the British Army. He wanted his name to be put down for the Indian Army. But that was not to be. His skin was darker than the English officer's. He then applied for a commission in the West India Regiments. The Army Council briefly replied that a commission in the West Indies was held to be exactly similar to any other commission in the Army. Colonel Warliker has since applied to the Indian Government to know whether anything could be done for his son through the Imperial Cadet Corps and has been waiting these six months for a reply! The Regulations for the Royal Military College nowhere state that candidates must be of 'pure European descent.' So the decision of the Army Council is purely arbitrary and is the outcome of sheer colour prejudice. When such is the case in England itself, where is India's place in the Empire?"

11. The following is from the *Panjabee* (Lahore), of the 7th September 1912 :—

Indians and their rights of British citizenship.

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"Indian discontent is not yet so acute and so widespread as Irish discontent to demand immediate grant of home rule or self-government, although doubtless Indians are steadily working to reach that goal in spite of Lord Crewe's repudiation of the promise given on a solemn occasion. For the present we are concerned with the satisfaction of our immediate wants such as the exercise of the rights of British citizenship at home and abroad. At present Indians find the doors shut against them for honourable careers in their own country, irrespective of merit and qualification. Indians also find their rights of British citizenship flouted in foreign countries. Both these should be the objects of solicitude for the Government. Sir Wilfred Laurier said in a debate at the Imperial Conference on the Subject of Naturalization Acts that *Civis Britannicus* should be *Civis Britannicus* not only in the country of naturalization but everywhere.' We are not aware whether this definition was given by Sir Wilfred with reference to the white races only. But we know that *Civis Britannicus* does not apply to Indians in their own country, not to say of other British possessions. In the reprint of the discussion started by Mr. E. B. Sargant on British citizenship there is much food for reflection for people and Government alike. Eminent men like Mr. Bryce, Professor Westlake and Sir Samuel Griffith are not agreed in defining British citizenship. That being so, it may not be easy

to induce British statesmen to take a practical step to get a recognition of British citizenship for Indians in British Colonies and foreign possessions. Indians have, therefore, to be prepared for a long and arduous struggle to get their legitimate rights recognised.

"It is contended by those authorities who are not disposed to subscribe to Sir Wilfred Laurier's definition that previous to the edict of Caracalla even Roman Empire could boast of no actual uniformity of citizenship and that uniformity was the ideal to which Roman Empire aspired. This does not surely mean much for the progress made by the civilised nations since the edict of Caracalla. But in the twentieth century in the British Empire even this aspiration of early Roman Empire seems wanting. In fact it is flouted by some of the Dominions. Indians have therefore good ground to feel intensely dissatisfied with the position and status assigned to them as British citizens. Not to go so far as foreign possessions and colonies, even in England Indians are viewed with jealousy, and facilities are being gradually withdrawn from several educational and other institutions. As a sop to *Cerberus* it is now proposed that Indians should be given facilities for education and training in their own country. Possibly it is also contemplated to create opportunities of employment to such of those who are now attracted by colonies and foreign countries by the offer of high wages. These efforts may or may not obviate the necessity of travel and residence in foreign countries. Nevertheless they are to be heartily welcomed, if not as a permanent remedy, at least as a temporary makeshift, to allay the growing discontent in the people who, hampered by the erection of a colour bar in their own country, are not unnaturally subjected to endless forms of humiliation in British possessions and foreign countries alike. Everything that is conducive to the amelioration of the lot of a subject population in their own country enhances their self-respect at home and improves their position and status abroad.

"Nothing goads a nation to desperation so much as its sense of humiliation in the eyes of the civilized nations of the world, and Indians with brilliant past are but human, if by the serious disabilities to which they are now subject they are constrained to compare and contrast the treatment given to the rest of the British citizens. A warlike people, like the band of Panjabee labourers driven to foreign countries by the glowing accounts of opportunities of lucrative employment and sent adrift by an illiberal interpretation of the rights of British citizenship, foster discontent in the country much more than the English educated class who are conscious of national and international limitations. The classes from whom soldiers are recruited are much more susceptible of national pride and national prestige than the English educated classes. We hope this aspect of the question will receive the attention of the Government of India as well as the other which concerns the purely educated section of the community. The discontent is fast becoming deeper with the return of every batch of self-exiled Indians who find that their rights of British citizenship are very few indeed outside the land of their birth."

The Hindu as Nation-builders.

12. The following excerpts are from the *Arya Patrika* (Lahore), of the 7th September 1912 :—

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"The Gospel of Inaction has been the bane of the latter-day Hindu cult. It is comparable only to a certain African drug which paralyses the body but makes the mind more active!

"Then why did the Hindus fight the Greeks out of India and resist Moslem invasions for six hundred years? Was it not love of independence? Unfortunately, no. It was the Hindu Kings who, to protect their properties, collected armies that fought the invaders. The general Hindu society, as a rule, 'saw the legions thundering past, and plunged in thought again!' In fact, the general Hindu community have never been 'conquered' by foreign invaders. For they have never fought them. A foreign conqueror has only had to take possession of the Throne to draw the instant homage of Hindu society. It did not matter whoever ruled so long as he ruled well and kept peace in the land.

"The natural consequences of this inaction, this indifference to physical surroundings, bring us to the next potent cause of the long political subjugation of the Hindus, *viz.*, want of unity among themselves, want of a common ideal so far as this world is concerned, want of all ideas of Nationhood.

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"Only twice in modern history attempts at nation-making were made by the Hindu. One by Sivaji. Within a few years almost all India lay at the feet of United Maharashtra. The magician died, and the golden edifice crumbled to pieces. The next attempt was made by Ranjeet Singh. Within a single generation the Khalsa became a terror to the Afghans in the north and the British in the east. The magician died, and the Khalsa

vanished into thin air. Under British rule the Hindus are fast assimilating ideas of nationality as it is understood in the West. Consciously or unconsciously, through good or through evil, the English are helping them into a nation. They cannot do otherwise. It is their God-appointed task."

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*Cameos of Indian Crime* by Mr. H. Hervey.

13. The following is from the *Panjabee* (Lahore), of the 10th September 1912 :—

"The Government of India have very freely applied the powers given under the Sea Custom Act to prohibit the importation of objectionable books, pamphlets and newspapers containing seditious or abusive writings on races and castes. The Press Act also facilitates the seizure of such writings, but in not a single instance has this summary process been applied to the advantage of India and Indians who are abused by a number of Anglo-Indian writers. The *Daily News and Leader* of 21st August contains a review of book entitled 'Cameos of Indian Crime' by H. Hervey, who is said to have had 35 years of Government service in India. He has a very contemptuous opinion of the Indian people and describes them 'as a race of degraded beings, given over to gross living and to the unreliable practice of lying, petty theft and swindling, cruelty, extortion, and every imaginable form of corruption.' That is what the reviewer says of the book and apparently it is written to order, if not for the delectation of some Anglo-Indians who have learnt the delicate art of blackening India. Is the importation of this book less dangerous to the peace and mental health of India than of the scores of prints which have been proscribed? Indians can also write books to order painting European races black by taking the worst specimens as the average. But the unfairness and injustice of the step is apparent. How can books of this type and writings of this description be stopped in free England? Cannot the India Office withhold paying the pension to the villifier of Indians who finds a safe pastime in his retirement? The man still eats Indian salt and is not ashamed of his libel!"

## III.—Native States.

Kashmir affairs.

14. The *Rajput Gazette* (Lahore), of the 31st August (received on the 5th September) 1912, publishes a communication headed "The rights of Rajputs and (other) subjects of the Jammu and Kashmir State are in danger." The writer—Thakur Bijai Singh, B.A., Pleader (Lahore)—says that the Darbar recently promulgated or re-issued a circular to the effect that any person who has resided in Jammu and Kashmir for ten years shall be regarded as a State subject. It is, however, preposterous that the State subjects, who have been residing in the Happy Valley from time immemorial and have rendered Military and pecuniary help to the State on critical occasions, should have no more rights than persons with the qualification referred to. If efforts are not made to have this *Nadir Shahi* circular withdrawn persons of the above description will grow so numerous in the State in a short time that the State subjects, especially Rajputs, will have no rights left.

The *Paisa Akhbar* (Lahore), of the 11th September 1912, publishes a communication headed "The requirements of Kashmiri Muhammadans and a petition to His Highness the Maharaja." The writer says that the Pathar mosque at Srinagar has long been occupied by His Highness (? the State) and that nothing has as yet come of the numerous petitions submitted by Muhammadans for its restoration to them. The local Anjuman-i-Nusrat-ul-Islam also has several times petitioned the Maharaja to allow it to use the mosque as a boarding-house for its High School. No reply has, however, been vouchsafed to the Anjuman up to the present, and His Highness's officials have recently ordered the mosque to be converted into a pagoda. In other words, the building is to contain a Hindu orphanage called the Gajadhar Orphanage, "Gajadhar" being an idol kept and worshipped in the Maharaja's palace. After remarking that idols will assuredly be worshipped in the mosque, the writer complains that the Maharaja's Government has deprived the zamindars (who are exclusively Muhammadans) of proprietary rights in land; that 14 villages on the Hardan (?) *nulla* were compulsorily evacuated by order of Government, the inhabitants keeping quiet, although the police disgraced them and burnt their houses before their eyes. Again, while Muhammadans, especially the zamindars, are oppressed even by the pettiest officials, their Hindu fellow subjects are exempt from *begar*.

The Political Agent and the Income-tax in Bahawalpur.

15. The following is from the *Panjabee* (Lahore), of the 6th September 1912 :—

"As has already been observed in these columns Mr. C. H. Atkins, Political Agent, contented himself to be a mere medium of communication between the Durbar and the Government in the introduction of a new, unnecessary and unpopular tax in Bahawalpur during the minority of the Prince When a deputation waited upon him at Chail praying for an examination of the whole question from the peoples' point of view, he was pleased to speak to them encouragingly; and, as the deputation then understood he seemed extremely sympathetic and promised to consider over the matter. On his arrival at Bahawalpur a large number of leading men waited upon him at 'Nur Mahal' to present a supplementary petition; but most unaccountably not only were they prevented from presenting the petition but were refused permission even to submit a written memorandum. It is quite conceivable that in a Native State the Ruling Prince, and during his minority, the Council of Regency is the proper authority to be approached In theory the Political Agent is no more than a political adviser, having nothing to do with administrative matters. If the Council of Regency had received the petition intended for the Political Agent and heard the deputation also there would probably have been no justifiable complaint on the part of the people. In that case the petition would have been placed before the Political Agent and finally before the Punjab Government in the ordinary course. But this was exactly the thing which was not done, and in the presence of the Political Agent, who was a silent spectator, the deputation was told that no petition could be received and that nothing but verbal representation could be heard. Why anybody should have entertained so much unreasonable dread of a written memorandum or petition we fail to understand. Much more incomprehensible is the sudden change in the attitude of Mr. Atkins who felt constrained to be no more than an eye-witness of the utter helplessness of the tax-paying units whose right of petition was flouted in his very presence. Time was when Political Agents of Bahawalpur were the greatest champions of the rights of the tax-paying units. During the Governor-Generalship of Sir John Lawrence Mr. William Ford was the Political Agent of Bahawalpur and it fell to his lot to prepare a memorandum on the comparative merits of British and Native Administrations. In paragraph 2 of this memorandum he emphatically stated that the British Government should be no party to what the people might consider oppressive. In paragraph 14 referring to the natural fear of the people in Native States to wear white dress (which was deemed to be an invitation to officials to plunder) Mr. Ford wrote: 'The license tax has this objectionable tendency; a system of inquiry will expunge as to ways and means which make a man begin to doubt as to whether the British system is not approaching that in force in Native States (*sic*).' Much has been said about the inquisition of the income-tax officials in British India. But what part his fellow-official is likely to play in Native States like Bahawalpur it does not require very great imagination to say. But the twentieth century occupant of the chair vacated by Mr. Ford has deemed it prudent to maintain silence with regard to the future consequences of such a levy in Bahawalpur. We cannot compliment Mr. Atkins on his acquiescence in this matter considering that during the Regency he is the *de facto ruler* of the State and as such is bound to defend the interests of the tax-payers against powerful outside influence."

## V.—Native Societies and Religious Matters.

An invocation to Krishna.

16. In its Krishna number, dated the 5th September 1912, the *Hindu* (Lahore), publishes some verses headed "Help, Krishna, this is again the time for help." Writing about Krishna, the poet—Lal Chand, *Falak*—says that, although India has witnessed numerous revolutions, which have wrought the ruin of "the Aryan nation" and deprived it of the sceptre, still "we" have not forgotten "you," and are devotedly attached to "you." "Help, O Krishna, this is again the time for help; the members of the nation have been reduced to a wretched condition." They are plunged in sorrow, are utter strangers to patriotism and do not exert themselves to promote the welfare of their country. "Come, lead us to-day, just as you encouraged Arjun to engage in war."

The Arya Samaj.

17. The *Parkash* (Lahore), of the 3rd September 1912, publishes an article headed "Mountain of trouble on the Arya Samaj." The condition of the Arya Samaj, says the paper, resembles that of a child who has had to suffer troubles and difficulties from his birth. Rishi Dayanand died before he could place the Arya Samaj on a firm and solid foundation. His mantle fell on persons who undoubtedly did their best to protect the Arya Samaj, but the spirit of Dayanand would have proved a veritable blessing for the Arya Samaj, if anybody had, during his life-

time, charged it with being hostile to Government, and thus afforded him an opportunity to give a crushing reply to the insinuation. The servants of the Arya Samaj, relying on God, the Protector of all, have served the institution to the best of their power, but in spite of all its difficulties have not yet ended.

The Aryas of Khairpur, Nathan Shah, for instance, are in these days face to face with great difficulties; and it is the duty of all their co-religionists to come forward to help them, so as to let the country know that the Aryas are, one and all, bound together by the ties of religion. The Secretary of the Khairpur Arya Samaj declares in two letters of last month (which are published) that the Aryas of the locality have incurred the implacable hatred and enmity of their *Panch* and that the Hindus of the town are employing every means to destroy them—they have collected thousands of rupees for conducting cases against Aryas in the courts, while the Aryas have not even so much as a hundred rupees for their defence. He, therefore, appeals to Aryas for monetary help, deplores their dilatoriness in meeting his appeal, and asks whether they cannot give money to protect their own religion. Commenting on this the paper says that the ties of religion demand that Aryas should help each other in times of trouble and difficulty and that they should therefore send contributions to the Secretary, Arya Samaj, Khairpur Nathan Shah, Larkana district, Sind.

The Aryas of Khusropur, Patna district, are also in trouble. In Khusropur nightsoil has been thrown on the Vedas and Rishi Dayanand has been insulted. The Aryas in Khairpur should take heart, seeing that not they alone are oppressed.

The Deputy Commissioner, Naini Tal, has prohibited the Aryas from singing their hymns according to custom in the Samaj Mandir at Naini Tal, because two Muhammadan tailors, who have shops near the Samaj Mandir, do not wish to go and read their prayers in a mosque, but wish instead to pray in their shops. The Deputy Commisioner's order in question, could have some meaning if the Arya Samaj had held its meeting in the open bazar, but the prohibition of the Aryas from singing hymns in their own Mandir is an order which only the District Magistrate, Naini Tal, can justify.

There are half a dozen Aryas in Amb, Hoshiarpur district, none of whose income is more than Rs. 20 per mensem, and yet six or seven surrounding villages consisting of about six thousand persons have turned against them. This feeling of enmity has grown in intensity since the 6th April 1911, since when none of the six Aryas have ever drawn water from their village well. There are two cases pending, one civil and the other criminal, in which the Aryas and the Sanatanists are ranged against one another. Meanwhile, every Sanatanist is doing his best to sweep the six Aryas from the district. Commenting on this the paper praises the Aryas of Amb for their firmness and perseverance in the face of difficulties and predicts their ultimate success.

The troubles of the Arya Samaj, Ambala, commenced from the time when same wretched person placed a bomb in the bungalow of the Deputy Commissioner. In those days the Aryas were also being prosecuted for sedition in Patiala. The Arya Samaj, however, escaped from being held guilty, although some of its enemies did their best to implicate the Samaj in sedition, prevailing upon the police to search the houses of certain Aryas. Of course, nothing incriminating was found in the course of the search, but the Arya Samaj continued to remain under suspicion. As a consequence, any Arya going to Ambala is at once shadowed by the secret police. Nor is this all. Pressure is brought to bear on Arya officials, so much so that some Aryas, who used to take much interest in Samajic affairs, have resigned their membership.

An Arya writing from the Sialkot district says that the Aryas living in a village in the district, which is mostly inhabited by Muhammadans, have incurred the latter's hostility on account of the head-quarters of the preacher of the Megh Shuddi Department (of the Arya Samaj) being located in the same

village. In order to prevent Aryas from drinking water from the village well, the Muhammadans threw, some time ago, a dead dog into the well. The Aryas are also afraid that a dacoity may take place in their village.

Such troubles are, says the Editor, bound to be experienced if the Samaj is to be a living institution.

European visitors to the Juma Mosque, Delhi.

18. The *Zamindar* (Lahore), of the 6th September 1912, has some verses headed "The Mosque and the boots." The poet (the Editor) states that one day he enquired from the Imam of the Juma Mosque, Delhi, why that place of worship was "trampled under the boots of Europeans, morning and evening." The Imam in the poem returns the following reply :—

"It is because of these boots

"That I have obtained title and property.

"May these boots endure till the day of judgment.

* * * * * * * *

"My forehead is worthy only

"Of coming into contact with their soles."

The following is from the *Tribune* (Lahore), of the 11th September 1912 :—

"Few days ago the *Comrade* expressed righteous indignation at finding European visitors to the Juma Masjid at Delhi walking about the precincts and in the court yard without removing their boots or putting on boot coverings. The explanation of this was that at the time of the restoration of the mosque to the Muhammadans the Government did not allow the managing body to compel European visitors to follow the custom observed elsewhere. We are given to understand that the Government still refuse to enforce the special regulation insisted upon by the Managing Committee. Our contemporary observes that 'even a Viceroy like Lord Curzon who was so particular about certain matters could not see his way to do more than forbid the wearing of boots inside the roofed portion of the mosque.' We are afraid this is an act of sacrilege and may rouse a feeling of indignation amongst the Muslim public. Henceforth Delhi will attract more visitors. We hope Lord Hardinge will direct that the Juma Masjid should be treated like other places of Muslim worship, when His Excellency goes to Delhi, and that proper reverence should be shown for old religious buildings by all visitors, irrespective of caste, creed or nationality."

A prayer.

19. The *Zamindar* (Lahore), of the 10th September 1912, publishes a letter from Husain Nizami, of Delhi, who reports the text of a prayer offered by him at a religious meeting, recently held in the new Metropolis. The writer complained to God that the disobedient followers of Christ had been uniformly harassing Muhammadans, and beseeched the Almighty, on behalf of Indian Muhammadans, to vouchsafe victory to their co-religionists in Tripoli and Morocco, and to teach the Prophet's followers in India to eschew strife and discord, to value the *Pax Britannica*, and to bend their knees to God alone.

## VI.—Legislation.

A suggestion.

20. The *Army News* (Ludhiana), of the 7th September 1912, has a note headed "A good law." It suggests that the law recently passed by the United Provinces Legislative Council to prevent the adulteration of *ghi* should be made applicable to the whole of India.

The *Panjab Samachar* (Lahore), of the 7th September 1912, writes to the same effect.

21. In the course of a leader on the revision of the Council Regulations the *Observer* (Lahore), of September 4th, 1912, makes the following remarks :—

The Council Regulations.

"Indeed, altogether it is not improbable that some material modifications may be made in the Council Regulations. It remains to be seen how Muslim interests will be affected by the changes. We are, of course, sanguine that after the repeated categorical and authoritative assurances, so frequently given to us, the right of separate representation conceded to us in all the Councils, excepting the Punjab, will not be taken away from us; though after the bitter experience in another matter, it is natural to feel great diffidence even on this point. However, the issues involved are of the highest moment and the revised Regulations can give satisfaction only if no attempt is made to play fast and loose with Muslim rights, and the Musalmans are left in enjoyment of the dearly valued privileges of separate and adequate representation on the Legislative Councils."

## VII.—General Administration.

### (a)—*Judicial.*

22. The *Paisa Akhbar* (Lahore), of the 5th April 1912, publishes a note headed "A Muhammadan Judge has not been appointed to the High Court, Bombay." The paper contends that it is highly necessary that there should be a Muhammadan Judge on the bench of the Court. The Government of Sir George Clarke, however, has always treated Muslim claims and interests with indifference in this respect. It confers every vacant Judgeship on some non-Muhammadan and has only recently appointed a Hindu Vakil as a temporary Judge for six months, although several competent Muhammadan Vakils and Barristers were available in Bombay and other provinces.

Muhammadans and the bench of the High Court, Bombay.

23. The following is from the *Tribune* (Lahore), of the 11th September 1912 : —

The Khan of Hoti Mardan's case.

"On Saturday last a blue-book containing 'correspondence with His Majesty's Secretary of State for India relative to certain criminal proceedings instituted against Khan Bahadur Kwaja Muhammad Khan of Hoti Mardan in the North-West Frontier Province' was published at Simla. The correspondence consists of a despatch from the Government of India to the Secretary of State for India dated the 11th July 1912, the rest being enclosures relating to the proceedings at Bombay and Peshawar and correspondence between the Government of India and the North-West Frontier Administration. After the case had been concluded in the Bombay High Court and the Khan and the other two accused, Mr. and Mrs. King, had been acquitted 'without a stain on their character' typewritten and printed histories of the case were circulated broadcast in India and England. The entire Indian Press, considering the extraordinary nature of the case, commented on it at length and several English newspapers followed suit. Numerous questions were asked in the House of Commons and the Secretary of State called for a full report from the Government of India. The latter put themselves into communication with the Chief Commissioner of the North-West Frontier Province and the replies received from him and other officers concerned are included in the blue-book under notice. The Government of India have made a full enquiry into the matter and the result is contained in the despatch addressed to the Secretary of State for India.

"The contents of the despatch may be broadly divided under three heads, first, the questions asked in the House of Commons, second, the order of Mr. Justice Davar of the Bombay High Court, and third, the comments in the Press. In the House of Commons questions were asked by Messrs. MacCallum Scott and Keir Hardie and the Earl of Ronalshay. It is assumed that those questions were based on the comments that appeared in the Indian Press. As a matter of fact similar comments appeared in *India*, in the *Manchester Guardian* and some other English papers, and among Anglo-Indian papers the *Indian Daily News* followed the same lines. Besides, members of Parliament had in their possession the summarised history on which all comments were based and hence, in framing their questions they were quite independent of newspaper criticism. No coaching was needed to obtain information which was public property. Members of Parliament are the guardians of the whole Empire and when they believe an act of injustice has been done it is their duty to seek information which may lead to the righting of a wrong. Thus questions in Parliament cannot be condemned even when based on insufficient or inaccurate information. It must also be remembered that the majority of the questions were framed not on the strength of newspaper comments but on the judgment of a learned and distinguished Judge of the Bombay High Court, whose pronouncement cannot be called irresponsible by any stretch of language or imagination. The history of the case itself is so fresh

that there is no occasion to recapitulate it. It was finally decided by one of His Majesty's Judges, who is not in the habit of using severe language. And yet the fact is undeniable that in this case he did make grave reflections on the procedure that had been followed. These remarks are categorically enumerated in the letter of the Government of India and are examined and commented upon. Besides his order the Hon. Sir Dinshaw D. Davar gave his note book to the Government and extracts from his notes are also published.

"The criticisms of the learned Judge are summarised under four heads:—(1) That in Upper India the Khan Bahadur was subjected to a great many indignities. (2) That the procedure followed by the authorities in Upper India was 'understandable' (*sic*). (3) That the statements of the girls, even if true, afforded no sufficient grounds upon which action should have been taken. (4) That the Khan Bahadur was arrested on nobody's complaint and was asked to go down to Bombay to answer a charge when there was no charge whatever pending against him. The whole procedure is characterised as 'most irregular and arbitrary.' As regards the first finding of the Judge the Government of India after detailing the facts as ascertained by them arrive at the conclusion that 'unless it is held that a person of the standing of the Khan Bahadur is to be regarded as exempt from the ordinary operation of the law, we are quite unable to hold that the alleged 'indignities' attaching to his arrest have any existence in fact.' With the profoundest deference that must be shown for the high authority of the Government of India we feel constrained to say that it is a grave reflection upon the Judge to suggest that he is capable of stretching or restraining the operation of the law in respect of any individual, no matter what his position. No one had ever suggested any consideration for the Khan except what in law is due to the humblest subject. With regard to the next opinion of the Judge about the trifling nature of the familiarities complained of, the Government of India say:—'We regret that we are entirely at variance with the views expressed by the learned Judge in this connection . . . . We cannot but consider that the Honourable Judge has seriously misapprehended the significance of the acts alleged.' The action of the Rawalpindi police stand on a separate footing and the Government of India may be right in saying that they had no interest in the prosecution. As regards the last opinion of the Judge the Government observe:—'We are unable to accept as accurate the theory that the Khan Bahadur was arrested on 'evidently nobody's complaint.' In other words, the Government of India sit as a court of appeal and reverses all the findings on facts of Mr. Justice Davar, employing language which is scarcely complimentary to the learned Judge.

"The Government of India hold the view that the questions put in the House of Commons about the Islamia College are based upon information derived from the Press, whereas we have already stated that it will be found in the pamphlet which was widely circulated both in this country and in England. The Government of India have honoured the *Tribune* by mentioning it in this connection and including extracts from it, regarding it as 'typical of others.' The first is the letter addressed by two Muhammadan gentlemen to the Khan for subscribing to the College. This letter appeared in all papers not only in the Punjab but all over the country, but the *Tribune* was readily chosen as the whipping-boy for the whole Press. To be singled out for appreciation or correction by the Government is such an old experience, so far as we are concerned, that we have lost the feeling of elation in the first case and depression in the other. Sir Dennis Fitzpatrick sent us an acknowledgment in connection with the Multan beard-clipping case; in his Minute on the Resolution of the House of Commons on Simultaneous Examinations he paid us a compliment which we are too modest to recall at this distance of time. The Murree settlement was extended from ten to twenty years on account of the agitation that we set on foot. Numerous press notes and *communiqués* have followed on our writings. The decision about indigenous architecture in new Delhi is due mainly to our agitation. We are bound to accept whatever comes as part of the day's work and reward. We have no complaint to make nor do we feel that we are called upon to make any reply. The Government of India have defended their officers. We find ourselves in the excellent and distinguished company of a Judge of the Bombay High Court and three members of Parliament, to say nothing of the entire Indian Press and several important English newspapers. We may respectfully add that we are quite prepared to err again with a Judge of the High Court."

The following is from the *Panjabee* (Lahore), of the 11th September 1912:—

"The *Gazette of India* contains the full text of the Government of India's Despatch to the Secretary of State on the Hoti Mardan Case and the irregularities connected therewith. It occupies 80 pages of printed matter and the length shows the utter weakness of the defence. It may be said that the whole thing has been practically whitewashed, that the Bombay High Court Judgment is practically set aside, and the executive actions and proceedings are all approved. The action of the police officers is said to be perfectly justified in view of the seriousness of the complaint concerning two inexperienced girls. It seems that the Government of India have been moved more by considerations of policy

and prestige than by strict judicial considerations. Because the Khan of Hoti Mardán was rich, the public ask for considerate treatment. So says the Despatch! No. The fact is that if the Khan of Hoti had been poor, there would have arisen no trouble and all the numerous irregularities would not have cropped up. We are sure that the explanation will not convince 9 out of 10 Indians and the impression left is that Judges may err, but the Indian executive errs not. It is the vindication of the omnipotence of the local officer and the executive procedure and the feebleness of the judiciary. We need hardly say that this is a most regrettable conclusion.

"The moral of the big Hoti Mardán case is 'don't be rich in a backward place. The Government of India Despatch in answering the charges of the indignities offered to the Khan of Hoti Mardan says: 'Unless it is to be held that a person of the standing of the Khan Bahadur is to be regarded as exempt from the ordinary operation of the law, we are quite unable to hold that the alleged indignities attached to the arrest have any existence in fact.' But we desire to ask, can any one of the police and executive officers who handled the Hoti Mardan case say that, had he been a poor man with 'three acres and a cow', his offence in having put his hand on the two girls would have been considered so seriously, and led to all the proceedings whose alleged errors form the subject of 88 pages of a special Despatch? Every one of the alleged irregularities brought by the public has been explained away by the Government of India, who say that 'they are not prepared to blame their officers.' Even the suppression of the telegrams and their final disappearance have been justified and it seems hopeless to consider that there might have been some small indiscretion or slight error in any one of the officers blamed. The only persons that err inordinately are those of the highest courts and Sir Dinshaw Davar has been sufficiently chastised for his errors!"

## (*b*)—*Police.*

Crime and Police in the Punjab.

24. The following is from the *Panjabee* (Lahore), of the 5th September 1912 :—

"In our leading article to-day we have discussed at some length the question of the relationship of crime to the respect of the people for law and order. It is most unfortunate that there should prevail anywhere in the Province contempt for law and order to such an extent as to call for strong criticism even from the present Government. But it is permissible to inquire what has been done by the department or by the Government to promote respect for law and order. Crime and its causation admit of a two-fold treatment, retributive and remedial. A system which is based on the ancient and out of date conception of punishment for crime is unsuited to the twentieth century. Even in the early years of British occupation of the Punjab what commended it to the people of this Province was the spirit of impartiality and absolute justice which dominated the rulers. Nothing that is less than just either as a punishment or as a remedy can ever command respect. It is the system of the department that is at fault and that fails to command respect from the classes with which it deals. There are certainly cases and circumstances in which crime is the all important factor. In such cases crime should be dealt with as crime from a retributive point of view. But it is a mistake to confine the activities of the police to such a treatment of crime. The criminal should receive as much attention as crime and the character and motives of the criminal constitute relevant subjects of study for the limbs of the law and order. What has the department or the Government done so far to study the effect of punishment on the criminal? Have we any authentic record to show the effect of punishment or non-punishment on criminal classes? It is customary to blame the magistracy for acquittals or for light sentences. But what are the effects of heavy and deterrent sentences? We wish the Government called for a special report from the Inspector-General of Police on crime and punishment with special reference to remedial action and individualization of punishment. Such a report would afford some data as regards the contempt or respect for law and order which the police may be courting by their methods."

Recruitment for the Police.

25. The following is from the *Tribune* (Lahore), of the 7th September 1912 :—

* * * * * * * *

"We have maintained again and again that, so long as the officers of the Police force will continue to be recruited from the ranks of the illiterate and the uneducated, little or no real improvement will be effected in either the ability of the police to cope with crime or in their morale. There is no lack of educated men with the requisite physical qualifications among educated men of all communities in the Province and there is no reason why any appointments to the upper subordinate ranks of the Police should be made from among the illiterate. There is no lack of men of good social status among the educated who would make excellent police officers. The difficulty that presents itself, however, is this. How is the promotion of men at present serving in the ranks to be managed? They

are most of them possessed of little or no educational qualifications and the question is should their promotion to the upper subordinate ranks, *i.e.*, as Sub-Inspectors, be altogether stopped? Among the present Sub-Inspectors also there are not a few who are uneducated and the question is should they or should they not be promoted as Inspectors? It will, of course, not be possible to stop their promotions altogether, but their number might be reduced with advantage. At least two-thirds of the vacancies in the ranks of Inspectors and Sub-Inspectors should be filled up by the direct appointment or promotion of men of education."

### (*d*)—*Education.*

Indigenous system of Elementary Education.

26. The following is from the *Khalsa Advocate* (Amritsar), of the 6th September 1912:—

* * * * * *

"For the sake of the general Sikh public and for the consideration of the members of the Educational Committee we offer some suggestions for working out a scheme of uniting the Dharmsala schools into a *system* to carry on the early education of our people.

"(1) First thing to be done is to compile a complete list of Dharmsalas, etc., where Gurmukhi (Punjabi) is taught for each tahsil giving the name of the place, the name of the *Bhai*, the number of scholars, the ownership of the Dharmsala, the sources of income and interests of the Dharmsala, some brief remarks about the capability of the *Bhai*.

"Also a list of Dharmsalas and places where schools of the above type can be opened or should be opened with information about income and local influential persons willing to co-operate.

"(2) Training of the *Bhais* for teaching work of infants and little children is the next important matter to be looked into. We are glad to note that already a class has been opened at Tarn Taran at the cost of the Educational Committee. There the *Bhais* should be trained for about two years at the cost of their respective Dharamsalas or of the people who usually support them; and in special cases at those of the Committee. There should be a primary model school in connection with the Training class at Tarn Taran under the supervision of some trained men where these pupil-teachers can practise.

"(3) Small allowances of Rs. 3 and Rs. 5 may be given to the *Bhais* who are willing to bring their Dharamsalas under the system and ready to undergo a training, according to the number of scholars and attendance, in addition to what they can earn otherwise.

"(4) To create a supervising *staff* is the next item. All this should as far as possible be honorary, and we think any Matric. student or a man with ordinary acquirements will do. A Book should be brought out for the guidance of *Bhais* and the tahsil supervisors regarding the art of teaching, etc, and the subjects and extent of teaching in each standard. A few paid servants to supervise the whole scheme may be engaged as the system expands.

"(5) The curriculum and School Books require mature wisdom and expert opinion. General outlines of the whole curriculum for about four or five years for children of both sexes beginning with the age of 5 years and ending about 9 or 10 years is to be decided upon by the Committee. The details of the curriculum, that is the extent and scope of each subject of instruction in each year and their method of teaching, should be left to the experienced teachers and specialists in the science of Education. Books to be written on this accepted outline—by Sikh trained teachers and Professors. Religious education to be all verbal. The Japji and Rahiras to be taught to elder children by word of mouth only, also a little arithemetic, mental as well as written, as be useful for bazar and agricultural purposes.

"(6) For carrying out of the scheme some zealous men in each district to be selected and entrusted with the work of bringing these Dharmsalas into the system. Of course general instructions for the guidance of all such men may be published. These selected men will form important factors in arousing the local interest in the *project* and also give material help in the supervision of these schools to the officers of the Committee.

"We, in conclusion, hope that work begun now on some such lines as suggested above will enable the Committee to lay a definite scheme of Elementary Education complete in all details before the Panth for its approval at the next Conference at Ambala. Then next year they can very well make a start with the funds at their disposal."

27. The *Paisa Akhbar* (Lahore), of the 6th September 1912, has a leader headed "How the money collected for the Muslim University should be spent," being a criticism on the communication on the subject, published in the columns of the *Aligarh Institute Gazette* by the Hon'ble Sahibzada Aftab Ahmad Khan, B.A., (Cantab), Barrister-at-Law, Honorary Joint-Secretary of the All-India Muhammadan Educational Conference. It is not only unnecessary, says the paper, on the part of Muhammadans to raise the above question, but the very fact that it should have been raised at all is calculated to deny to Muhammadans that lofty courage and communal feeling with which their name is known to be associated. Besides, nobody, not even the members of the Muslim University Foundation Committee, has the power to spend even a farthing from the Muslim University Fund for any other object than the establishment of the Muslim University, however necessary and useful that object might be in the interests of the community and the country. As regards the refusal of the Secretary of State for India to grant a University corresponding to the Muhammadan ideal, it should be borne in mind that this ideal has a great deal of poetic exaggeration about it and that the organisers of the proposed institution can in no way be held responsible for this. A similar mistake is being committed now in regarding a limited University as useless. Nor is this all. Some newspapers and their correspondents are employing all their powers to use the decision of the Secretary of State for India to create feelings of intense sorrow and disappointment in the minds of Muhammadans, although this attitude on their part is as impolitic as it is unwarranted.

The Muslim University.

The following is from the *Panjabee* (Lahore), of the 5th September 1912 :—

"A large majority of the Mussalman papers are violently opposed to the conditions under which the Government of India are prepared to charter the new Universities. Judging from the tone and temper of the writings published in their columns it would seem that as a community they would either have the scheme on their own terms or would have none of it. This is a most injudicious and wholly untenable view to take. For the reputation of Muslim loyalty we hope better counsels would prevail. It is not desirable to create the impression that any section of the Indian community refuses to be loyal to the Government except on its own terms even as Ulsterites are threatening to do. It is absurd to contend that the Muslim University will be efficient enough at its very birth to undertake the responsibility of supervising mofussil Colleges so as to assure the maintenance of a high standard of training. The threat of suspending further activity and investing funds for other educational purposes in which some papers indulge, though mischievous, ought not to be taken seriously. It may represent the views of a class of sentimentalists who do not hesitate to sacrifice future good for a temporary gain. But we believe that beneath this frothy exuberance is to be found sound common sense which has helped the Muslim to be a practical politician."

The following is from the *Panjabee* (Lahore), of the 10th September 1912 :—

"A number of Moslem papers announced as early as January and February 1912 that it was understood by the Aligarh authorities that the Secretary of State would not allow affiliation of mofussil colleges. But this news was somehow contradicted by one of the Aligarh authorities, apparently with a view to facilitating collection of subscriptions or because attempts were made to prevail upon the Government to reconsider the decision. Anyhow there was considerable doubt as regards affiliation and all knew that the Government of India might refuse. Where then is the surprise and the alleged breach of faith? If the subscribers had been led to understand that every mofussil Moslem college and school would be linked with that of Aligarh and a sort of Islamic Education Department would be established with the new University at its head, it was entirely the fault of the leaders who gave the programme to the collecting body. What appears to us as even more probable is, that the Muhammadans in India have for some time past been feeling about Persian and Turkish affairs and, as they were strictly enjoined to keep neutrality by His Majesty's Proclamation regarding it issued at Simla on the 3rd November 1911, they had no means of expressing their political discontent. The disappointment in connection with the Aligarh University formed a subject of convenient and safe outlet to all the pent-up sorrows and sighs of Moslem India. The more unbending builders of Mussalman nationalism decided that the University on the Government of India terms should be summarily refused and that the Pan-Islamic discontent in the convenient guise of an educational protest started

and fed with all the sympathies that educational longing would bring from everywhere and with all the inconveniences avoided which Indian nationalism encountered before. This may be a fine stroke of machiavelism, but there is no chance of success for the conflagration now kindled. It must get extinguished from want of real fuel and we note with satisfaction that the Hon'ble Sahibzada Aftab Ahmad Khan recommends the acceptance of the University on the present terms in the *Aligarh Gazette*. All this leads to the conclusion that the Muhammadan leaders who spoke strongly at the constitution meeting assumed too much about the injustice they were suffering and their fighting zeal is only wasted if directed against the Government. The same energy when directed to show sound results in Aligarh will earn more appreciable rewards in times to come."

The following is from the *Observer* (Lahore), of the 4th September 1912 :—

"On perusal of an article just contributed by the Hon'ble Sahibzada Aftab Ahmad Khan to the *Aligarh Institute Gazette*, we confess, we are divided between surprise and alarm—surprise at the spirit of easy-going accommodation which runs throughout the contribution, and alarm at the prospect of the promoters of the Muslim University scheme climbing down from their predestal and accepting a settlement of the question of affiliation which is opposed to the general sentiment of the community. Put in a nutshell, the Hon'ble Sahibzada advises his co-religionists to relegate to the background the point of the affiliation of outstation colleges and to devote the funds collected in improving and extending the M. A.-O. College, deducing his conclusions by a process of reasoning which is as unconvincing as it is insulting to the intelligence of the average Indian Musalman. For, we think, we shall not be performing our duty if we fail to tell the writer that greatly as the Indian Muslims respect his views and highly as they honour him for his self-sacrificing efforts in the national cause, his last pronouncement will create the profoundest disappointment, not unmixed with a feeling of resentment at the way in which he urges the trustees of a national fund to ride roughshod over the general feeling of the community and to commit a breach of trust by diverting the money to a purpose for which it was never subscribed."

* * * * * * * *

The proposed Morley scholarships for the study of History.

28. The *Hindustan* (Lahore), of the 6th September 1912, has a note headed "Memorial to Lord Morley and the Hindu community." Referring to the late Mr. Malabari's proposal to found scholarships for the study of History as a memorial of Lord Morley, the paper observes that His Lordship is the author of the Reform Scheme, in which Muhammadans have been acknowledged to be superior to Hindus in political importance and the latter have been humiliated for all time to come. The question, therefore, arises whether the followers of Hinduism should contribute money towards raising a memorial to such a "kind" friend.

### (*e*)—*Agriculture and questions affecting the land.*

Zamindars in the Punjab.

29. Writing under the heading "The future of *zamindars*" the *Zamindar* (Lahore), of the 8th September 1912, complains that, while other communities in India have been making surprising progress, luckless agriculturists do not even know that, as human beings, they also have some rights, to try to secure which argues life on the part of a people. After referring to the wretched life led by them, the paper enquires whether such a community can ever be expected to move onwards. (It is true that) the Alienation of Land Act has prevented the passing of their holdings into the hands of *Sahukars*, while Government has also laid them under obligation by establishing agricultural banks for their benefit. All this is, however, a mere drop in the ocean. Some discerning people are of opinion that the passing of the above Act and the opening of the said banks are intended specially to safe-guard the interests of Government, and that it is only incidentally that these measures have proved advantageous for *zamindars* There can be no doubt that, if money-lenders had continued to grab (land), *zamindars* would have given up agriculture and turned labourers. This would have very injuriously affected the Government exchequer, and so this great danger was averted, (by the Act named). To tell the truth, the Act has not benefited agriculturists to any great extent, nay, the poor

wretches have gone from the frying pan into the fire. Government has, by passing it, exercised on them an "effect far stronger than even Mahajans and *Sahukars*." Their land has undoubtedly been secured to them, but they have not been given the fullest right to profit by its produce, from 60 to 70 per cent. of which is taken away by Government and others. The paper then goes on to say that the ignorance of *zamindars* makes them the target of undeserved oppression from both officials and private individuals. They form the most useful section of the population, but their condition is the most wretched and pitiable. Government does not pay sufficient attention to their education, and some people think that it does so with a set purpose, under the impression that if they were to receive education, *zamindars* would loudly demand their rights and Government would lose "a golden sparrow." The Editor, however, feels convinced that the existing state of affairs cannot last long. *Zamindars* have begun to realise their degradation and wish to put forth efforts to better their lot. Government had better lend them its support and enable them to stand on their own legs. The desired result can be achieved with the aid only of education, and Government should, therefore, devote at least half of the recent Royal Educational Grant to the Punjab to the education of *zamindars*.

*(h)*—*Miscellaneous.*

Hari Chand, *Mujrim*, of Rawalpindi.

30. The *Hindustan* (Lahore), of the 6th September 1912, has a note headed "Lala Hari Chand, *Mujrim*." The paper says that the Lala, certain articles from whose pen have led to the confiscation of the security of Rs. 2,000 deposited by the *Panjab Advocate*, has sent it a long letter to clear his position. He writes that the Frontier Police have been hostile to him since he wrote and published his Gurmukhi book "The Loot of Peshawar" and have kept him under surveillance. He, however, acknowledged the blessings of British rule even in this publication, and admits even now that the present regime is a priceless boon for India, especially Hindus. He adds that his articles in the *Panjab Advocate* were written in good faith, and that he praises at heart Sir George Roos Keppel's statesmanlike administration.

SIMLA;
*The 14th Septr.* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. P. Press, Simla—19-7-12—No. 74—165—H. L. S

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# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

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(e) Agriculture and questions affecting the land—

*Nil.*

(f) Railways and Communications—

*Nil.*

(g) Postal matters—

*Nil.*

(h) Miscellaneous—

24. Excise administration in the Punjab (*Tribune*) ... 792

# LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21ST SEPTEMBER 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 ,, |
| 7 | Khalsa Advocate ... | Amritsar .. | Bahadur Singh ... | 752 ,, |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. .. | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 250 ,, |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) .. | Sadr Anjuman Ahmadia, Qadian. | 800 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 ,, |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 630 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 ,, |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar .. | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 580 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sanaoulla .. | 925 ,, |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 ,, |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,500 copies. |
| 28 | Arjun ... | Lahore .. | Dharm Pal ... | ... |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 850 copies. |

* Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21ST SEPTEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 37 | Hakam* ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 3,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 51 | Musalman* ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 53 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 55 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
| 56 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,000 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 59 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 500 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 392 „ |
| 61 | Ditto ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 67 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21ST SEPTEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 68 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 70 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 71 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 72 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 73 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 150 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | **PERSIAN.** | | | |
| | **FORTNIHGTLY.** | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | **MONTHLY.** | | | |
| 76 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 200 copies. |
| 77 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 250 „ |
| 84 | Raghbir Patrika* ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Hamid Husain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 88 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

Is Persia going to be partitioned.

1. The following is from the *Observer* (Lahore), of the 18th September 1912 :—

"On another page will be found a strong article on the Persian situation published in the mail week by the *Nation* of London. It will show that the spirit of true liberalism still lives in England and that righteous Englishmen are not prepared to endorse every detail of the policy of Sir Edward Grey. The *Times*, after repeatedly defending the Anglo-Russian Convention, an Agreement professedly designed to secure the integrity and independence of Persia, now urges the British Government to partition the ancient kingdom. 'Northern Persia,' writes the leading English journal, 'has become, and must continue to be, a Russian dependency' whilst the British policy in the south 'is leading inevitably to occupation.' It, therefore, suggests measures for the partition of Persia by Great Britain and Russia 'with the minimum of friction and the minimum of danger.' We sincerely hope that the *Nation* is wrong in regarding the *Times* article as inspired by the Ministry, and trust the latter will not be allowed by the English nation to destroy a kingdom whose integrity it is in honour bound to defend. That Great Britain can even now bring Russia to a righteous frame of mind by threatening to close the French and English money markets to her is palpably obvious. What is required is a little assertiveness on the part of Sir Edward Grey. If England does not assert herself now, Persia will have vanished as an independent kingdom and with it the reputation of England for defence of the weak against the strong."

### (*b*)—*Home.*

Lord Crewe's Indian policy.

2. Writing under the heading "Lord Crewe's unwise policy," the *Muin* (Amritsar), of the 8th (received on the 17th) September 1912, says that, since His Lordship's appointment to his present post, the political horizon of India has been growing darker from day to day. He has formulated (in regard to this country) a policy which clashes with the democratic principles and statesmanship of the British Government, and with the conscience of the British people, and has made the whole of India uneasy. His Lordship began by reversing the Partition of Bengal, a proceeding that shook the very foundations of the people's faith in Government. Next he declared in the House of Lords that this country could not be given the colonial form of self-government even in the remotest future. The sentiments expressed by him in his second speech on the subject cannot but lacerate the hearts of the King Emperor's 30 crore Indian subjects; they argue entire distrust of Indians. But Lord Crewe should bear in mind that the sole guarantee of the might and permanence of British rule in Asia lies in reposing confidence in the 300 millions of British subjects in India. Next the paper takes exception to His Lordship's attitude towards the proposed Hindu and Muslim Universities, asking him to abandon his present policy and to make the future of India splendid by sanctioning their establishment and granting certain other concessions that would show his confidence in Indians.

The Royal Commission on Indian Services.

3. Writing under the heading "The Public Service Commission," the *Paisa Akhbar* (Lahore), of the 13th September 1912, states that it has been announced by the Home member, at the recent meeting of the Supreme Legislative Council, that the Government of India is not prepared to propose any addition to the number of the Commission's members. The announcement will deeply disappoint the Indian public, especially Muhammadans, for the reason that the number of independent Indians and non-official gentlemen on the Commission is extremely small. It has been fully proved by Islamic societies, and newspapers in particular, that the Muslim community is most inadequately represented on the Commission; a fact which has been admitted even by the Anglo-Indian press and some members of Parliament. The Government of India ought to have attended to the matter.

The Nicholson Committee.

4. The *Jhang Sial* (Lahore), of the 12th September 1912, has a note headed "Reduction is to be effected in the Army." An Anglo-Indian paper, it states, learns that the Nicholson Committee will probably recommend the disbanding of 27 native

regiments. The news has caused feelings of uneasiness in different quarters, for the contemplated action is likely to snatch the bread out of the mouths of thousands of young men. The disbanding of 27 native regiments cannot, besides, result in any appreciable reduction in the military expenditure. This can only be brought about by cutting down the number of European regiments, every member of which costs as much as a number of native soldiers.

The pan-Islamism.

5. The following is from the *Observer* (Lahore), of the 11th September 1912 :—

* * * * * * *

"Indian Muslims would not be true to their salt, indeed, they would not be Muslims, at all, if they were not inspired by the legitimate wish to rise in the scale of nations, to sympathise with the afflictions of their brethren in faith, to rejoice in their rejoicings and to share in their sorrows. This is enjoined on them by their religion, and all worldly considerations combined will be of no avail in effecting in them the slightest change in this respect. If a pan-Islamic movement does not signify anything more than this, then the Musalmans of India must at once plead guilty and also admit that they have no mind to mend. But it is difficult to see how non-Muslim races can take exception to such legitimate sentiments. If, however, the Musalmans are charged with anything else—if the movement is tantamount to any desire of aggression against non-Muslim peoples, a fanatical longing and thus a corresponding effort to revive the territorial supremacy of Islam by force, an organised attempt to revolt against the peaceful order of things now prevailing over the greater part of the East—if that be so, then all that we have to say is that Muslim India, and for the matter of that, the entire Muslim world, is a complete stranger to the idea which lives only in heated brains and forms no part of the future programme of the followers of the Arabian Prophet. We shall not here peep back into the pages of history, nor think it is necessary to vindicate Islam against the charges of aggression and fanaticism, which are so freely levelled against it by perverse ignorance and base prejudice. Confining ourselves to the present, we make bold to hold that if anything Islam is the aggrieved party, rather than the aggressor; and yet the fact is incontrovertible that the innermost desire of every true Muslim and of all Islamic peoples is for peaceful life, for the continuance of the settled order of things, for the universal acceptance of the maxim of living and letting others live. Besides, in India, for better or for worse, the Musalmans have come to identify themselves and their fortunes with England; and he is no friend of either Great Britain or the Muslims who would sow the seed of bitterness between her and and her most loyal subjects, who would touch the Musalmans at their tenderest point and accuse a loyal and peace-abiding nation of harbouring designs which, whatever the remote past, have now passed out of the region of practical politics and cannot therefore be expected to exercise the smallest influence on their national ideals.

"The reference to the Amir shows the writer to be steeped in such gross ignorance, tinged with a spirit of so fanciful a bravado, that it has not failed to call forth a rebuke even from the *Times*. We wish the rebuke were sterner and the exposure of the mad day-dreams of an anonymous ignoramus more complete. Is this the Amir's reward for the faithfulness with which he is discharging his obligations towards England? Were it not for the irresponsible character of the critic and the unsubstantial nature of his criticism, it would fill a proud potentate with righteous indignation; but as it is His Majesty can well afford to treat the remarks with supreme contempt and pay no heed to the ravings of one who has not the courage to reveal his identity.

"We cannot conclude without thanking the *Times* for the advice that the 'Muhammadans of India should have every consideration,' though one cannot say how far the leading paper is, in this matter, a reliable exponent of the British foreign policy of recent times. We know with the *Times* that the Indian Muslims 'cannot expect to dictate the *whole* of British foreign policy'; nor are they so presumptuous as to wish for it. At the same time, they expect,—and we think, as tried loyal subjects of His Imperial Majesty the King Emperor and as forming an integral part of the mighty British Empire they have a right to claim—that their wishes will not be altogether ignored by the statesmen of England in formulating her Imperial policy. And we fully recognize the consideration that has been not infrequently vouchsafed to Muslim wishes and for this are deeply grateful to our rulers. It is, however, only natural that there should be some dissatisfaction and irritation when there is no evidence of the principle laid down by the *Times* being duly kept in sight. Does this afford an indication of the working of a lawless movement? None but the blind or insane can interpret it as such."

Rulers and ruled in Hindu India.

6. The following is from the *Arya Patrika* (Lahore), of the 14th September 1912 :—

"In a lucid interval the London *Times* once showed remarkable insight regarding a national characteristic of the Hindu. It said that it believed in at least one thing concerning the Hindu. It was that the loyalty of the Hindu to the Sovereign had

become so ingrained in his nature that even a Hindu anarchist would instinctively shrink from the idea of lifting his hand against one of royal blood, not to mention the King himself. A Hindu anarchist, one might as well add, would even lay down his life to protect the King. 'The people,' enjoin the Shastras, 'should first and above all think of the King and the King only and protect him by all means.' No teaching of the Shastras has found more permanent room in the Hindu mind.

"The sentiment, which Time has converted into an instinct, is as old as the Vedas. O King,' says the Rigveda, 'we place you on the throne! Be thou the lord of this country! Let all the subjects adore you!' When Marich was ordered by Ravana to decoy Sri Ram Chandra in the shape of a golden deer, and thus help the Royal Rakshasha in his sinful object, saw at once that he was being driven to certain death. But hark what he says:—'Kings are the originators of all peace and of all religious duties. So to serve the King under all conditions should be the bounden duty of all subjects.' The *Mahabharata* calls it a sin to talk lightly of the King, because 'the King is the earthly god.' The Hindu ideal of Kingship would hardly be understood outside India except in Japan. 'Even if the King is unmindful of his duties,' say the Shastras, 'the subjects should not be dissatisfied.' Good or bad, the King has always received the homage of Hindu society. There has never been an exception to this rule. *Rajdarshan*—seeing a King—washes away the sins of a Hindu according to his Shastras and his own honest belief. The Moslem Emperors of India respected this sentiment and made it a point to show themselves to the people every morning at the *Jharokha* in the Delhi Fort. *Rajdarshan* at the *Jharokha* had almost attained the sanctity of a religious rite with a Hindu. Certain Brahmans were so strict in the observance of this rite that their descendants are still known as Darshani Brahmans in Delhi. Even Aurangzeb had not lost his sanctity as King in the eyes of a Hindu and never ceased to receive the usual homage at the *Jharokha*. During King George's visit to Calcutta a blind Hindu woman tearfully said that she did not know until that moment how great a curse blindness was.

"It is not the subjects alone who are enjoined by the Shastras to adore the King and look up to him as God upon earth. 'The King,' says Manu, 'should treat his subjects like his sons—as a father treats and protects his subjects.' 'You should perform those acts,' said Bhisma to Yudhisthira, 'which lead to the benefit of the people, though it may interfere with your desires and pleasures.' Says the *Agni Purana*:—'As a mother forbears all luxury for the sake of the child in her womb, so should the King do for his subjects which are under his protection.' And instances are not rare in Hindu history of Kings coming up to the Hindu ideal of Kingship quite as thoroughly as set forth in the Shastras. Despotism—in the sense in which it is applied to Eastern royalty in Western parlance—was unknown in Hindu India. It was, as a general rule, no relation of tyrant and victim but of father and son. It may be a news to modern Horatios that the ancient Hindu Kings consulted their people and sought their help and support in every important detail of administration, and that under their truly paternal rule public opinion found more effective scope for expressing itself than perhaps it does in the modern world with its Parliaments and votes.

* * * * * * *

"It will thus be seen that the ancient Hindu 'despotism' hardly afforded less scope for the exercise of popular wishes than the highly complicated administrative machinery of the modern world. Sri Ram Chandra banished Sita against his own conscience out of deference to public opinion. Ten thousand years or more have rolled by since that heart-rending tragedy convulsed the Empire of Koshala, but the Hindu has never forgotten Sri Ram Chandra. He is the breath of his nostrils. Sri Ram Chandra rules Hindu India to this day as he did ten thousand years ago. There is no parallel in the world's history to this Hindu loyalty to a just and popular King."

The Governorship of Bombay.

7. The following is from the *Panjabee* (Lahore), of the 17th September 1912 :—

"The *Times* received this week confirms the report that Sir George Clarke has been granted six months' extension of Governorship and that it would be officially announced shortly. It says that there is no question that the improvement in the political firmament in the Western Presidency has been brought about largely by 'Sir George's firmness in repressing sedition—notably in his prosecution of Bal Gangadahar Tilak in 1908—and his sympathy with the legitimate aspirations of the educated classes.' This remark, which has about it a genuine Chirolean ring, shows that the *Times* would not be happy without a fling at Mr. Tilak. But it almost suggests that the extension is a reward for the successful prosecution of Mr. Tilak. Apparently it would not be *Times* like to admit that the improvement not only in Bombay but all over the country is due almost entirely to Lord Morley's reforms. However, the six months' extension to Sir George Clarke is a precedent against which Indians should strongly protest. Again, Bombay would suffer by this extension quite as much as India did by the extension granted to Lord Curzon and there could be no mistake about it. We shall have no objection to an all-round increase in the tenure of office both for Governors and Lieutenant-Governors. But extensions produce a most undesirable effect on the administrative policy of the Local Governments and are hurtful as much to the high personages concerned as to the general public."

The Delhi State Entry.

8. The following is from the *Tribune* (Lahore), of the 20th September 1912 :—

"After many tentative statements it has been finally announced that His Excellency the Viceroy will make his State Entry in Delhi on the 23rd of December. This cannot be said to be a surprise as it was in the fitness of things that the Viceroy's official entry to the new capital should be attended with some public ceremonial. We were prepared for the announcement that all the Punjab Chiefs will have to attend the Viceroy's State Entry. The *Empire* has written indignant but closely reasoned articles relating to the State Entry and observes that it would be a great public scandal if the Punjab Chiefs are forced to attend it and thereby involve themselves in further financial difficulties. The Durbar of 1903 was in connection with the Proclamation of King Edward. Whatever Lord Curzon did to make the occasion remarkable, its memory has been eclipsed by the infinitely grander and more glorious Coronation Durbar of last year and the loyal gratification of the Indian people at the memorable visit of Their Imperial Majesties.

"No little surprise will be created by re-calling the fact that although the preparations during the Durbar of Lord Curzon were on a smaller scale than those of the Coronation Durbar, it was stated at the time that a number of Chiefs in the Central India and Rajputana Agencies were almost reduced to bankruptcy on account of the expenses they had then to incur. It is difficult to say whether their financial position is now better. But leaving this dubious point alone, we have to face another problem, namely, the effects the last Durbar. As the preparations for the Coronation Durbar were more elaborate and grander than of the Durbar of 1903 it may be reasonably presumed that the expenditure incurred by all the Princes of India must have been greater. Whatever may have been the expenditure it was cheerfully incurred, for the occasion presented an unprecedented opportunity of doing loyal homage to Their Imperial Majesties the King Emperor and Queen Empress. It was a supreme call of duty. Expenditure on such an occasion is certainly justified. The suggestion that the Punjab Chiefs will be called upon to join the Viceroy's State Entry into Delhi in December this year may be very appropriate. We do not know the exact amount of the expenses incurred by the different Native States in the Punjab last year but it must have been a very heavy strain on the resources of these Princes. Their attendance in Delhi during the Viceroy's State Entry will again necessarily involve them in some expenditure. The State Entry may not be a Durbar, but it means expense and there is no reason why the Punjab Chiefs alone should be selected because Delhi happens to be in the Punjab. It may be argued that no specially expensive equipment will be necessary for these Chiefs to enable them to attend the State Entry this year. But they will have to make all preparations afresh. Assuming that the State Entry will be over in a few hours the fact remains that the visit of the Punjab Chiefs to Delhi and their stay, however short it may be, will involve heavy expenditure which can in no way be overlooked. Year before last when His Excellency Lord Hardinge came to Lahore he held a Durbar in the Fort. Almost all the Punjab Chiefs had to be present and though they have their own houses in Lahore they had to incur considerable expense all the same. Last year there was the great Imperial Durbar and, though all Princes had to attend it, it seems somewhat unreasonable that the Punjab Princes should have to spend every year while other Princes have to do so only occasionally. In December Delhi will no longer form any part of the Punjab. It may therefore be very properly asked why the Punjab Chiefs alone are to attend the Viceroy's State Entry into Delhi. Delhi is directly under the control of the Imperial Government, and if it is thought desirable that some of the Indian Princes should be present during the Viceroy's State Entry into the new capital the Government should invite a select number of the principal Ruling Chiefs in India and not the Punjab Chiefs alone. It may be said that they are nearer to Delhi than the other Princes. True, but is that a sufficient reason why the choice should fall on them alone? Government have not taken into consideration any question of economy in the transfer of the capital and the building of the new city. The proposed State Entry of the Viceroy is undoubtedly a function connected with the transfer of the capital. If Princes are to be present they should come from all parts of India. Besides, we cannot reasonably call the Viceroy's State Entry this year the real State Entry into the new Imperial city. The site of the new city is still the melancholy site of the ruins of many empires. The temporary Delhi is but the temporary official winter headquarters of the Imperial Government. It is a mistake on the part of the Imperial Government to associate its temporary lodgings with a State celebration and specially when the celebrations in connection with the Royal visit are still so fresh in the public memory.

"The real State Entry into the new Imperial capital should be a memorable occasion and should be made when the new city is partly, if not completely, built. There is already a strong probability that His Royal Highness the Prince of Wales will visit India in the course of another five years. The new capital, it may be expected, will be partially constructed by that time, and it is very desirable that the State Entry into the new capital should be led by the future Emperor of India. We all appreciate Lord Hardinge's desire to celebrate his arrival in Delhi by a State function. But we think that it should be done in a quiet way, without involving any of the Native Princes, particularly the Punjab Chiefs, in unnecessary expenditure."

## V.—Native Societies and Religious Matters.

The Muslim League, London, on Hindu-Muhammadan unity.

9. The *Millat* (Lahore), of the 6th (received on the 17th) September 1912, publishes a letter headed "Cow-killing and the Urdu language," in which the writer—Saiyid Ahmad Hasan, *Shaukat*, of Meerut—ridicules the proposals of the Muslim League, London, to unite Hindus and Muhammadans. The League, he says, ask Hindus not to oppose Urdu, a language, which, as a matter of fact, it is simply impossible for them to do without. It is equally impossible for cow-killing (which the League wishes Muhammadans to abandon,) to be put down, the British Government itself being powerless to end it. The anti-cow-killing agitation is, moreover, distasteful to the powers that be.

The Hindu Sabha in its true colours.

10. The following is from the *Khalsa Advocate* (Amritsar), of the 13th September 1912 :—

"We have times without number exclaimed in concert with *Sanatanists* that Hindu Sabha is not a Sabha of Hindus but of *Samajists*. The *Arya Samajists*, under the veil and cover of Hindus, are leaving no stone unturned to reach their goal—a goal which is no other than the amalgamation and convertion of Hindus and Sikhs into *Samajic* circles. Various baits are put in public places to allure the unwary victims into their society. All sorts of flags and colours are set up here and there to entice Hindus and simple Sikhs into Samajic fold. We are not at all surprised to see their movements, as is natural, for increasing their numbers, but what pains us most is when crooked means and ostensible measures are adopted for a noble cause, as it pretends to be, by a body which is described all round fair and religious. No religion allows the sanctity of hypocrisy and playing in masquerade, if it is not the *Arya Samaj*—a name which has been ostensibly taken up, to all intents and purposes, not for religious cause but for political propaganda. In the elementary stage the Punjab Hindu Sabha took up the cause of Punjabi (Gurmukhi) among others alongside of Hindi, and imposed upon the well-wishers of the Punjabi specially upon Sikhs that the members of the so-called Hindu Sabha will rise equal to the wishes cherished by the protectors of the mother-tongue Punjabi spoken all over the Province. They, at first, with the ulterior motives of entrapping a number of silly birds into their nets, nominally took up the cause of Punjabi and uttered of its beneficence only so far as harangue and eloquence is concerned in the first two sittings of the Hindu Conference. They even went so far as to elect Hon'ble Baba Gurbukhsh Singh, Bedi, whose innocence was afterwards made a target for all sorts of jokes and taunts, as president of the Second Hindu Conference held at Multan and pass resolutions to the effect that the use of Hindi and Gurmukhi should be encouraged. This was with the obvious purpose of attracting such vacillating Sikhs, who were simple enough to play into the hands of *Arya Samajists*. Similar superficial resolutions have been before and after the sitting of the said Conference framed merely to please the few Sikh who were so imprudent as not to live up to the holy and lofty principles of the Gurus. We at that time warned Baba Gurbukhsh Singhji and men of his ilk to be on their guard lest they should be taken advantage of their simplicity and innocence. But they heeded us not and joined the Conference enthusiastically in spite of our timely words of caution. Arya Samajists, who are well-known for their tactics, let them to float upon the sea of glory and pride by uttering lip professions in favour of Punjabi and passing resolutions to encourage it as said above. They even promised to work shoulder to shoulder with the Sikhs to effect a recognition of the true position of Punjabi, the mother-tongue of the people of this province. But all that was vision and dream, as it would not be less than a suicide for Arya Samajists to hold such a risky ground, as they think, for a longer period than is absolutely necessary.

"Lo! our predictions and anticipations are being proved to the letter. All the leaders of the Hindu Sabha with Lala Lajpat Rai at their head have gird up their loins and made it their point to disseminate the seeds of Hindi (a foreign tongue) throughout the country, wishing to throw Punjabi in the back ground. They have openly declared themselves the champions of an alien language. Very recently the Hindu Sabha have framed rules and regulations for awarding prizes to the best essays written in *Hindi Bhasha* by the fresh graduates of the Punjab University of not more than 3 years standing; and this is to encourage the spread of that *Bhasha* alone in the Punjab. We never entertain the idea that the efforts of the Punjab Hindu Sabha to encourage Hindi are ignoble in themselves, but we simply ask where are the much-trumpeted and lip resolutions at the Conference to encourage Punjabi? Were those resolutions to be only put in black and white and not to be given effect to like those of Hindi? We emphatically say it was so. Then why not cease in future from taking up false colours and call the Punjab Hindu Conference a conference of Arya Samajists, because a majority of Hindus are in favour of Punjabi instead of Hindi. It is high time for Baba Gurbukhsh Singh and his collegues that they should realise the ridiculous position they occupy and stand at arm's length from the *Samajists*, who have pledged themselves to terms of hostility even with their mother-tongue."

The Hon'ble Baba Gurbakhsh Singh Bedi and Sikhs.

11. The following is from the *Panjabee* (Lahore), of the 14th September 1912 :—

"At a meeting of the Sikhs of Campbellpur and Hazara held on the 21st ultimo, a resolution was passed to the effect that the 'Hon'ble Baba Gurbakhsh Singh Bedi, C.I.E., be not regarded as a representative of the Sikhs as he has shown both by word and deed that he is a Hindu.' The gentlemen who were responsible for passing this resolution should be considered both unwise and indiscreet. Baba Gurbakhsh Singh Bedi was selected by the Government to represent the Sikhs and it is an affront to the Government to state at this distance of time that the Sikhs disapprove of the choice. Surely the Government itself is not unsympathetic towards the Tat Khalsas who have been clamouring for separation. We do not deny that the Sikhs are entitled to their share of representation and patronage. Whether as part of a whole or as a separate unit, the community has every right to ask for its share of representation. But where will the Sikhs be if they go on disowning every member of the community who claims kinship with Hindus? There is a limit even to separatist agitation and wise men should recognise it."

The Hindu-Muhammadan question in the Punjab.

12. The following is from the *Tribune* (Lahore), of the 19th September 1912 :—

"The Hindu-Muhammadan question is the question of questions in the Punjab at the present day. It has taxed all the energies and the resources of our rulers and has still been baffling treatment. It has been the bane to the well-ordered progress of the Province and the despair alike of the peace-loving citizen as well as the patriotic worker. And the most regrettable part of the business is that this feeling of tension is far from being on the wane. On the other hand, it is growing. There is, of course, some reason why this feeling finds a congenial soil in this Province. The tradition of antagonism, it may be, still hovers round the Province, which has for ten centuries and more been the theatre of conflict between the aggressive hordes of Islam and the defensive forces of Hinduism. It is no doubt difficult to wipe away altogether the memory of the ancient antagonism but it was to be expected that the contending parties would at any rate have the good sense of letting Time do its healing work. In fairness to the parties, it has to be said that they were, till a few years ago, quite content not to interfere with the healing influence of time, and the result was that the old animosities faded away a good deal. The relations between the two communities were, even in places where the tension at present runs high, not only pleasant but cordial only a few years ago. The older residents of the Province can recall innumerable instances of real friendship between the leading men, Hindu and Muhammadan, of the generation that is passing away. As a matter of fact, the present tension in spite of ancient memories and traditions, is in its existing phase not of a very respectable antiquity. During the last few years, persistent efforts have been made in some places not only to re-open old sores but to create fresh injuries. The mongers of mischief have been hard at work in the Province and the result has been that almost every public question, however trifling, is overlaid with its racial phase. This is indeed a very deplorable state of things, but in order to bring about an improvement it is useful to indicate some of its symptoms. This we propose to do here briefly.

"One of the familiar methods of these mischief-mongers is to make offensive and malicious insinuations against any judicial and executive officer, not on account of any lapse from his standard of duty but simply because he happens to belong a religious persuasion different from that of his perverse critics. These methods are not the monopoly of one or other of the communities. Every fair-minded observer will, however, admit that in this respect the Hindus are much more sinned against than sinning. It is only in a particular section of the press that one finds generally the cry of a Hindu *swaraj* whenever there is a preponderance of Hindu officers in any station. One may also remember the silly and annoying placards that were set up at Ludhiana on the occasion of the Lieutenant-Governor's visits only a few years ago, when Diwan Tek Chand to whom the town was indebted for its water-works, held the charge of the district. It may be remembered that the Lieutenant-Governor administered a sharp rebuke to the mischief-makers by paying a handsome compliment to the Indian Deputy Commissioner. A similar attack, we are told, is being made against Diwan Bahadur Diwan Narendra Nath, the popular Deputy Commissioner of Multan, and a petition containing some non-descript Muhammadan names and thumb-impressions (as the signatories happened to be illiterate) urging the transfer of the Diwan Bahadur has been sent to the Government. It is a pity that the real actors, who are pulling the strings from behind, manage to hide themselves in the background in the cases, while ignorant and illiterate men are made the cat's paw of their machinations. Such attempts by whomsoever made are reprehensible. In the first place, it is not for the people to dictate the policy of the Government and to dominate the interests of the public service by applications of this kind. It would have been quite another matter if the officer complained against were dishonest or corrupt or incompetent. In that case, it is the bounden duty of the people to submit their representations to the Government and help it to purge the public service of its black sheep. But nothing can

be more mischievous or foolish than to allege difference in religion as a ground of complaint against an officer, specially an Indian officer. Carried to its logical conclusion, it will mean that no Indian officer is fit for being posted in any office of trust or responsibility in a Punjab district, nay, it will mean that even such minor appointments as that of Sub-Inspectorship or Naib Tahsildarship should not be conferred on the children of the soil. It is a pity that these disseminators of racial bigotry do not realise that their wantonly aggressive tactics will provoke reprisals on the part of the rival communities. Thus they are like birds fouling their own nest. Not only do they make a dead set against their own people, but they make the work of administration impossible.

"The London branch of the Muslim League has recently formulated some plans for a *rapprochement* between the two communities. The scheme is really a continuation of the work of the Peace Conference inaugurated after the last Allahabad Congress by Sir William Wedderburn. If work is begun on the lines suggested by the London League, we have good reason to hope that the unseemly controversies about *jhatka* and *halal* meat, which are a prolific source of tension in this province, will soon disappear. There is, however, one danger to the permanent establishment of peace and good will, which is not noticed by the London League. The prevalence of separate electorates in some twelve municipalities of the Province is not often attended with happy results. As His Honour the Lieutenant-Governor observed in the last Municipal Administration Report, separate electorates often promote the return of men of extreme views to the local bodies and thereby give them an ascendancy in parochial politics. This aspect of the question deserves the attention of all well-wishers of the Province and the country."

## VI.—Legislation.

Attachment of Military Officers' pay.

13. The following is from the *Tribune* (Lahore), of the 15th September 1912:—

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"The fact does not seem to be very generally or widely known that the salaries of military officers up to Rs. 500 a month are free from income-tax, in other words the minimum of taxable annual income is over Rs. 6,000 instead of being Rs. 1,000 only. In addition to this to grant the salaries of military officers immunity from attachment in execution of decree by civil courts is not only a grave injustice but a public scandal. Members of the Indian Civil Service are forbidden to incur debts within their own jurisdiction on pain of dismissal. Why should not military officers be directed to purchase nothing on credit and to have no accounts with tradesmen, if their salaries are not liable to attachment? The legislature can do nothing less than place civil and military officers on the same footing. If that is not possible, then in any case section 60 of the Civil Procedure Code should be amended so that one moiety of the salaries of military officers shall be liable to attachment in execution of decrees by civil courts."

## VII.—General Administration.

### (*a*)—*Judicial.*

The Midnapur bomb case.

14. The *Hindustan* (Lahore), of the 13th September 1912, has an article headed "A great political meeting at Calcutta." It reports the proceedings of the public meeting recently held in the Town Hall, Calcutta, to protest against the adverse criticism passed on the local High Court by the Anglo-Indian Press over the Midnapur bomb case. Commenting on the same, the paper remarks that the meeting will be remembered for the enthusiasm that prevailed at it. It also shows that Bengal is the only part of India in which there still exists anything of political life. As regards the Punjab, certain short-sighted people have so embittered Hindu and Muhammadan relations that politics have been pushed into the background. The time seems far off when Hindus and Muhammadans will assemble on a common platform for the futherance of their political interests.

The Khan of Hoti-Mardan's case.

15. The following is from the *Tribune* (Lahore), of the 12th September 1912:—

"Public opinion throughout India on the despatch of the Government of India on the Hoti-Mardan case has yet to be gathered, but there is no room for doubt that only an infinitesimal minority will support the Government. No one can conscientiously approve of the manner in which a Judge of the Bombay High Court has been assailed not for any

extra-judicial pronouncement or an *obiter dictum* but on findings of fact in a case in which he recorded evidence and which findings can only be upset by a higher court of appeal and not by the executive Government. Is it possible under any circumstances to believe that the same thing could happen in England? If a Judge there in the course of a judgment were to make some reflections upon some public officers on the strength of the evidence before him, would the Cabinet ever think of issuing a blue or white book criticising the Judge and traversing his findings? Public opinion would make it impossible for such a Government to remain in office. The mere fact that the Government of India have had to reject the findings of a Judge of the High Court shows that the case for the defence is not at all a good one."

Merits and demerits of the Jirga system.

16. The following is from the *Panjabee* (Lahore), of the 12th September 1912 :—

"In his review of the Punjab Police Report for 1911-12 the Lieutenant-Governor says that in a wild and broken tract where the formation of large gangs of dacoits with the connivance or acquiescence of the bulk of the people is still possible our proceedings and procedures should not be the same as in a settled and civilized community. His Honour therefore seems to prefer for such tracts in Jhelum and Shahpur the Jirga system which has been tried successfully in the district of Mianwali. Further, His Honour considers that it is unfair to criticise the Jirga system on the ground that the number of persons convicted is small. The merits of the Jirga system as stated by His Honour may be readily admitted, but at the same time it may be pointed out that it differs greatly from the jury system. It tries to hang some one for an offence in order to secure peace to the tribal head. More often than not the Jirga condemns the wrong man while it allows the leader of the gang to escape scot free. Only lately there was a complaint against the findings of the Jirga in the Sadhu murder case in Dera Ismail Khan in which evidence against the man who was acquitted was as strong as against the other who was convicted. If some effort is made to impress upon the Jirga their sense of responsibility, we should certainly prefer it in Attock, Jhelum and Shahpur to our own legal procedures."

### (*b*)—*Police.*

Police administration of the Punjab.

17. Writing under the heading "Police administration of the Punjab," the *Zamindar* (Lahore), of the 18th September 1912, says that Sir Louis Dane has not endorsed the imaginary reasons assigned by Colonel Dennys for the sudden and extraordinary increase in crime in this Province. His Honour's own reasons, however, are not more convincing. He ascribes the evil "to a growing contempt of our judicial procedure generally and to drink in certain districts in the Central Punjab." But this, in its turn, raises the question as to what causes the former state of affairs is to be attributed. As for the Lieutenant-Governor's remarks about the murder of Ilakadar Habib Khan, His Honour's sense of Christian mercy should place him far above letting his displeasure pursue a person—although he should be a murderer—after death, depriving the latter's soul even of the immaterial satisfaction of prayer for forgiveness (of sins). Besides, the efforts of Habib Khan's neighbours to prevent his house from being burnt down prove conclusively that these people did not approve of the conduct of the incendiaries and murderers. And, if they attended the funeral of one of the offenders, they did nothing reprehensible according to the laws even of Christianity, let alone Muhammadanism. Thousands of European murderers are hanged daily, and priests pray for God's mercy to them before their execution. Does this prayer constitute contempt of law that Sir Louis Dane has condemned the conduct of the Jhelum Pir in having officiated at the above funeral? The paper then reverts to its question as to why respect for Government's laws is daily on the decrease in the minds (of the people). It believes, and has frequently voiced its belief, that Great Britain rules the hearts and not the bodies of Indians. The time will be highly inauspicious for her and fatal to this country when her rule here rests on the sword. If Sir Louis Dane is right in his diagnosis of the increase of crime in the Punjab, it must most regretfully be admitted that the sword and gun are about to become more powerful (*lit* effective) than kindness, justice, honesty and morality. Continuing, the *Zamindar* remarks that His Honour expresses surprise at the sudden increase in serious offences in the Land of the Five Rivers. Similar feelings

were recently expressed by Sir John Hewett over the appearance of the same evil in the United Provinces. After remarking that this outbreak of lawlessness is ascribable to the spirit of the times, the paper observes that the increase in crime in the Central Punjab may, as the Lieutenant-Governor says, be due to the drink habit. But how much brandy and vodka did the King of Italy and the Czar of Russia respectively drink, that the former's myrmidons have butchered 5,000 friendless Arabs in Tripoli and the latter's satanic forces have committed diverse atrocities in Persia? Again, how many glasses of champagne has the President of France taken, that the Muhammadans of Morocco are being butchered in a heartless manner? How much whisky, moreover, has Sir Elward Grey drunk, that he sees all this and still keeps quiet? When such highly-placed sovereigns and statesmen—who are enlightened, know philosophy and make laws—justify international dacoity, promise-breaking, homicide and wrong-doing on such a large scale, what condemnation can the poor Punjabis, who are strangers to both civilisation and philosophy, deserve for the daily increase in dacoities, thefts and robberies in their midst? The evil is due wholly to Western civilisation The pupils (Indians) see the teacher (Europe) commit thefts and dacoities, kill innocent people, "harass the oppressed" and plunder the weak. Why should they not, then, do the same things themselves? Even if it is true that the Jhelum Pir officiated at the funeral of the murder of Habib Khan in order to spite law, he cannot deserve greater condemnation than Sir Edward Grey, who has vigorously patted on the back the murderers of thousands of Muhammadans in Morocco, Tripoli and Meshed. If Great Britain wishes that her subjects should defend the rights of man and look upon the commission of crime as a moral offence, she herself should defend these rights "in international assemblies."

Lawlessness in North-West Punjab.

18. The following is from the *Tribune* (Lahore), of the 13th September 1912 :—

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"His Honour has no doubt that, if the 'proposal to supply selected villagers with the means of self-defence were adopted, public opinion, which now hesitates to express itself, would assist in leading to a rapid suppression of this serious form of crime.' We think that the Government of India have not acted wisely in refusing their consent to the proposal made by the Punjab Government, that selected villagers might be permitted to keep weapons for self-defence. The proposal in question was the best calculated to deter the outlaws and the raiders. At present they know that the people can do nothing in self-defence. They themselves are armed and can commit the raids with impunity. May we hope that the Government of India will be induced to reconsider the matter? We think it might form the subject of a question in the Imperial Legislative Council."

Defects of the Punjab Police.

19. The following is from the *Panjabee* (Lahore), of the 3rd September 1912 :—

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"Does it occur to anybody to ask why the policeman in the Punjab is despised by the criminal and dreaded by the innocent? Go to any village or town in the Punjab and ask any ten men whether they have any respect or wholesome fear for the local policeman, who is appointed by Government to protect their life, property and honour. The reply will be worth recording in the *Panjab Gazette* for the information of all. The people are not such fools, as not to know their friends and protectors as distinguished from their foes and covert enemies. In some cases they might err. In others they may have prejudices. But on the whole the police have done very little to deserve their confidence and esteem. It is from this point of view that the real efficiency of the police force should be looked at. They are brilliant recording angels at present. When a crime is reported they will set about to record the details in a book or paper and spend hours over it, requiring the attendance of a dozen men. If they spend half the time they spend with pen and paper, to look about the scene of crime, the persons thereabout, and if they search for intelligent clues, links and connections and if they also act promptly upon the clues, we might expect reasonable success in their efforts. But in most cases they are slaves of the pen and get people to say and affirm statements as they are likely to be useful in a court of law. And really the agony of recording and the heaps of paper files and registers exhaust much of the energies of the men and leave little time to think of detection. In most cases they take action days after the report of crime—even in the

most serious cases. Immediate action is practically unknown and the Demon of Registers and Diaries must first be appeased by voluminous scribbling before they lift a finger and lay it on a suspected criminal who, doubtless, profits by the ample start given him and plans for effectual concealment. And then men are after the criminal and lay their hands in nine cases out of ten on wrong persons and spend a lot of ingenuity on getting them to state something likely to mix them up in the affair somehow. And the wiser heads above dealing with crimes on records and papers, examine them with legal lore and a case is made out anyhow. Investigation of this sort is out of date and very rarely do we hear of personal skill being employed and prompt action taken in the detection of crime. There are doubtless able and clever men in the force, but their example is hardly held up to admiration and little incentive is afforded for work of this kind.

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"His Honour is tempted to say that he must 'deprecate the ceaseless outcry against the police and the undue importance which is given to all charges against them.' Petty annoyances no one complains of. But when scores of people leave their work, spend money and travel from town to town, wait upon lawyers and public offices with complaints for days and are scolded and sent home, you cannot say their complaint was petty or frivolous. The overdoing is entirely on the other side—the side that sets a big machine roller to work with enormous force and that is reluctant to use the brake. We have already said that the three cases against policemen that ended in conviction are not a correct index of police wrongs. For every one case that is actually brought to light, there must have been a score, not necessarily very serious, but still indicating excessive use of powers that were never brought to light for fear or lack of convenience. If the Government were to appoint an independent officer to enquire into the serious complaints against the police and associate with him a couple of non-officials or honorary officers, the Government will have a really correct idea of the extent and nature of public complaints against the force. It must be remembered that the complaints are only against those who are not fit to be in the force or who do things not within the line of a *bonâ fide* police officer, and they are intended to strengthen the police force by helping to weed out the undesirable elements. When public complaints are regarded in this light, and not as obstructing the legitimate work of the police, Government should welcome all manner of genuine complaints and make suitable arrangements to redress them. Anything said or done to add to the discouragement and difficulties already existing of the suffering people in their efforts to point out police weaknesses will add doubly to the injury of those who suffer, and of the force that conceals many a black sheep."

Security and surveillance of criminals.

20. The following is from the *Tribune* (Lahore), of the 17th September 1912 :—

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"With regard to the suggestion that desperate criminals should be watched like members of a criminal tribe, we have already pointed out the difficulty in finding out the individual criminal until he is actually guilty of some crime. We cannot support any suggestion that the police should be given wider power for the restriction of the movements of criminal individuals or tribes. The real criminals will escape and the catching of the smaller fry will have no effective influence on the progress and development of crime. So long as the efficiency and the *morale* of the police continue unsatisfactory, more harm than good will be done by investing them with large discretionary powers of any description."

Powers of the Police.

21. The following is from the *Tribune* (Lahore), of the 17th September 1912 :—

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"There is one fact in connection with the discretionary power vested in the police to refuse investigation which deserves mention. It is well-known that the people themselves do not report what they consider to be petty crime. Indeed, so reluctant are they to have anything directly or indirectly to do with the police that they very often refrain from reporting cases of serious theft and burglary. For this reason it is necessary that the discretionary powers vested by law in the police should be very sparingly exercised."

What we pay for crime.

22. The following is from the *Panjabee* (Lahore), of the 17th September 1912 :—

"In addition to the Rs. 51½ lakhs that is paid by the public to maintain an army of 21,000 police in the Punjab, we notice that a sum of Rs. 21 lakhs was paid during 1911-12 in the form of property stolen by thieves. Every year the value of property stolen

increases, but the value of property recovered decreases. Last year only 30 per cent. of the property stolen was recovered as against 34 per cent. in the previous year. The following figures show some important details of the loss and the amount of recoveries:—

| | *House breaking.* | *Theft.* | *Dacoities.* | *Total.* |
|---|---|---|---|---|
| "1910-11 | ... 9,32,639 | 5,33,797 | 47,002 | 17,72,375 |
| "1911-12 | ... 12,47,407 | 6,22,657 | 1,08,747 | 21,18,351 |

The percentage of recoveries in house breaking cases was 16 last year as compared with 21 in the previous year. In dacoities the percentage was 4 as compared with 9. It seems that, taken as a whole, there is very small chance of recovering property when once stolen and as small a chance of detecting the offenders. Such being the case, it is a question worth considering if a better class of police cannot be recruited by the payment of another fifteen lakhs annually out of public funds rather than pay that sum anyhow to the inexorable demands of thieves. At present we are breeding lawless classes by paying them a bonus of Rs. 21 lakhs a year to their demands, by starving the lower grades of the police and by recruiting an illiterate and ill-qualified army to protect our lives and property. The matter is worth considering."

## (*d*)—*Education.*

The Muslim University.

23. The *Paisa Akhbar* (Lahore), of the 12th September 1912, publishes a cartoon, designed by one Muhammad Ismail Khan, a Bombay painter, who makes the Government of India tell Muslim youths in Madras, Bengal, Bombay and the Punjab that they cannot drink at the fountain of the Muslim University. In the letter-press, he begs the Government to fulfil the expectations of its seven crore Muhammadan subjects.

The *Paisa Akhbar* (Lahore), of the 17th September 1912, publishes a note headed "When and where should the University Foundation Committee meet?" The obstacle, it says, which has been placed in the way of the establishment of the Muslim University ought to be removed as soon as practicable. The (next) meeting of the Foundation Committee, which is to accomplish that task, is being (anxiously) awaited everywhere. As regards a meeting-place the paper suggests that Lucknow would be the most suitable. The annual sittings of the Muhammadan Educational Conference and the All-India Muslim League are to be held in that city in Christmas, when all the leading public men among Musalmans (including Mr. Amir Ali and the Agha Khan) will gather together. The final decision in regard to the Muhammadan University could also be arrived at on this occasion. It is true that Christmas is yet three months off, but this delay is likely to prove beneficial for the Muslim community. Their excitement and disappointment will have subsided by that time, and the community will have had ample time to ponder over the question.

The following is from the *Panjabee* (Lahore), of the 14th September 1912:—

"The *Advocate* announces the fact that the Muslim University Foundation Committee will shortly hold a meeting in Lahore to decide whether to accept the Government proposal or not. But why was Lahore selected for the meeting in preference to Delhi, Aligarh, Lucknow and other centres? Lahore is admittedly an out-of-the-way city for members from all parts of India to meet. Punjab opinion is uncompromisingly against the University, and if an adverse decision were pronounced, it will lead probably to estrangement of feelings. I hear there is a split in the Muslim leaders and the young bloods are anxious to dominater the whole. It would be interesting to know further developments."

The following is from the *Observer* (Lahore), of the 18th September 1912:—

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"The Hon'ble Sahibzada Aftab Ahmad Khan exhorts his co-religionists to fall in with the terms of Government and start a local University, utilising the money in hand

in improving and developing our educational organisation and waiting for the process of gradual evolution to place us in possession of a central University. Not only has the suggestion fallen flat, but it has evoked strong opposition in Muslim circles; and we are afraid there is little chance of its acceptance by any large body of public opinion. It is contended that the proposal differs little in essence from the Government proposal and that those who advise the expenditure of 35 lakhs of rupees in a way that can bring no proportionate gain to the community—for it cannot be claimed that a localised University at Aligarh will achieve any better results than those which at present stand to the credit of the M. A.-O. College—are taking a view of the question which is anything but practical, that they are sacrificing the substance for the shadow, that a University, shorn of its most essential factors, is not worth establishing at an enormous cost, and that a poor people like the Indian Muslims can ill-afford to dissipate their small energy and a large sum of money on an object which, however laudable in itself, partakes of the nature of a luxury, when infinitely more useful schemes of national regeneration are languishing or are being neglected for want of proper financial support.

"Anxious as we are to find a way out of the difficulty, we shall to-day place before our readers another suggestion, as to which we wish to sound public opinion. We cannot at this early stage commit ourselves or the community and shall await an expression of the communal view before formulating our own opinion in the matter. Meanwhile, we may explain what the suggestion is. It is well-known that the realisation of a minimum University fund of 35 lakhs was laid down by the Government of India as a condition precedent to the grant of a charter; and it is equally well-known that the Government of India were throughout emphatically in favour of a central University being granted to the Indian Musalmans. The responsibility for the present decision rests exclusively with the Secretary of State and there is reason to believe that the decision has gone counter to the unanimously expressed wishes of the Government of India and has caused them disappointment. It, therefore, stands to reason that if the Government of India had foreseen that their proposals for the grant of the powers of affiliation to the Aligarh University would be vetoed by the Secretary of State, they would have certainly prescribed a much smaller minimum than the 35 lakhs at present prescribed. And now that things have turned out so contrary to their anticipations, it may be expected that the Government of India, if properly approached, would concede the reasonableness of materially reducing the original demand for a minimum of 35 lakhs for a Muslim University. Moreover, the assets of the M. A.-O. College and the capitalised value of its funds come up to 85 lakhs or so. If another 15 lakhs were added to it, the total would reach the round figure of a crore of rupees, even leaving out of account the yearly contribution of a lakh promised by the Government of India for the Aligarh University. This sum of a crore of rupees should be more than sufficient to meet the expenses of a local University at Aligarh; and if the Government of India agree to this, as we trust they will under the altered circumstances, a sum of 20 lakhs would be released out of the 35 collected and could be thus utilised in satisfying some other educational need of the Muhammadans. Twenty lakhs, if invested in Government pro-notes, would bring in an annual income of Rs. 75,000; and it could do undoubtedly great good to the community if it were utilised in the award of stipends and scholarships to deserving Muslim youths for study in India as well as outside India. So that the funds in hand would serve a twofold purpose, first that of raising the Aligarh College to the status of a local University at the additional cost of only 15 lakhs of rupees, and secondly, that of creating a general Muslim Scholarships Fund, of which 20 lakhs would form the nucleus and which would further grow and multiply in course of time, and which could be, on a favourable opportunity occurring, easily diverted to the establishment of a central All-India Muslim University.

"Before concluding, we must make our position clear. We are here speaking neither for the Government, nor for the Musalman community. The suggestion is a tentative one; and it remains to be seen how far it proves acceptable to both sides. If it meets with the approval of our co-religionists as a whole, it will be then time to ask Government to consider it; and we are sanguine that it will meet with better fate than has befallen our prayer for the grant of a Central All-India University. If it does not command the support of the community there will be no need to labour the point any further. Let our readers and constituents and the Muslim public answer if they approve of the suggestion."

### (*h*)—*Miscellaneous.*

Excise administration in the Punjab.

24. The following is from the *Tribune* (Lahore), of the 17th September 1912 :—

"* * * In the opinion of the Lieutenant-Governor the increase in the drink habit is due to 'the immense increase in wealth, specially of the agricultural population. Both these remarks are true, but they have to be admitted with some reservation. We cannot admit that wealth and religious and other scruples alone are entirely responsible

for the increase in the liquor habit. The growth of this may be checked, if there is further reduction of licenses for the retail vend of liquor and a recognition of the system of local option. Sir Louis Dane has observed 'that without the earnest co-operation of the people there can be no lasting solution of the problem' relating to the 'decrease of the drinking habit, and that in this respect a great responsibility lies with the leaders of the communities which are most in need of reform.' But we think the responsibility of the Government is greater, and if they do not control the sale of spirits even at some sacrifice of revenue there can be no great reform, even if the best endeavours are made by the people. It is to be noted with gratitude that His Honour 'thinks it incumbent on Government to co-operate with temperance reformers by making drink more costly and more difficult to obtain.' If this is carried out in practice much will have been done towards carrying out real temperance reform. It is to be hoped that the approval of the new Excise Bill by the Government of India will improve the excise administration which is at present handicapped by inadequate penalties and the misplaced leniency of many Magistrates and Judges."

SIMLA:
*The* 21*st Septr.* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—26-9-12—No. 79—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 39. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

## Examined up to 28th September 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,758 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,424 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,000 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 200 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Devi Chand ... | 650 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 300 ,, |
| 7 | Khalsa Advocate ... | Amritsar ... | Bahadur Singh ... | 752 ,, |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | ... |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,000 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | ... | ... |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 700 copies. |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 ,, |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | ... |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Sadr Anjuman Ahmadia, Qadian. | 300 copies. |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 25 ,, |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kanhaya Singh ... | 200 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 880 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Abdul Aziz ... | 1,011 ,, |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | ... |
| 21 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | ... |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 500 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 925 ,, |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 500 ,, |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Arjun ... | Lahore ... | Dharm Pal ... | ... |
| 28 | Army News ... | Ludhiana ... | Hira Lal & Co. ... | 1,300 copies. |
| 29 | Arorbans Gazette ... | Amritsar ... | Labh Singh ... | ... |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 copies. |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Muhammad Sadiq ... | 200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | ... |
| 33 | Chaudhwin Sadi ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Saiyid Muhammad ... | 1,325 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 111 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 200 „ |
| 37 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 900 „ |
| 38 | Haq ... | Delhi ... | Kasim Ali ... | 200 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 382 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | ... |
| 41 | Hindustan ... | Do. ... | Ram Saran Dutt ... | 8,070 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | ... |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 200 copies. |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 2,262 |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 155 |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 200 |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 1,000 |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 1,500 copies. |
| 50 | Mister Gazette ... | Do. ... | Ali Bakhsh ... | 150 „ |
| 51 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 200 „ |
| 52 | Musalman ... | Amritsar ... | Sana-ulla ... | 400 „ |
| 53 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 200 „ |
| 54 | Nur Afshan ... | Ludhiana ... | Revd. Dr. E. M. Wherry ... | 500 „ |
| 55 | Paisa Akhbar ... | Lahore ... | Abdul Aziz ... | 8,377 „ |
| 56 | Parkash ... | Do. ... | Krishan ... | 1,723 „ |
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| 58 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 705 „ |
| 59 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 650 „ |
| 60 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 500 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Maulvi Ata Ullah ... | 892 „ |
| 62 | Ditto* ... | Rewari ... | Safdar Hussain ... | 200 „ |
| 63 | Sanatan Dharm Pracharak ... | Amritsar ... | Rulia Ram ... | 200 „ |
| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 300 „ |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 500 „ |
| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 450 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Mumtaz Ali ... | 240 „ |
| 68 | Victoria Paper ... | Sialkot ... | Gian Chand ... | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 28TH SEPTEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 200 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 1,800 „ |
| 71 | Zamindar ... | Do. ... | Zafar Ali Khan, B.A. ... | 750 „ |
| | **FORTNIGHTLY.** | | | |
| 72 | Biwah Samachar ... | Lahore ... | Ram Chand ... | 300 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Daulat Ram ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 250 „ |
| | **MONTHLY.** | | | |
| 75 | Arorbans Parkash† ... | Lahore ... | Salig Ram ... | 200 copies. |
| 76 | Arya Musafir ... | Jullundur ... | Wazir Chand ... | 1,300 „ |
| 77 | Fasana ... | Lahore ... | Muhammad Firoz-ud-din ... | ... |
| 78 | Jauhar ... | Amritsar ... | Muhammad Ismail Khan... | 200 „ |
| 79 | Kakezai Social Reformer† ... | Lahore ... | Fazl Din ... | 200 „ |
| 80 | Makhzan ... | Delhi ... | Abdul Kadir ... | 4,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | Sheobart Lal ... | 500 „ |
| 83 | Sufi ... | Pindi Baha-ud-din, Gujrat | Barkat Ali Khan ... | ... |
| 84 | Martand ... | Lahore ... | Kanhya Lal ... | 250 „ |
| 85 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 86 | Zaban† ... | Delhi ... | Hamid Husain ... | 500 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 87 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 88 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | ... |
| 89 | Punjabi Surma* ... | Lahore ... | Gian Chand ... | 1,000 copies. |

* Not received during the week.

† Not received during the month.

## I.—Politics.

### (a)—*Foreign.*

Turkish affairs.

1. The *Paisa Akhbar* (Lahore), of the 18th September 1912, has an article headed "Turkey's difficulties," in which it says that that country is now involved in the greatest calamity it has ever known. Count Berchtold has, moreover, in order to increase her troubles, called a conference of the powers to discuss Balkan affairs. From the recent doings in Bulgaria and Crete it is clear that the Christian nations surrounding Turkey are bent upon harassing her.

The past and present condition of Islam.

2. The *Sufi* (Pandi Bahawa-ud-Din, Gujrat district), for September 1912, publishes some verses headed "Lamentations of the afflicted nightingale." The writer—one Pirzada Fazal Ahmad, *Zar*, of Hoshiarpur—bewails the lot of the present-day Muhammadans, who were once noted for their wealth and splendour and were crowned with greatness and prosperity. Those days have gone by, and those who were leaders have now lagged behind. Such are the vicissitudes of time, that those who once placed their feet on thrones now walk in the dust. At one time they ruled all the Kingdoms of the earth and enjoyed command over every land and sea; there was no land on earth where they had not a home, seeing that their tents were pitched in Ceylon and their houses existed in the lands of the Berbers. Nothing but grief now reigns supreme in the city of Delhi, where Islam was at one time crowned. There was a time when the peaks of the Himalayas were refulgent with the sun of Islam, but do they now remember the stories of Mahmud who loved the Himalayas and was loved by them? India was at one time lying barren and was the home of savages, but "we" converted India into a flower garden. "We" gave peace to the world at a time when it was unhinged (*lit.* when the binding of the world was scattered). The world was ignorant of "nature", but the savages of the world learnt civilization from "us." The time has, however, now come when "we" will be extinguished like a spark, and there is no one to whom "we" can describe "our" abject condition!

Future of England.

3. The *Vakil* (Amritsar), of the 21st September 1912, publishes an article headed "Signs of a great revolution in England." There can be no denying the fact, says the paper, that England is in the throes of a gigantic internal upheaval in the shape of strikes, disputes between capital and labour, the suffragette movement, &c., which are all dragging her into the depths of ruin. The question with which Englishmen at the present moment are confronted is, what is the root cause of all these troubles? This question is exercising the minds of all well-wishers of England, who are anxious to find a solution. In a recent issue, the *Rajput Herald* (London) ascribed the present state of affairs in England to the breaking up of her social system. This paper is of opinion that the spread of education has broken up the natural divisions of English society, with the result that the rich and the poor are treated as equals. The *Vakil* goes on to controvert the argument of the *Rajput Herald*, and remarks that it is necessary for the preservation and permanence of society that all its members should be treated as equals and that equality is the keynote of Islam. Continuing, the paper observes that social disruption is not the only factor that is dragging England to a fall and that there are other causes also at work, *viz*, the decline of the political and religious life of the English people. Recently an eminent Japanese historian created a sensation in the political world by publishing a book in which he prophesied that, if the existing state of affairs in England continues, the British Empire will, in a hundred years certainly meet the doom which fell to the lot of great powers like Babylon, Rome and Carthage. Indeed, he believes that the causes which brought about the fall of the Roman Empire are also leading England to the abyss of destruction. Next the *Vakil* says that all well-wishers of the British Empire, and especially Muhammadans, hope that the prophecy of the Japanese writer will prove false. Nevertheless, it adds, the way

in which the book in question has been reviewed by the better classes of British newspapers leaves no room for doubt that there are causes at work which are calculated to lead the British rule to the doom prophesied in the book. This being the case, the publication in question deserves special consideration by British statesmen and all British subjects, particularly Muhammadans. If the causes in question do really exist, every possible step should be taken to remove them, and British statesmen should not rest till they succeed in eradicating every evil which is eating into the vitals of the British Empire. It will certainly not do if England devotes herself wholly and solely to the improvement of the Army and Navy, to the exclusion of all other considerations, such as the removal of defects which are calculated to prove injurious to England and her Empire. Instead of mutual quarrels the Houses of Parliament should realise the responsibilities occasioned by their country and their vast empire. Along with the improvement of the Army and Navy the moral, intellectual, physical and religious requirements (of the people) deserve due consideration. In conclusion, the paper refers to the past achievements of Islam and asks Muhammadans to take a lesson from the book under reference and to take steps to remove the causes that have brought about the fall of Islam and other nations. Is it to be hoped that British statesmen will take steps to protect their community and empire from the great revolution prophesied in the book? Is it also to be hoped that the followers of Islam will learn a lesson from this and will conserve and safeguard the little power that is left to them, strengthening the foundations of their nationality and succeeding in building such a magnificent superstructure upon it as has not been heard of before?

Persia and the Powers.

4. The following is from the *Observer* (Lahore), of the 25th September 1912 :—

"The visit of the Russian Foreign Minister to London, it is palpably evident, is in connection with the fate of Persia. Profiting by the weakness of British foreign policy and Sir Edward Grey's dread of the rising naval power of Germany, Russia has openly violated the Anglo-Russian Convention, thus converting an instrument for the maintenance of the integrity and independence of an ancient kingdom into a lever for securing its downfall and decay. That the excessive solicitude of the British Foreign Minister to conciliate Russia, to explain away solemn promises and to draw a veil over Muscovite atrocities has given great offence not only to the Musalmans but also to the intelligent portion of other Indian races is only natural. But, if the Liberal Government is not false to its traditions, it should compel Russia to adhere to her promise to withdraw her troops from Persia and to restore the latter's independence and integrity. If it takes no adequate steps in this direction, it will irretrievably damage its prestige in the East and leave behind a thorny legacy to trouble British statesmen to come."

Turkey and Austria.

5. The following is from the *Observer* (Lahore), of the 25th September 1912 :—

"News to hand by the last English mail shows that the Austro-Hungarian Ambassadors in the various capitals had made known to the Governments of the Powers the progamme of the exchange of views proposed by Count Berchtold in the middle of August. It is understood that his decentralization proposals amounted to no more than that the Porte should extend to Macedonia the same concessions that have been granted to Albania. It is, however, satisfactory to learn that the proposals have been dropped altogether and that Turkey has been relieved of at least one of the many nightmares which threaten her very life."

The Chinese problem.

6. The following is from the *Tribune* (Lahore), of the 26th September 1912 :—

"We are pained to find that the European Press as a whole has not treated with justice and fairness the recent events in China which have led to the replacement of what was perhaps the oldest monarchy in the world by what might well be called the youngest Republic. The impression of the state of affairs in China that one would have from a perusal of what appears in the European newspapers is not at all favourable.

* * * * * * * *

"The anxiety of the European papers to show that things are not proceeding satisfactorily in the Chinese Empire is due, in a large measure, to their desire to show that self-government in any shape or form is not congenial to Asiatic Soil. The European Press is labouring hard to inculcate the doctrine that self-government in any shape or form is an exotic (*sic.*) plant which will not under the circumstances take root in eastern soil."

* * * * * * * *

(*b*)—*Home.*

Indian nationality and British rule.

7. Writing under the heading "Our nation and our rule" in its issue, dated the 23rd August and 13th September 1912, the *Indar* (Lahore), says that the sole object of the struggle which has, of late, been going on in India—under the cloak of religion and openly in the political arena—is that the country should throw off the British yoke and secure a "national" Government. The more fearless and short-sighted persons (among the agitators) preached their object in clear words and got themselves arrested and expelled. Those, however, who lack moral courage, have been working in different ways to gain the end in view. The out-and-out hypocrites among them would attain their object by taking undue advantage of Government's policy of religious neutrality, and using religion as a blind. In some places they go about in the guise of *sadhus*; while, in others, they pursue their work by joining religious societies. The "Nationalists" are in addition to all these people, and constitute an extremely dangerous party. Their appearance has done a world of injury to the cause of India's social and religious advancement. Their ideal of nationality consists of a dry crust of bread or a rotten bone, over which they fight like dogs in the name of the country and the nation. He alone among them is considered a great well-wisher of "the nation" who does his utmost to defame "the rival party." A Hindu paper cannot be called a "national" organ, unless it continually spits poison at Muhammadans. Similarly, a Muslim journal which does not complain against Hindus in season and out of season is not valued by the followers of Islam. In short, the struggle in which Hindus and Muhammadans are now engaged in "the nation's" name is not of a "national" character, but is only mischief-making and selfishness. Each community speaks of itself as "the nation," and, to crown all, both desire the establishment of a "national" Government in India. Since, however, the very spirit of "nationality" is unknown in the country, it is grossly foolish in them to cry for a national Government. Continuing, the paper remarks that, if Indians must preach "nationality," they should so widen its circle as to make it include Hindus, Muslims, Sikhs, Christians, Parsis and Jews. Thus there need be no anxiety as to which community should rule the country. This broader conception of nationality makes the English one of the constituents of the Indian nation, with the result that their rule over "us" ceases to be *bideshi* (alien). A Muslim Hindu "nationalist" may ask why, in view of the above, the Editor is not prepared to call a Muhammadan or Hindu Government also a "national" institution. His reply is that such a government would prove highly injurious for the country and cannot, therefore, be called a "national" concern. A national Government ought to protect the weak against the strong and to hold the scales even between the two. Past events, however, bear testimony to the fact that neither Hindus nor Muhammadans did so when they were rulers of this country Nay, even now, when they are under a mighty power, they are ever ready to fight with each other. Indeed, it is an open secret that, if Hindus were to secure the sceptre, they would leave nothing undone to exterminate Musalmans; and Islamic rule would prove no blessing for the followers of the Hinduism. In conclusion, the Editor says that, according to his ideal of nationality, it is "our" own nation that rules India.—*To be continued.*

The Delhi State Entry.

8. The following is from the *Panjabee* (Lahore), of the 21st September 1912:—

"We are afraid that the papers that have criticised the Viceroy's State entry on the 23rd December, particularly the presence of the Punjab Chiefs, have taken a prejudiced view of the affair. They have all assumed that the Punjab Chiefs will have to spend lavishly to be present at Delhi to receive His Excellency the Viceroy on the occasion. Secondly, they have presumed that the Chiefs attend more or less by compulsion, and, left to themselves, they are absolutely indifferent whether or not they take part in the ceremonial. Thirdly, they seem to contend that the Viceroy need make no fuss about his entry to Delhi, which affords only temporary accommodation. Fourthly, it seems that Delhi no longer forms part of the Punjab and therefore its Chiefs should not take part in the ceremonial when other Chiefs are excluded. Some of the Calcutta papers take every possible opportunity to condemn and discredit the new Government at Delhi. But the rest of the papers

that have supported the change of Capital ought to take a fair view of the new arrangements. Lord Hardinge could not possibly have wished for any personal glorification in a ceremonial visit attended by Chiefs and welcomed by noblemen and others into the new Capital. The ceremonious State entry is a concession to the Indian idea of State visits, and there is not a single occasion in the past history of India when Indian Kings built a new capital and entered it in a covered carriage hardly noticed by any. Even now every one among Indians recognises the necessity of a ceremony in entering a new house built for an individual. The change of capital of the British Indian Empire from Calcutta to Delhi is not an insignificant event. It does not happen in every reign or even once a century. We may have several Royal Darbars before a change of capital is found necessary. It is the spontaneous will of the popular leaders that the Viceroy's State entry should be of a type, that would impress Indian mind and satisfy Indian sentiment. There is meaning in the Punjab Chiefs welcoming and receiving the Viceroy into a new capital in the city with which they were connected until very lately. If we look over the history of Delhi, we meet with thrilling instances of the Chiefs of the Punjab and their ancestors taking a very active political part in the making of Delhi, the Imperial Metropolis. The other Rajas had connection at a more remote period, but the Punjab Chiefs have a special claim in the making of Delhi. On an occasion when Delhi once again becomes the Imperial Capital under British auspices, it is a matter of intense pride to those who are privileged to welcome and receive the representative of the King Emperor into the historic city. None who have any historic sentiment and pride of pedigree can ignore an event of this importance. Whether the new Government will be pitched on temporary sites or in permanent buildings is a matter of mere detail. That the Imperial headquarters are established in Delhi is the essential fact, and if this had fallen to the lot of an Indian King or even an Indian President of a Republic every Indian newspaper would have justified the expenditure of money in a grand celebration of the event. Why should the Viceroy's State entry be less impressive, because the Viceroy is not an Indian? As for expenditure, it is certainly not a recurring event and if any of the critics took care to examine the economy of a Native Chief, he would find that the item on Delhi visit is by no means the most open to condemnation as extravagant or unproductive. We have no need to support extravagance. But it is manifestly unfair to condemn everything connected with new Delhi."

Suppression of a Memorial.

9. The following is from the *Panjabee* (Lahore), of the 21st September 1912 :—

"The readers of the *Panjabee* will remember the case of an attempted memorial to the Viceroy and Governor-General by 100 inhabitants of Kohat at the end of April last when His Excellency visited the place. A petition was written up on behalf of the general public of Kohat asking that the North-West Frontier Province should again be amalgamated with the Punjab for reasons stated. This was signed by 100 representatives of Hindu and Muhammadan communities and was about to be submitted through the proper channel two days before the Viceroy's visit. The Deputy Commissioner came to hear of it and sent for the men who went to his Bungalow with the memorial. After ascertaining what it was about and what were the reasons for annulling the Punjab Partition, he remarked it was a complaint against the Chief Commissioner. To this the memorialists replied that it was not a complaint against any particular person and they desired that the Deputy Commissioner should forward the same and put it before the Viceroy. A correspondent of the *Panjabee* who furnished the account published in the issue of May 9th said that the Deputy Commissioner observed that time was not opportune for it and that they should withdraw the memorial. One of the deputation tore the memorial in the presence of the Deputy Commissioner. In the Imperial Council at Simla, to a question put by the Hon'ble Mr. Sinha on this subject, the Hon'ble Sir A. H. McMahon said 'It is not known what truth there is in the allegations, but if the Deputy Commissioner of Kohat took the steps ascribed to him, he acted within his powers.' Considering that the memorialists wanted the Deputy Commissioner to put the grievances of the people before the Viceroy, we fail to see why the local officer prevailed upon the men to desist from their proceedings, observing that the time was not opportune, &c. The people naturally conclude to this day that they have no right of petition to the Viceroy and the local authority is the final arbiter of their destinies. It is necessary to create a more hopeful impression in the people."

Recruitment to the Indian Army.

10. The following is from the *Panjabee* (Lahore), of the 24th September 1912 :—

"Question No. 66 by the Hon'ble Raja Sir Muhammad Ali Muhammad as regards the alleged stoppage of recruitment to the Indian Army in Oudh elicited a significant reply from the Commander-in-Chief. His Excellency stated that recruitment had not been discontinued, but that Brahmans, Rajputs and Hindustani Mussalmans were taken. The answer is suggestive and explicit. No comment is necessary."

Hindus as Nation Builders.

11. The following is from the *Khalsa Advocate* (Amritsar), of the 20th September 1912:—

"(A) contemporary (in) controverting the charge laid against the Hindus that they are 'unwarlike' says:—'There is abundant evidence to show—from Chandragupta's encounter with the Greeks to the *defence of Saragarhi*—that Hindus have never been and are not still 'unwarlike.' So it is the Hindu who died at Saragarhi and won immortal fame! How men suppress truth and pervert facts! They cannot help feeling the Sikhs displayed valour at Saragarhi which has been equalled only by Leonidas and his 300 Spartans in the Pass of Thermopylæ, but they feel so shy of the Sikh name that they would not mention it, even where it cannot be left unmentioned without perverting or suppressing truth. We crave leave to point out that the heroes of Saragarhi distinguished themselves, not because they were Hindus, but because they were Sikhs. It was their Sikh faith which led them to sacrifice their lives for the Sovereign to whom they owed allegiance.

"In the same article our contemporary writes further on:—'Only twice in modern history attempts at nation-making were made by the Hindu. One by Sevaji. Within a few years almost all India lay at the feet of United Maharashtra. The magician died, and the golden edifice crumbled to pieces. The next attempt was made by Ranjit Singh. Within a single generation the Khalsa became a terror to the Afghans in the north and the British in the east. The Magician died and the Khalsa vanished into thin air.' All these statements are perversion of historical truth. In the time of Sevaji the Marhattas had only learnt to begin their career of conquest. It was long after Sevaji that they reached their zenith of power. Again the Marhattas were a race of free-booters. They plundered all parts of the country that they visited. They never appear to have conceived any idea of forming a Hindu nationality. They fought for their own aggrandisement and outside Maharashtra they showed no deference to the Hindus. Similarly absurd is the claim put forward on behalf of Maharaja Ranjit Singh as a builder of Hindu nationality. All that can be said of Maharaja Ranjit Singh is that he was a brave, generaous and sagacious ruler and that by the force of his strong personality he was successful in keeping together the various discordant elements of the Punjab population. The bravery of the Sikhs was due to him as to the man in the Moon. He was a talented commander and organizer. He was able to utilize Sikh bravery. Bravery was and is innate in the Sikhs. It existed in the Maharaja's time. It exists now. Bravery is the outcome of self-sacrifice. A true Sikh must be sacrificing and consequently brave. So far as we know the ambition of fusing the Hindus and Sikhs into one nationality never swayed Maharaja Ranjit Singh's mind. He was a popular ruler and all his life his one aim was to maintain his power and keep his subjects of all forms and shades of opinion happy and contented.

"The real fact, we are glad to observe, has irresistibly struck to our contemporary. He is perfectly right when he says at the end of the article afore-mentioned that 'Under British rule the Hindus are fast assimilating ideas of nationality as it is understood in the West. Consciously or unconsciously, through good or through evil, the English are helping them into a nation. They cannot do otherwise. It is their God-appointed task.' This acknowledgment of the beneficient influence of the Western civilization on the course of events in this country from a quarter where a short while ago every thing Western was cried down is extremely gratifying to us. It betokens the growth of healthy ideas in minds which persisted in looking only to their benighted past and still more benighted literature for inspiration and guidance."

12. The *Observer* (Lahore), of the 21st September 1912, has the folowing:—

Muslim Politics.

"*Muslim University and Pan-Islamism*:—The Hindu politician seems deliberately to disregard the Muslim element in Indian population in all his calculations. The Musalman, on this account and for reasons over which he has no control, looks upon India as an abode of exile and a land of regret, no less than does an Anglo-Indian, and is never tired of singing praises of the land of oases in Arabia and of the shores of Ruknabad in Persia where '..... still the wine its ruby yields; where still a garden by the water blows.'

"This touch of patriotism in the Indian Musalman is mistaken for his innate love of political unity and is given the awe-inspiring name of Pan-Islamism. The Indian Musalman is charged of Pan-Islamism, not only when he contributes to the Hedjaz railway or raises funds for the wounded and the sick in Tripoli, but also when he wants to advance the cause of Muslim education by establishing a University of his own at Aligarh. Says the redoutable *Punjabee*: 'Between 1898 and 1912 even the loyal Muslims in India have changed a little..... In 1898 there was no Pan-Islamic movement in India and Mr. Amir Ali had not established the patent

text 'Musalman first, Indian afterwards.' When an Arab was wounded in Tripoli the Dacca Muslim's body did not bleed. The cry of 'down with Italy' did not produce distant reverberation in the plains of Himalayas. All these have doubtless conjured up visions of political possibilities of Islam ..... The Muhammadans thank their London leader, Amir Ali, for all this ..... It is apparent that the Indian Muhammadans must renounce Pan-Islamism before they can get all they want from the Indian Government.' Yes, as long as the instinct of self-preservation is alive in the Indian Musalman, he must be Musalman first and an Indian afterwards. He must obey the law of Nature. As long as he is swayed by humaneness, his heart must bleed for his brethren in Tripoli as much now as it did for them during the Crimean and Bulgarian wars of 1855 and 1877 respectively. But this distant reverberation in the plains of the Himalayas was not produced when on several occasions the British force invaded and reduced Muslim Afghanistan. Nor does the Indian Musalman concern himself with the banishment of Mulla Hafid of Morocco to-day. There is no caste system in Islam and one Muslim country is as good as the other. Why this preferential claim of Turkey then to the affections of the Indian Musalmans? Because the Sultan of Turkey is not merely a co-religionist; but he is also the custodian of Mecca, the secred city of Islam, and of the Holy Shrine at Medina, and he is truly believed to be the Caliph of Islam and the Vicar of the Prophet. Did not under similar circumstances in ages gone by the heart of Robert of Normandy bleed for his co-religionists fighting for the possession of the Holy Sepulchre in Palestine, and did not a wave of religious fervour and crusading enthusiasm pass through the whole of Christendom when Saladin resisted the encroachments of the Christians in the Holy Land? Call it Pan-Islamism if you will, but the fact remains that a Musalman is a Musalman and there is no power on earth to detach him from the Caliphate. But it is certainly wrong to say that a Musalman's love of Turkey is based on the dreams of political possibilities of Islam, and it is still more wrong to suggest that there is any connection between the much abused Pan-Islamism and the idea of establishing a Muslim University in India. If it were so, deputations should have been sent to Turkey, Afghanistan, Persia, Egypt and Morocco, and ten times 35 lakhs would have been collected in no time. And surely it would have been nothing wonderful, considering the generosity shown by the Indian Musalman on all occasions towards his foreign brethern. But the Muslim University is to be meant for the Indian Musalman first and for any other Muslim afterwards, and so its expenses should be met chiefly by the Indians. Besides, its very curriculum cannot satisfy the needs of the foreign Musalmans. Nor would English have served as a medium of instruction if the University were based on Pan-Islamic principles. In that case Arabic must have taken the place of English, as Arabic is meant to be the common language for all Muslims. And yet the nightmare of Pan-Islamism sits heavy on the breasts of those who would not see even if they can see. It is really a shameful thing to insinuate motives to the Muslim University which its promoters never dream of.

"*Hindu Muhammadan entente cordial*:—And yet the London branch of the Muslim League in its guilelessness and simplicity believes in a *rapprochement*. The Hindus are willing to make the *amende honorable* by desisting from preaching their unreasonable crusade against Urdu, the esperanto of India, if the Musalmans give up the slaughter of kine. The terms of peace seem to have been dictated by the Hindus and speak for themselves. The Musalman is given to understand that the agitation against Urdu is made, not because it is a foreign language to the Hindu and is consequently hard to be made use of by him, but because he wants to harass the Musalman into giving up his love for the slaughter of kine.

"*Slaughter of kine an economic necessity*:—But can the Musalman really afford to annoy his Hindu neighbour by the slaughter of kine? The Hindu out-numbers him in India; he has ousted out the Musalman from the political arena, and he is the chief banker in this country and the only expert in business. How can the Musalman pick up a quarrel with such a formidable lot? What good would it serve him to hold the red rag of kine slaughter before the bull of Hindu fanaticism? But can the Musalman—poor rustic Musalman—do away with beef? He lives on the cheapest fare and yet he cannot do without flesh of some kind or other. If he can't afford to buy meat, he contents himself with beef. All the resolutions of the Muslim Leagues and pro-Hindu youngsters cannot change the meat-eating Musalman poor into a vegetarian. Cows are sacrificed, not because the Musalman takes delight in touching the susceptibilities of his Hindu fellow-citizen but because it is an economic necessity. And yet they take offence at it.

"*Educated Hindu and religious superstition*:—One sometimes wonders that, in spite of the most liberal education that a Hindu receives, he remains, in matters touching his religious superstition, what his forefathers were a thousand years ago. He seems to shut his eyes to the rational view of such things, and prefers following the herd to striking out a new path. This tendency is the more noticeable at present. That they are keen on abolishing the slaughter of kine shows how far they have drifted, with all their up-to-date education, from the principles of things. A cow was venerated and almost worshipped by the early Aryan because of its usefulness in supplying him with almost all his needs.

It does not surely serve that purpose to the same extent now. Why then this unnecessary veneration for the cow? There are Hindus who worship the peepal tree and snakes and *Ganga mai*; and yet thousands of peepal trees are felled down everywhere, even by Hindu contractors and others, and countless snakes are killed every year and the sacred waters of the Ganges are not only polluted by the splash of the non-Hindu oar, but the Ganges has also been spanned by bridges at so many places. But the educated Hindu takes a rational view of it all and he thinks he has outgrown tree or river worship age. And yet he cannot reconcile himself to the idea of doing away with animal worship or cow worship for that matter. Or else he catches at a straw and makes the cow question a bone of contention with the Musalman.

"*Beef eating Europeans*:—But although the Hindu is an adept in figures he does not count the beef eating European in his calculations. Supposing the Musalmans were forced to give up beef-eating, what about the European who can't live without beef and the Tommy Atkins, whose staple food is nothing so much as beef? And is the Hindu willing to make a similar sacrifice for his neighbour, the Musalman and the European? Will he close all those dens of idolatory which are so repugnant to the Musalman and the Christian or will he discard the system of *chhoot* (defilement by touch) which is so offensive to the non-Hindu? If the Hindu calls the latter a system enjoined by religion, the Musalman can say the same thing about the sacrifice of cows on the second 'Id day, and with much greater reason. It is an age of mutual toleration and if the Hindus cannot tolerate the Muslim religious ceremonials, they should not expect the Musalmans to be willing to make sacrifices for them. Heads-I-win-and-tails-you-lose sort of a policy would not do."

## II.—Afghanistan and Trans-Frontier.

**Raids in the North-West Frontier.**

13. The following is from the *Panjabee* (Lahore), of the 24th September 1912 :—

"To-day we publish the text of the Hon'ble Mr. Sinha's question on the frontier raids together with Sir Henry McMahon's reply showing in a tabular form the particulars asked for by him. It will be seen that in the first year after the formation of the new province, that is, in 1901-02, the number of raids committed was only 16. But there were 17 murders accompanied by 3 cases of kidnapping. The amount of property looted was Rs. 18,473 out of which a sum of Rs. 8,827 was recovered. As months and years rolled on and as the raiders gained in experience and in their knowledge of the temper and tone of the department with which they were concerned, they became bolder and bolder and learnt how to commit their depredations with impunity. The statement furnished by Sir Henry McMahon is the barometer of the peace in our own borders since the creation of the new province. A glance at this statement is enough to condemn that part of the new policy which seems to have been interpreted by the criminal tribes as an invitation to invade His Majesty's territory for plundering His Majesty's peaceful subjects. While thankfully acknowledging the improvement made in 1910-11 we venture to think that 300 raids, 185 murders, 149 cases of kidnapping, necessitating more or less heavy ransoms in 48 cases, and accompanied by a loss of property to the tune of Rs. 5·27 lakhs disclose a state of affairs which should be traced more to the system than to the men who are merely tied to it. The outstanding feature of the statement published is that in spite of the earnest, vigilant and vigorous efforts put forth both by the Government of India and by Sir George Roos-Keppel the number of raids committed and the amount of property looted in 1910-11 were nearly 3 times those of 1901-02. Lord Hardinge's Government has done much to improve the lot of the defenceless Hindus in the Frontier, but more remains to be done yet as the Kulachi case amply proves.

"The Hon'ble Mr. Sinha asked a series of questions in the Imperial Legislative Council on the subject of dacoities in the Punjab and North-West Frontier Province. These questions as well as the lengthy reply vouchsafed by Sir Henry McMahon on behalf of the Government were published in full in our last issue. This is a question of vital interest to Hindus in the two provinces and ought to be studied with sufficient care. Reserving a fuller notice for another occasion we call attention to one point in Sir Henry McMahon's reply. 'Taking the return for the whole of the Punjab,' says Sir Henry, 'Hindus were sufferers in 53 cases and Muhammadans and others in 16 cases. No significance can be attached to the fact that the majority of the victims were Hindus. It is well-known that the Hindus are usually the richest men in a village and are therefore a more tempting prey to robbers.' A notice of the inadequacy both of protection and of the right of representation accorded to the 'richest men'—the men who contribute handsomely to the state coffers—may be put off. But the statement of Sir Henry McMahon that 'no significance can be attached to the fact that the majority of the victims were Hindus' is one to which the Hindus whom the shoe pinches should demur. Quite recently a raid was committed in Kulachi, Dera Ismail Khan, and the sufferer, a Hindu Sahukar, was robbed of property worth Rs. 30,000. Did the raiders stop there? No, they went further, seized the books and documents and made a bon-fire of them. Does this show that the raiders had in view no more than robbery? Will the Government of India be pleased

to inquire into the causes underlying the wilful incendiarism by the Islamic raiders, who are said to be attracted by the crœsus-like wealth of the Hindus? Our Dera Ismail Khan correspondent, whose letter is published in another column, suggests the possible collusion of the local enemies of the Hindu Sahukar with the raiders and refers to the hindrance of the well armed Pathans of Kulachi who could have driven the raiders had they so chosen. We invite the attention of the Government of India to these fresh acts and trust suitable inquiries will be instituted."

The Pathan Invasion.

14. The following is an extract from the Shahpur correspondent of the *Panjabee* (Lahore), published in its issue of the 26th September 1912 :—

"Now the winter has commenced. There would be a rush of the Pathans everywhere. They would cross the borders of the Frontier and scatter themselves in large numbers in every nook and corner of the Punjab. This is a source of anxiety to the people as Government has as yet taken no action to give us the means of protection. It would be fresh in the memory of the readers of the *Panjabee*, that they, in the last year committed no less than a hundred dacoities and that in almost all cases the Hindus were the victims. Many Hindus were deprived of their hard-earned money and not a few were cruelly put to death by the dacoits in the struggle that ensued. Will the authorities see that this year they do not menace the Hindus as in the last year, and will they devise preventive measures speedily ?"

## IV.—Kine-killing.

Government and cow-protection.

15. The *Jhang Sial* (Lahore), of the 19th September 1912, has a note headed "Government and cow-protection." Englishmen, says the paper, are not such simple-minded fools as to discard useful things in the way "our Muhammadan brethren do." Probably Government was at first ignorant of the usefulness of the cow, but recent circumstances have convinced the authorities of its utility, and the necessity for its protection. Now, therefore, it has taken steps to open Dairy Farms in various parts of the country and to set apart lands specially for the purpose. Nevertheless, it cannot be denied that beef is still used by the (British) Army, although this is only permitted unwillingly, because beef is cheap. A British General, writing to an Anglo-Indian paper, recently observed that, although beef is injurious to health, it is still given to the British Army simply because it is cheap. After remarking that the matter is engaging the anxious consideration of Government, the paper says that if, under these circumstances, Hindus give up the use of the flesh of sheep and goats altogether in order to cheapen it, not only will mutton become cheaper but the consumption of beef by the army will be greatly reduced. The paper, therefore, concludes by urging Hindus to abjure the use of flesh altogether, with a view to cheapen mutton, and thereby prevent the use of beef; and it adds that they should bear in mind that Government is ready to co-operate with them in the matter.

## V.—Native Societies and Religious Matters.

The Shuddhi movement.

16. The following is from the *Panjabee* (Lahore), of the 26th September 1912 :—

"Much has been said and written about the tyranny of caste in India. It has been condemned by all, even by the sanctimonious heads of religious institutions. In spite of it no one contends that this tyranny has been abolished. But can it be said that in the twentieth century under British Raj any class of persons is by the tyranny of caste prevented from bathing or washing or wearing clean clothes? Yet that is exactly what Pandit Rambhaj Datt Chaudhry suggests in his account of the progress of Shuddhi published in another column. He admonished the purified Dumnas in one place to be clean and to wear dhotis, but was told in reply that he should admonish them after seeing them in their own houses. Accordingly he went round and satisfied himself that their houses were exceptionally clean and well kept. He goes on to say :

"At the second house its owner brought out a clean shirt and dhoti and said 'Sir, we have these things, but we are not allowed to put them on except in secret. The Chaudhris of our village object to our looking as clean as themselves. If we wear a dhoti reaching below our knees and look like them they would beat us to death.'

"Pandit Rambhaj Datt concludes from this that the wicked Sanatanists have forcibly prevented the untouchable classes from being clean and tidy. This accusation is no more true than the one commonly brought against the Government that by living well individuals hold out an open invitation to the income-tax officials. Many years ago Mr. Ford, Commissioner of Multan, wrote that in Native States a white dress was a sign hung out

by which the corrupt 'native' official at once resolved to plunder its owner. Pandit Rambhaj Datt may or may not mean as much in the case of his own new disciples, but he should surely distinguish caste tyranny from communal discipline, where individuals grow into snobs and despise their own parentage. The treatment by Europeans of Indian snobs wedded to the cuff and color cult is an instance in point."

A Vedic Salvation Army.

17. The *Arya Gazette* (Lahore), of the 12th (received on the 20th) September 1912, publishes an article headed "Wanted a Vedic Salvation Army" from the pen of the Editor, Khushal Chand, *Khursand*. The writer says that revolting and heart-rending scenes are witnessed at the Hindu places of pilgrimage, and that half the Hindus inhabiting Oudh are semi-Muhammadan. The Hindus of the United Provinces are going over into the Islamic and Christian folds, and the same is the case with their co-religionists in the Punjab. Bengal has been dazzled with the civilisation of the West and the Namsudras there are in extreme trouble. As regards Madras, Christianity has made greater progress in it than in any other part of India, and it is feared that the whole of the Benighted Presidency will one day be converted to that faith. The Editor then states how Aryas are being persecuted by their opponents, and suggests the establishment of a Vedic Salvation Army to remedy the above evils and to add to the strength of the Arya Samaj. The Samaj can supply a competent General (the reference is to Lala Hans Raj) and there is a want only of devoted and faithful soldiers. This want should be supplied by men, who can spurn the world and devote their lives to the service of the Arya race. In conclusion, the Editor urges "Arya heroes" to step into the field and conquer the spiritual world.

The *jhatka-halal* question.

18. The *Munir* (Jhang), of the 8th (received on the 19th) September 1912, publishes an article headed "The *halal-jhatka* case in Court." The writing purports to be the report of a case between Jhatka Rao and Halal Khan. The parties plead the cause of *jhatka* and *halal* meat respectively, the advantage resting with the latter. Halal Khan also states that the agitation is the work of the fiery followers of Dayanand and that their object is to prevent Sikhs and Muslims, both of whom are unitarians, from becoming one. Further, he makes the declaration that, if Hindus take to the use of *jhatka* flesh, Muhammadans will cease buying anything from them. Some Hindu shopkeepers are also made to pray the judge, for this very reason, not to decide the case in favour of Jhatka Rao.

In its issue, dated the 16th September 1912, the paper makes the presiding judge send up the case to the Viceroy for disposal. This leads to the *jhatka-halal* question being threshed out in the Supreme Legislative Council. The Viceroy decides that all Indians, excepting Sikhs and some Aryas, are opposed to the use of *jhatka* meat; that it is great mistake to place *jhatka* and *halal* on the same footing; that the comparison lies between *jhatka* flesh and beef; and that Government cannot therefore give general permission for the sale of the former meat. His Excellency also refuses to credit the statement that *halal* flesh is as much forbidden food to Sikhs and some Hindus as *jhatka* meat is to the followers of Islam. A Muhammadan, he argues, eating *jhatka* flesh ceases to be so and is excommunicated by his co-religionists; but *halal*-eating Sikhs and Hindus, who number lakhs and crores, have never been outcasted.

Writing to the *Sufi* (Pandi Baha-ud-Din, district Gujrat), for the month of September 1912, one Nur-ud-Din, Hide Merchant, Gujranwala, says that Muhammadans have no right either to prevent Hindus from taking *jhatka* meat, to compel them to use *halal* flesh, or to boycott the eatables prepared by Hindus, provided these are pure and lawful according to the laws of Islam. As *jhatka* is a prohibited article of food for Muhammadans, the latter should abstain from using *ghi* and other articles of food prepared and sold by those who take *jhatka* flesh, because there can be no denying the fact that pure *ghi* is scarce in the *bazar*, and that adulterated *ghi* manufactured by these persons is not likely to be free from the fat of decapitated animals. In conclusion, the writer says that he has enumerated the above mentioned articles and has suggested that their use should be discarded, not out of any spirit of boycott, but out of respect for the Quran, according to which their use is prohibited.

Aurangzeb.

19. The *Hindustan* (Labore), of the 20th September 1912, publishes an article headed "A view of the facts connected with the life of Aurangzeb." While, says the paper, Muslim historians have lauded him to the skies, his Christian biographers have characterised him as deceitful and treacherous and bereft of all feelings of humanity. He also lacked gratitude, as is evident from the fact, that he made an attempt to arrest the Rani and the two sons of Raja Jaswant Singh of Jodhpur, who had sacrified his life for him. The chief thing, however, for which Aurangzeb gained notoriety is his oppression and persecution of Hindus, from whom he levied *Jazya*, which had been abolished by Akbar; and his treatment of Sivaji shows that he was both malevolent and crafty. He was not, however, devoid of good qualities seeing that he transacted all the business of the State himself and that all State officials, from the lowest to the highest, were appointed under his personal orders.

Commenting on the above the *Vakil* (Amritsar), of the 21st September 1912, says that the *Hindustan* has grossly offended the feelings of Indian Muhammadans by attaching impious and unjustifiable epithets to Aurangzeb, who was a religious-minded, sincere and good-hearted Muslim ruler. The *Hindustan* calls him ungrateful, evil-minded, cunning and timid, and declares that his conscience was guilty and his life impure. This paper, too, regards it as an insult, to call a Hindu a "non-Muslim" and is offended at Muhammadans' claim to political importance. The Punjab Government should therefore take notice of these writings of the *Hindustan*, for they are not only bound to hurt the feelings of Musalmans, but they will also surely lead to breaches of the public peace.

The All-Punjab Sikh Association.

20. The following is from the *Khalsa Advocate* (Amritsar), of the 20th September 1912:—

"We have tried in previous issues to impress on our readers the desirability of starting a special organization for the Sikhs with a purely political programme, and are glad to note that the idea has been well received throughout the country and that there is a fairly large number of our co-religionists who are ready to offer their services for the cause. They agree with us in the belief that the time has come for undertaking the work of educating the community in Politics. The work has been too long neglected and the result is that Sikhs have no place in Indian Politics. They shed their best blood for the defence of the Empire all over the world. There is not lip loyalty. It has been tested times out of number. There is no well-informed British statesman who does not know and does not believe that Sikh loyalty is unimpeachable and that there will be no time when Great Britain cannot count upon the willing co-operation of the Sikhs in maintaining the supremacy of the British flag. This circumstance ought to dis-abuse the minds of waverers in the national cause. They ought to have the satisfaction that the Government cannot be opposed to any movement that may aim at the political amelioration and regeneration of the Sikhs. If local officials anywhere may take it into their heads to discourage the attempts of the Sikhs in this respect, we feel sure they will soon see their mistake and instead of thwarting any scheme for the political advancement of our community they will, there are reasons to believe, accord their sympathy to it. Our brothers should, therefore, take time by the fore-lock and set about the work in right earnest. Let them meet in some place say, at Gujranwala, during the next Dussehra holidays and take preliminary steps for giving a practical shape to the movement. The hands of our brothers in Gujranwala are already full no doubt. But this is the very reason why they should take the lead in this national work. * * * * Let a limited number of well-educated men, with a stake in the country, *i.e.*, to say, men of responsibility, education and standing, be invited. A constitution can then be drafted to work the organization on the lines of the Muslim League. Men whose article of belief is that a Jathadar ought to have dictatorial powers and that to question his judgment is a treasonable act go against the fundamental principles of organization on which the Tenth Guru founded the Panth. Such men had better keep themselves aloof from the organization we propose."

## VI.—Legislation.

The Imperial Legislative Council.

21. The following is from the *Panjabee* (Lahore), of the 21st September 1912:—

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"The proceedings of this meeting must impress the Punjab Hindus of their own disabilities and helplessness. The Regulation has provided for three representatives from the Punjab. But not one of them has had the fairness or sense of duty to call attention to

any of the several admitted grievances of the Hindus. Out of regard for the Sikhs whom the Government, we mean the Punjab Government, classifies for its own purposes among the Hindus, His Excellency the Governor-General was pleased to nominate the Kunwar Sahib of Patiala as an additional member. Neither any of the three legitimate representatives provided for in the Regulation nor the additional fourth member, who is the proverbial fifth wheel of the coach, has ever been known to have done aught by way of reminding the Government that the population of the province comprises others besides those who belong to the Islamic fraternity. But for the interest evinced by the Hon'ble Mr. S. Sinha in this province, Punjab Hindus would have been practically non-existent for the purposes of the Imperial Legislative Council. However ingeniously the Punjab Government may try to explain the practical disenfranchisement of the Hindus, who, we repeat, represent the bulk of the wealth, intelligence and enterprise of the province, it cannot disguise the ugly feature of the existing Regulations which by providing for a standing majority of the Moslem element in the local Legislative Council deprives both Hindus and Sikhs of all chance of representation in the Imperial Legislative Council. While once again drawing the attention of the Local Government to this grave defect in its own Regulations, we entertain the hope that the Supreme Government will be pleased to consider favourably the suggestion that has already been submitted for providing in the Regulations for the election by the local Council of two members to the Supreme Council, one of whom being intended to represent the large and important minority of Hindus, who, as admitted by the Hon'ble Sir Henry McMahon, are the richest people in the province and are nevertheless wholly disenfranchised."

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22. The following is an extract from an article contributed by one Sheo Parshad of Bassein, and published in the *Panjabee* (Lahore), of the 24th September 1912 :—

The Vaccination Law.

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"Since small pox is absolutely preventible by means of vaccination and revaccination, it is entirely the fault of the individual if he gets an attack. Moreover he is morally responsible for causing spread of disease and loss of life that occurs thereby.

"Hence our work lies more in expounding the value of vaccination and educating public opinion to appreciate it. Let primary education come first and then the conscience clause; as it is then that the people will be able to understand the merits and demerits of vaccination and can adopt compensatory sanitary improvements, if they chose to be without vaccination."

## VII.—General Administration.

### (*a*)—*Judicial.*

Pleaders' Munshis.

23. The following is from the *Panjabee* (Lahore), of the 26th September 1912 :—

"Strange are the methods adopted by some lawyers for securing cases. Once upon a time there occurred a murder in a certain town of the province. A bumptious pleader was anxious to be engaged in the case to represent the deceased's relations who were rich. Not succeeding himself he entrusted the task to his Munshi who said 'Amen.' Now, taking with him a sum of Rs. 500 and putting on the clack (cloak ?) of a mourner he set out on his errand. On entering the lane where the family of the deceased was residing, be began to weep and cry aloud, as if his own son in the bloom of life had died, as if he was the person whom the murder most concerned and who felt the loss the heaviest. On reaching the house he took off his turban, tore his garment, beat his breast and forehead to give expression to his grief for the unfortunate murdered man. The family not recognising him enquired who he was and whence he came. He replied that he was the dearest friend of the deceased, his other heart and the half-self and that the news of his death had shocked him. At last when all was calm and quiet he made enquiries whether anything had been done to see the murderer punished. They replied 'Yes, we have engaged ..... Barrister to watch the case.' The Munshi with a long sigh burst forth 'Oh, then all is lost or seems as lost. If you are unable to pay for a good lawyer here is Rs. 500 (and forthwith he heaped the money before them) which I would quite willingly sacrifice for the sake of one whom I so dearly loved. Go and engage so and so, pleader (naming, of course, his own master).' The head of the family refused with thanks to accept the offer of money, but gladly agreed to engage the pleader recommended and taking with him about a thousand rupees he accompanied the Munshi wherever he led him. On reaching the destination the Munshi quietly told his pleader 'Here you are, Sir.'"

(*b*)—*Police.*

Police administration of the Punjab.

24. The *Zamindar* (Lahore), of the 19th September 1912, publishes an article headed "The administration of the Police Department, Punjab—III." In continuation of its previous remarks on the subject (*vide* paragraph 17 of Selections No. 38), the paper observes that, in his report on the police administration of the Punjab for the year 1911, Colonel Dennys suggests, among other things, that the police should be vested with wider discretion with regard to investigating or not investigating all cognisable cases brought to their notice. Sir Louis Dane, however, considers the proposal fraught with great difficulty; cases not investigated by the police will never be reported and, as a consequence, the true state of crime will never be brought out. But the police are already vested, under section 157 (*b*) of the Criminal Procedure Code, with discretionary powers in such cases to a limited extent. If the Inspector-General of Police and his subordinates had regarded the discharge of their legitimate duties as a moral responsibility, laid on them by noble British traditions, His Honour the Lieutenant-Governor's review of police administration would not have been so bitter and harsh this year. Colonel Dennys further says that Magistrates demand such an impossibly high standard of evidence from the police, that it is extremely difficult to get a conviction. This, says the Editor, is one of the main reasons for the decrease in the average of convictions. It is, moreover, not explained why Magistrates should without any reason throw obstacles in the way of the police. The first principle of British law is that the accused should receive the benefit of doubt and, if Magistrates act up to this principle, there is no reason why they should be blamed for it. It would be far better if the police showed more energy and zeal in producing evidence in support of cases sent up by them. As regards His Honour's remarks on the success of the *jirga* system in Dera Ghazi Khan and its extension to Shahpur and Mianwali, is it right, asks the Editor, to infer from the higher percentage of convictions in *jirga* districts, that Divisional and District Judges and District Magistrates know less of legal principles than the comparatively uneducated members of the *jirga*? If this be so, there is no reason why every court in the country should not be replaced by *jirga* in order to secure 70, 80, 90 or even a hundred per cent. convictions. It is surprising, says the Editor, that Sir L. Dane should like the illegal methods of *jirgas*, and should even compare them with the trial by jury in England and publish a long panegyric on them. There will be no harm indeed if the *jirga* system is extended to the Punjab at some future time, when the Punjab is as free, civilised and enlightened as England is at the present moment. At present it would be a mistake. Sir L. Dane has not expressed any opinion on the question of increasing the pay of police constables. The Editor fully endorses Colonel Dennys' remarks in this connection, and considers that the higher salary of Sub-Inspectors and superior officers in no way remedies the evils, which are a necessary corollary of the semi-starved condition of ill-paid constables. It is, therefore, desirable that Government should spend a further sum of a few lakhs in improving the pay of the subordinate police, and should move the Government of India to grant an increase of at least 20 per cent. to the pay of the constables.

Dacoities and raids in the Punjab.

25. The following is from the *Punjabee* (Lahore), of the 26th September 1912:—

"While the development of serious crime in the Punjab has attracted the serious notice of the Local Government, the increase of dacoities and raids has attracted attention even beyond the Province. The alarming reports of depredations that were published in the papers have created the impression that life and property are not safe in certain parts of the Punjab. The police protection has been very defective and the disarmed people are utterly helpless to offer any kind of resistance to the plunderers. They were robbed and attacked mercilessly, their account books in several cases were burnt and a state of panic was created in the whole neighbourhood. Even now the people are not better protected, though increased efforts are made to arrest dacoit gangs. The Hon'ble Mr. Sachchidanauda Sinha asked a series of questions in the Viceroy's Council regarding dacoities and raids in the Punjab and North-West Frontier Province. We have published the replies of the

Government.' The anxiety is due to a want of sufficient protection to the people and the absence of resistance to the dacoits. The Government, we regret to say, have given no assurance yet that life and property will be adequately protected. The public do not know what has been done to protect the people. From January to the end of April there were 69 dacoities in the Punjab. The Hindus were sufferers in 53 cases, and the Muhammadans and others suffered in 16 cases. Curiously enough, the Hon'ble Sir Henry McMahon observed: 'No significance can be attached to the fact that the majority of the victims were the Hindus. It is well known that the Hindus are usually the richest men in a village.' This complaisant view seems to indicate that the Hindus are themselves to blame for being the 'richest men in a village.' Sir Henry McMahon seems to imply that being rich is an offence which carries its own punishment. Nay, it implies that other people might become rich, but Hindus have no such privilege, and if they are robbed by Muslim dacoits, no significance can be attached to the robbery! Is this the measure of consolation or protection that the unfortunate victims of the Punjab deserve at the hands of their rulers and protectors? Is it for this that they appeal to the supreme authority for protection from robbers and plunderers? We never thought that the Hon'ble Sir Henry McMahon was so great a philosopher as to moralise on the risks of getting rich in one of the richest of the British Indian Provinces. The story of three million gold sovereigns being absorbed in the Punjab during the last two years must have spread far and wide. It is a moot point what proportion of the sovereigns so imported have been thrust into plantains and other fruits in the presentation of *Dalis* to patronising officials by profit-earning business men. But if some of them found their way into the pockets of Hindus in the Punjab villages could it be so tainted as to be regarded with philosophic complacency when looted by dacoits? There are many others who also become rich in India and other countries. Are they not protected by State, and when robbed, is no significance attached to their loss? We have heard of Hindu ascetics and Muslim saints despising wealth, but the spectacle of the foreign minister of the Government of India not being moved by the loss of Hindu wealth by loot is startlingly new.

"The loss is by no means insignificant. Last year over a lakh of rupees was lost by the people and the amount recovered was insignificant. In some cases the account books were destroyed by the dacoits with the object of relieving the Muhammadan debtors from the obligation to repay loans. Can no significance be attached to this circumstance also? The object of the raiders in destroying the account books is clearly to gain the sympathy of the debtors in the village who would otherwise have come to the assistance of the sufferers and offered resistance. As a matter of fact among the many dacoities that were committed there were few in which the villagers assisted in resisting the crime. Such resistance might be difficult for individuals; but if the villagers had stood in a body by the victims and opposed the raiders, there would have been fewer chances of success for looting. We are sorry that the Government of India have not been properly informed of the situation. It is the fault of the local authorities that they are not prepared to attach any special value to the Hindus being plundered in a majority of cases in Muslim districts and their account books being destroyed with other objects. If the dacoities convey no special significance, then we must have a more satisfactory explanation of the ways of the marauders."

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Under-paid Policemen.

26. The following is from the *Panjabee* (Lahore), of the 24th September 1912 :—

"The *Pioneer* has come to support the question of paying higher rates of pay to the rank and file of the Police in the Punjab and N.-W. Frontier Province. The difficulties of recruiting are narrated year by year in the reports and we notice that police punishments and malpractices dealt with departmentally together with dismissals, desertions, deaths and resignations are almost equal to the recruitments made every year. It may be that for fear of not securing recruits police malpractices may have to go unpunished. That would be a very serious situation. In the Punjab the ordinary labourer earns better wages than the best policeman can by lawful means. The thief, the housebreaker and the dacoit have even better prospects; and they are perfectly content to take their chance in the modern competition and struggle for existence. So why should a policeman on low pay be honest? The *Pioneer* says:—'It seems inevitable that higher pay will have to be given in the long run, a larger proportion of recruits being thus retained and long service becoming the rule and not exception. The Government of India have committed themselves to lavish expenditure upon education and sanitation, thinking, perhaps, that enough has been done for the police in the last five or six years; but there have been many changes since the Police Commission presented their report and the whole position may have again to be reviewed.' That is just what the Hon'ble Mr. Basu proposed fifteen months ago. But it was officially considered that no enquiry was necessary. If the pay of the constable is raised to Rs. 15 we have a chance of getting better and more honest recruits."

The Punjab Hindus and the Police Service.

27. The following is from the *Tribune* (Lahore), of the 25th September 1912 :—

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"It has been reserved for the Hon'ble Mr. Sinha to come to the rescue of this Province and to play as usual the good Samaritan, on the last occasion, we mean, at the meeting of the Supreme Legislative Council held on the 18th instant. Among the number of questions asked by him on that occasion, one of the most important related to the grievances of the Punjab Hindus in the matter of appointment to the Police Service. We give both the question and the reply below for easy reference.

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"The grievances of the Hindus as stated in our article are thus admitted to be substantially correct, but the Government say that 'apart from this memorial, the Government of India have received no other evidence of dissatisfaction.' We are afraid the Government of India have not been very careful readers of the provincial Press, for the provincial Press, vernacular and English, has never been remiss in its efforts to bring to light the increasing lawlessness of the province and in bringing the search-light of criticism to bear upon the composition of the police force. Nay, it has been repeatedly pointed out that the victims of this increasing lawlessness are for the most part Hindus (a fact, which is admitted by the Government of India in reply to the Hon'ble Mr. Sinha's other question) and that they strongly feel that their rights are not properly safeguarded in the hands of the present guardians of peace, dominated as they are from the rank and file up to the higher grades by the representatives of a community, which is of the same faith as their aggressors. Whether this feeling is well-founded or not is a matter into which we do not profess to enquire, but it will be suppressing the truth if we deny the existence of this feeling. In fact, the point has been so much emphasised by the provincial Press that recently our London contemporary *India* drew pointed attention to the short-sighted policy of the Government in making the Police service a close preserve for one community. In the face of these facts, it is rather strange for the Government to say that they have had no other evidence of Hindu dissatisfaction on the subject.

"It may be, however, that what the Government really meant by their reply was that no fresh memorial on the subject had been received by the Government of India since 1909. If this is so, we are afraid the Punjab Hindu Sabha cannot be wholly exonerated from blame. The Sabha has its own duties to perform and it should not go to sleep after delegating its duties to the Press. It is true that procrastination and *laissez faire* are among the characteristic weaknesses of the Hindu race, but it is important to remember that in this age of hustling activity, delay is not only dangerous but fatal. On the 1st July, 1909, there were in the Punjab proper 7 Muhammadan, 2 Hindu and 3 Sikh Deputy Superintendents of Police. On the 1st July 1912, there were 10 Muhammadan, 1 Hindu and 2 Sikh Deputy Superintendents. The pendulum has therefore gone still more violently backwards during the last three years. The Hindus have further lost ground, while the Muhammadans have decidedly gained. If this process continues, there will be perhaps not a single Hindu or Sikh Deputy Police Superintendent in the not distant future. But the Punjab Hindu Sabha, although the grievances have been more widespread and deep-rooted than ever, never thought of sending a second representation on the subject. It cannot be said that the Sabha had no strong ground for such a representation. In the reply to the Hindu Sabha's previous memorial, the Government of India admitted in Paragraph 6 that 'Government patronage should, as far as possible, be so bestowed as to prevent the *growth of a monopoly of office in the hands of a single community*,' and as a matter of fact laid special stress on it. Can it be said for a moment that this wholesome principle has not been infringed by filling up the higher grades of appointments in the Punjab Police by men of one community? The Punjab Hindu Sabha might well have directed the attention of the Government to the injurious effects of 'this growth of monopoly of office in the hands of a single community' and how this unwise policy runs counter to the golden rule and settled practice of the British Government. It might have also asked the Government whether the comparative paucity in the composition of the Police force of Dogras, Hindu and Sikh Jats whose natural inclination is in the direction of a military or quasi-military calling, is not traceable to this almost exclusive monopoly of the higher grades of the service by representatives of a different community. The fact is indeed well worth enquiring into. In the Army, there is no overwhelming preponderance of Muhammadans. There is an equitable distribution of the different classes in the rank and file of the Army. In the Police, the Muhammadans are in a disproportionate majority in the rank and file of the force, while they have a monopoly of the higher grades. Does not the last named fact act as a deterrent or discouragement to Hindu and Sikh military castes, who would have otherwise mustered strong in the ranks of the Police? It is never too late to mend and we trust that the Punjab Hindu Sabha will send another well-reasoned memorial on the subject to the Government."

Murder of constable Rotilal Roy, of Dacca.

28. The following is from the *Tribune* (Lahore), of the 26th September 1912 :—

"The public will be greatly shocked to learn of the latest outrage, just reported from Dacca. A constable named Rotilal Roy was shot dead on the night of the 24th instant in a lane in one of the most thickly inhabited parts of Dacca. The assassins are said to have been three in number but they escaped and so far no trace of them has been discovered. The murdered constable was formerly a police informer and was a prominent witness in the Dacca conspiracy case. It is to be deeply regretted that such an outrage should have been committed under the beneficent and conciliatory regime of Lord Carmichael, but it must on no account be confounded with an anarchist outrage. We have repeatedly pointed out that except the first few crimes the later ones are not anarchist crimes and have no political significance. It is a series of crimes like the blood feuds on the frontier or the vendetta in Italy, inspired by personal revenge. It is to be hoped that the assassins will be traced and brought to justice and not allowed to escape like the murderers of Inspector Nanda Lal Banerji."

The same paper in its issue of the 27th September 1912 has the following :—

"The telegram published to-day giving further particulars of the assassination of Head Constable Rotilal Roy at Dacca does not throw much light on the tragedy nor is there any clue which may lead to the arrest of the culprits. The facts that the assassinated policeman was formerly a police informer and was employed in watching certain persons accused in the Dacca conspiracy case and also gave evidence as a witness prove that it is a case of personal vengeance. The Dacca conspiracy case may be regarded as the last of the political cases which owe their inception to a secret political organisation. In the interests of justice it is to be hoped that the murderers will be brought to trial and retribution. There is every reason to hope that anarchism, terrorism and anarchical crimes have died out in India, but there are apparently some desperate men yet left, who belong to secret organizations and who pursue the methods of personal vengeance. The lenity displayed by Government in the Khulna case had excellent results, though it was much condemned at the time. The Dacca conspiracy case should prove the last of its kind and we devoutly hope that it will be given to Lord Carmichael to complete the noble work of pacification in which he is engaged."

### (*d*)—*Education.*

The Muslim University.

29. The *Observer* (Lahore), of the 25th September 1912, publishes the following letter from one Sadiq Ali Khan of Lahore :—

"Your leader on the 'University Dilemma' in the *Observer* of the 18th September is a valuable contribution to the University literature and it is hoped that it will be widely read and seriously thought over, as it fully deserves to be. It has thoroughly gauged the Muslim position and wisely shown a way out of the present difficulty—though wisely refraining from expressing any decided opinion. All comes in the way of a suggestion, which may in course of time become the unanimous opinion of the whole Muslim community.

"The decision of the Secretary of State on the point that the proposed Universities will be only local came as a bolt from the blue, and the Muslim community has hardly yet recovered from the shock to think of any reasonable solution of the problem. The one feeling throughout the length and breadth of Muslim India is one of sullen disappointment and the intensity of the reaction has been proportionate to the energy and enthusiasm shown in the early stages, when this drama began to be played out. You are quite right in interpreting the position when you say that 'all sections of the community are agreed that, unless Government give up their objections, the Musalmans must abandon the University scheme altogether.' And the position has not yet materially changed. You may interview any individual member of the community and you are sure to hear the conviction that they are resolved to give up the scheme, if no better prospect opens out in the near future.

"Your good sense will also be duly appreciated by all lovers of moderation and propriety when you exonerate the Government of India from the blame of creating false hopes and lay the responsibility on the shoulders of the Secretary of State, who is over and above the hopes of the Government and the desires of the people alike. It is the Secretary of State, and not the Government therefore that has dashed the cup of our hopes to the ground. Nothing can be more reasonable or practical, therefore, than to approach

that Government for some sort of concession, which should alleviate the feelings of the community as well as do something towards remedying the evil that has been so unfortunately caused. It is therefore far better and healthier for the community to be doing something than to remain sullen and silent, wallowing in the pond of despondency, and lose much valuable time which can be turned to account.

"Many and various have been the suggestions how to amend and improve the present position. Some say that the funds of 35 lakhs collected for the proposed University should be spent on the primary education of the Muslim masses. Others are of opinion that the money should be utilized for their technical education. There was also a suggestion in some private circles that, if the sum cannot be spent on the object it was intended for, it should go to the aid of the Turkish and Tripolitan sick and wounded. Wild as this last proposal would appear, there can be no question of the genuine Muslim spirit in it, which recognises the followers of the faith all over the world as brothers and the whole globe a proper field for their exertions in doing good to the poor and needy of their religion. The last though not least comes the proposal in your leader mentioned above. It is to have the 'Aligarh University' if we can't have the 'Muslim University.'

"The Muslim feeling is so strong that one cannot help being startled at first at the proposal. But what cannot be cured must be endured. This state of dead-lock cannot continue for long. Something must be done and something is better than nothing. Suppose we were to abandon the University scheme; then we would have advanced not a step further and should have lost clear one lakh of rupees a year the Government is willing to concede to us in case we have the so-called University at Aligarh. The next disadvantage is that the College would not have advanced a single step further.

"On the other hand, by approaching the Government it is just possible that it should reduce the amount of sum necessary to the granting of the charter from 35 lakhs to something like 15 or 20 lakhs. In this way there is the net gain of one lakh of rupees annually plus the interest (about 50,000 or 75,000 on the 20 lakhs alluded to above). With the 15 lakhs we can have our University, though in a limited form, for the present and the surplus can be utilised in a hundred and one other useful ways.

"To put the position in a nut shell—the question before the Muslim public is not only to have a University but also not to throw away the opportunity of absorbing the annual grant of one lakh of rupees conditional on the formation of a University. The grant is not such a despicable one as could be lightly thrown away. It would be but reasonable for our community to pause and look back before it finally threw away this Government grant. The Government by the way is not in the habit of lavishing such princely gifts every day and our community on the other hand is anything but independent in the monetary way not to look with open eyes how it can afford to lose such a donation. Money is a great need of the Musalmans and all those who have experienced how difficult it is to raise funds for the public on communal utility will fully understand and appreciate the force of the argument. Let us then have the 'University at Aligarh' in place of the Muslim one; and who knows but it may develop in the course of time into an all-India concern? This is the only practical solution of the problem and it is hoped that Musalmans will not allow their sentimentality to run away with their discretion."

### (*f*)—*Railways and Communications.*

Exclusion of Indians from the Railway Conference.

30. The following is from the *Tribune* (Lahore), of the 22nd September 1912 :—

"Our Anglo-Indian contemporaries have published a list of gentlemen who have been invited to attend the Railway Conference at Simla. They are mostly representatives of the various Railways in India. Out of a total number of 50 persons who have been invited there is not even one Indian. This shows how entirely Indians are excluded from any share in the management of Indian Railways. The Railways whose representatives have been invited to attend the Conference are both State and Companies, and in the matter of the employment of Indians in positions of trust and responsibility, the latter are much worse than the former. The matters with which the Railway Conference will deal intimately concern the people of the country, and it is really strange that there is no Indian on it. There is no reason why the Government of India should not appoint a few non-official Indians to represent the people on the Conference. May we hope that it will attract the notice of His Excellency the Viceroy and he will be pleased to remove the complaint mentioned."

### (*h*)—*Miscellaneous.*

The income-tax.

31. The following is from the *Tribune* (Lahore), of the 21st September 1912 :—

"The income-tax is perhaps the most unpopular form of taxation. And there is good reason why it is so. Not only it is a direct tax, but it bears a sort of inquisitorial

character through the assessors and other officers of the Government making investigation into the private affairs of the citizens. That is the reason why the tax is generally resented. It has, however, come to stay.

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"The income-tax may therefore be regarded as a permanent item of taxation. There are, of course, difficulties in the way of levying it, there are also inequalities in the manner of its incidence. But it cannot be said that the principle of taxing the citizens, according to their income, after exempting the smaller incomes, is altogether unreasonable or inequitable. The difficulties and inequalities referred to above fall into two classes—general and special. The estimates of income must to a large extent be left to the discretion of the person taxed, and this offers considerable opportunity for concealment and falsification in the returns; that is to say, it may so happen that while the conscientious may render an account in full, the less scrupulous may pay less than they ought. Act II of 1886 in such cases insists for a declaration, that the income shewn in the return is truly estimated on all the sources therein mentioned, that it has actually accrued within the period therein stated, and that the person making the return has no other source of income. There is a further provision to the effect that a person making a false statement in a declaration shall be deemed to have committed an offence under section 117, I. P. C. But in spite of this penal provision, mis-statements in declaration occur and it is extremely difficult to prove them. In the Punjab Income Tax Administration Report for 1910-11, the Government made a confession of powerlessness with regard to the levying of correct income-tax upon the Indian traders, whose *bahi khatas* were written in a manner and script, which, it was said, was the reverse of legible. There is also another objection of a general nature to the imposition of this tax. It is rightly contended that it is not equitable that incomes gained from hard industrial or professional labour should be taxed as heavily as incomes derived from inherited property or unearned increment of the soil. The imposition of income-tax in this country is, however, subject to some special objections in addition to the above. In England, the minimum necessary for a decent and comfortable living is deducted from all assessable incomes under £400. We believe that in Great Britain all incomes under £150 are totally exempted from the tax, while as regards incomes under £400, £120 is deducted and then the remainder taxed. No such rule is followed in the imposition of the income-tax in this country, the only variation here being that for annual incomes assessed at less than Rs. 2,000, the rate is four pies in the rupee, while for higher incomes it is 5 pies in the rupee. Another point of inequality is that the tax is imposed on firms or associations whose annual income is assessable under the law, even though the partners of the firm or association may not be individually liable to payment. Yet another objection to the incidence of the tax is that shipping companies, registered out of British India and engaged in sea-going traffic, are generally exempt from the tax, even though they may be earning millions of pounds from Indian traffic. Besides these objections to the incidence, hardships are often experienced in the operation of the tax. For instance, the Government this year came all on a sudden to the conclusion that the towns of Lahore, Lyallpur and Multan as well as these districts have been under-assessed. The result was that the assessment in these places began with a vengeance and thereby much hardship has been caused. In the first place, there should not have been, supposing it was a fact, any under-assessment, and secondly, arbitrary and spasmodic assessments should as far as possible be avoided.

"In the Native States of India, there has not been so far, speaking generally, any imposition of income-tax. Baroda is, however, an exception, but then the State of Baroda has taken up responsibilities and duties as regards universal education, which have not yet been taken by the Government of India, let alone any Native States. Recently the Council of Regency in Bahawalpur State issued orders for the imposition of the tax on a wholesale scale and the people of the State have, we understand, petitioned the Political Agent, Phulkian and Bahawalpur States and also the Lieutenant-Governor. It is really strange, while the States of Kashmir and Patiala, which have larger areas to administer and heavier responsibilities to bear, have been able to do without an income-tax. that the State of Bahawalpur, where the people are comparatively poorer and more backward, should be driven to it. The finances of the State are also in a flourishing condition and there does not seem any reason whatsoever for the impost in Bahawalpur. It is, however, fortunate that the example of Bahawalpur has not been followed by any other Native State in the province."

Indian Industries.

32. The following is from the *Arya Patrika* (Lahore), of the 21st September 1912 :—

"Several years ago a Professor in a local college half jocularly and half seriously advised his pupils to learn shoe-making. The young men felt insulted and left the class in a body. Almost at the same time an old Brahman was watching the ships at the port of Karachi. He saw quite a lot of them being loaded with hides—veritable mountains of them. On enquiry he learnt that they were being exported to Europe for being converted into boots to adorn our feet and occasionally perhaps to rupture our spleens. Within a week the old man was on his way to the West with his only son, a graduate of the Bombay

University, to learn leather-tanning The troubles and difficulties they experienced both in England and America in attaining their object were related in the papers and created quite a sensation at the time. That young Brahman graduate of the Bombay University who crossed the sea to learn leather-tanning is now known throughout India as Mr Talati, one of the richest merchants of Bombay, while those proud pupils of a Lahore Professor who left the class in a body for being told to learn shoe-making have never since been heard of.

"A European company has just been floated in India to make paper out of bamboo. India is pre-eminently a land of bamboos. Yet the idea has never occurred to a native of this soil that the existence of the bamboo can be justified on any other use than that of breaking other people's heads. European companies have taken on lease large tracts of land in Assam for rubber-planting, rubber-making being the most paying industry of the day. There are miles and miles of rubber forests in the Terais of Nepal. Labour is almost incredibly cheap in Nepal compared with that of Assam with its extensive tea plantations. The Government of Nepal can be easily induced to give these forests on lease, and if some of our enterprising young men with some capital to spare could either jointly or separately take to the business in earnest, they could easily beat their Assam rivals in the market. These and various other facts, which those who have eyes to see never fail to see at once, take the wind out of the sail of the constant complaint of some of our young men that all the lucrative industries of India have been monopolised by foreigners, leaving hardly any room for the exercise of indigenous enterprise. India is as large as Europe excluding Russia, and its resources are endless. For the enterprising, India has always in store innumerable openings for industries, big and small. A Parsi gentleman of Bombay has made a fortune by exporting mango-jelly to England. India is pre-eminently a land of fruits. In Burma, Assam, and parts of Bengal pineapple grows wild and forms food for cattle—yes, pineapple! To how many of our young men the idea has occurred that pineapple jelly may make some sensation in the land of gooseberries?

"There are companies in England whose daily business it is to collect the refuse of houses like vegetable stumps, broom-stick handles, broken china, &c., and make them by a chemical process into various articles of use and ornament, that sell like hot cakes in our bazars and bring to the companies concerned bagsful of money. In the West they won't allow even a vegetable stump or a broom-stick handle to go to waste. In India, where the gnawings of an empty stomach are becoming more and more acute every day far greater wastes in resource and energy are taken philosophically.

"The writer of these lines was once being lectured by a European fellow-passenger in a railway train on the absolute helplessness of the Indian in the struggle for physical existence in the modern conditions of the world. 'What's that?' he suddenly asked, pointing at something on the left bank of the Sutlej which the train had just begun to cross. The carcase of a horse was being torn to pieces by vultures and jackals in the ruddy light of the setting sun. 'Why did they leave it there?' 'Because,' was the humble reply, 'It is not the fashion to ride dead horses.' 'Now, look here,' said the European gentleman solemnly, 'Here you throw away a dead horse to vultures and jackals at the expense of your own pockets. Can you guess what they would do with it in my own country? They would make of its leather saddles, chair-coverings, &c., for your daily use; of its bones beautiful toys and sundry other knick-knacks to adorn your drawing room; of its teeth shining buttons for your shirts; and of its tail bow strings for violins to make your evenings pleasant.' The humble listener only stared into space and said nothing."

The Indian Cotton Bureau.

83. The following is from the *Tribune* (Lahore), of the 27th September 1912:—

"We are glad to learn that certain Indian mill-owners have established in London a new organisation called the Indian Cotton Bureau. The Bureau will carry on its work in London, but will be controlled from India by a committee of cotton manufacturers in this country. Its objects are to inform public opinion in the United Kingdom and more particularly in Parliament and the Press as regards various matters of importance affecting the Indian cotton industry. It is announced that the Bureau will concern itself with the politics of business in India and will not transact any commercial business whatsoever. Its efforts will in the main be directed to secure for India among those responsible for its government and also among the British public a proper conception of the conditions affecting Indian industrial problems. We are told further that in time the operations of the Bureau will be extended to cover other Indian trades and industries, such as tobacco, jute, paper, wool, sugar, iron, glass, Burmah oil, etc. It will also take up other general questions of the greatest importance to India, such as the insufficient financial support accorded to Indian railways, the use in Great Britain of surplus cash balances belonging to India by the India Office and other matters generally of vital importance such as the assimilation of Indian Company Law to English. To begin with the Bureau will endeavour to instruct British public opinion on (a) the grossly perverse and unjustifiable levy of an excise upon

cotton goods produced by manufacturers in India, which, in the name of free trade, maintains a measure of protection or preference in favour of the manufacturers of cotton goods in Lancashire; (*b*) the necessity of increased subsidies from the Imperial Government of India to Provincial Government for the purpose of extending and improving the growth of cotton in the Dependency; (*c*) keeping Parliament and the Secretary of State for India informed as to the progress of cotton cultivation in India and as to the grants made annually for this purpose by the various Provincial Government; and (*d*) the submission of representations on the above and cognate subjects to the Secretary of State for India. It is further stated that in the event of a policy of Imperial Preference being adopted by the mother country, the Bureau would make known the views of Indian manufacturers as to the character of the reciprocity they favour. The Bureau, if properly worked, is sure to meet a want that has been felt long and keenly, and we hope that its efforts will soon be extended to the directions referred to above."

C. STEAD,

SIMLA :
*The* 28*th Septr.* 1912.

*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

P. G. B. Press, Simla—3-10-12—No. 81—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 40. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 135 „ |
| 7 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 10 | Forman Christian College Notes.* | Do. .. | ... | ... |
| 11 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 copies. |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | 4,233 „ |
| 21 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 1,009 „ |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 28 | Arjun ... | Lahore ... | Dharm Pal ... | 1,000 „ |
| 29 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 „ |
| 30 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |

* Not received during the month.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | 500 „ |
| 33 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 37 | Hakam* ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 38 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 41 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | 881 copies. |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 500 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 53 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 55 | Parkash ... | Do ... | Radha Krishan ... | 3,700 „ |
| 56 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 58 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 59 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 60 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 61 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 62 | Sanatan Dharm Pracharak ... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 63 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |
| 64 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 „ |
| 65 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 66 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 67 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 5TH OCTOBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 68 | Waqt* ... | Lahore ... | Ali Husain ... | 300 copies. |
| 69 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 5,835 „ |
| 70 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | **FORTNIGHTLY.** | | | |
| 71 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 500 copies. |
| 72 | Kam Dhenu .. | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 73 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 74 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | **PERSIAN.** | | | |
| | **FORTNIGHTLY.** | | | |
| 75 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | **MONTHLY.** | | | |
| 76 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 500 copies. |
| 77 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 78 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 79 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 400 „ |
| 80 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 81 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 82 | Sadhu ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 83 | Martand ... | Do. ... | Kanhya Lal ... | 350 „ |
| 84 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 85 | Zaban* ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 86 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 87 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| 88 | Punjabi Surma* ... | Lahore ... | Dharm Dev ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

European Powers and Turkey.

1. Writing under the heading "European Powers and Turkey" in its issue, dated the 16th and 24th September 1912, the *Muin* (Amritsar), says that the hypocritical policy followed by the statesmen of civilised Europe bids fair to involve the whole world in war. Before the rivers of Muslim blood shed in Tripoli, Morocco and Persia have dried up, Central European diplomacy has addressed itself to the task of partitioning Turkey. The object of the recent meeting between the Czar and the Kaiser could have been nothing but to devise means to cut the throat of Turkey. Again, recent events in the Balkans and Greece and Count Berchtold's proposals are intended to shear the Ottoman Empire of its European provinces. After referring to what the Count has been saying in support of the position taken up by him, the *Muin* says that Europe's political logic is as strange as the satanic moves of its diplomacy. What, however, surprises most is that Sir Edward Grey also has decided "to execute a dance against the Turks in the political theatre of the Balkans at the instance of the Austrian Count." It cannot be said how the "political belief" has penetrated the thick and perverse skull of the British Foreign Minister that the reins of the mighty British Empire should be in the keeping of Russia and Austria, and that he should be a mere puppet in the hands of the Foreign Offices of these Powers. It is a pity that the Foreign policy of England should be shaped according to the wishes of Russia, Austria, Italy, Germany and France—a state of affairs which is damaging her prestige and weakening her rule in Asia and Africa. In conclusion, the paper remarks that Europe is now engaged in oppressing the Muslim world and that unfortunate Turkey is surrounded by enemies on all sides, a fact which renders a universal war inevitable.

Persian affairs.

2. The *Paisa Akhbar* (Lahore), of the 26th September 1912, has an article, under the heading "What more has fate yet in store for Persia?", in which the paper condemns the suggestion of the *Times* (London) that the Anglo-Russian agreement should be modified to allow England the same liberty (? of action) in Southern Persia that Russia has in the North. England is morally responsible for the oppression and high-handedness that Russia has, because of the aforesaid agreement, been perpetrating in Persia. If she had not stood by Russia in everything, Russia would never have dared to treat Persia in this grossly dishonest way. Next the paper quotes extracts from the Anglo-Russian Convention to show that there is nothing in that document which can justify the recent doings in Persia. England should enter into no further agreement likely to further Russian designs on the Shah's dominions.

Tibet and India.

3. The following is from the *Tribune* (Lahore), of the 1st October 1912 :—

"The demand of those who advise the British Government to intervene in the affairs of Tibet, irrespective of party obligations, has now been reduced to a definite proposal and it is, that Great Britain should ask for the posting of a British agent at Lhassa. This proposal, it will be remembered, was the most prominent of those strongly advocated by Lord Curzon, but it was vetoed by the Government of Mr. Balfour in 1905. A little later when the Liberals came into power they not only endorsed the decision of Mr. Balfour, but took steps to ratify it still further. In the agreements between Tibet and Great Britain and China and Great Britain it was definitely stated that no British agent would be posted at Lhassa. Again, when an agreement between Russia and Great Britain was concluded, it was laid down that neither Russia nor Great Britain will demand permission for sending an agent to Lhassa. It is suggested that Great Britain could ask Russia to allow her to send an agent to Lhassa. Even if we take it for granted that Russia will, for consideration shown her elsewhere, allow Great Britain the necessary permission, we do not think the proposal should be pressed. It is certain that China will not consent to this abrogation of England's treaty obligations with her. Is Great Britain prepared to force her proposal on China, and in case the Chinese Government is firm in her refusal, will England take steps to coerce her to accept her demand? For Great Britain to go to war with China on this question would, in our opinion, be the height of

absurdity and unfairness. Supposing even that Great Britain has obtained the sanction of Russia and has succeeded in coercing the Chinese to accept the proposal, there are weighty objections in the interests of India against the proposal. A British agent at Lhassa means a strong British garrison to support and protect him. This would mean great expense. For several months in the year the road to Lhassa is closed and, when it is passable, the journey is a most difficult one. In the event of anything happening to the British agent a war with Tibet would be inevitable and this would mean a lot of unnecessary and totally unremunerative expenditure. The appointment of a British agent at Lhassa would thus open the door to an endless series of complications, which would be very difficult satisfactorily to manage. In 1876 a similar demand was forced on Ameer Sher Ali in Afghanistan. He would not agree to it. But the British Government was determined to coerce him. The result was the Afghan War which cost India quite a mint of money and brought nothing in return. Ameer Sher Ali ran away and afterwards died in exile. Kabul was occupied by British troops. A British agent was posted at Kabul. The sequel was what we all know. The agent was murdered, and to avenge the outrage another expedition into Afghanistan was undertaken. Ultimately not only had the idea of a British agent at Kabul to be given up, but the forward party in Indian politics had to in another matter. Abdurrahman was offered the throne of Afghanistan, and he agreed to accept the offer, on conditions the acceptance of which by the British Government was another blow to the Jingo party. We hope history in this respect will not be allowed to repeat itself in Lhassa. The British agent in Lhassa will have constantly to face Russian and Chinese machinations and intrigues and the chances are that they may lead to a costly war with either or both of these Powers. Again we have strong objection to the expenses of the agency and the garrison accompanying it being charged to India. In 1905 quite a crore of Indian money was spent in an expedition to Tibet which proved quite fruitless and produced no permanent result."

The Balkan crisis.

4. The following is from the *Observer* (Lahore), of the 2nd October 1912 :—

"The long-expected is about to happen and the Turks will be compelled to fight for self-preservation. Ominous news comes from the Balkans and the situation has become critical. The Balkan States are standing on the brink of a fearful precipice and war may at any moment break out between Turkey and her neighbours. This is all the more probable in view of the haste with which Turkey appears to be negotiating for peace with Italy, in order, it is obvious, to devote attention exclusively to the struggle which is being forced on her by a combination of all the Balkan States and principalities. Seeing the Sultan embroiled in a sanguinary conflict with a European Power in one part of the world, his enemies can no longer let the present opportunity pass without utilising it for self-aggrandisement and are bent on stricking an effective blow nearer home. Whether their expectations will be realized or whether the 'sick man of Europe' will give astonishing proof of his vitality remains to be seen. But in any case, if the worst is to come, the Turks may be relied upon to make an exhibition of characteristic military prowess and to sell their lives dearly."

### (*b*)—*Home*.

The Muslim League.

5. In its issue of the 16th and 24th September 1912, the *Main* (Amritsar), has a leader headed "What is the Muslim League? How can it be reformed?" Lord Curzon was, says the paper, of opinion that the rapid onward march of the "national forces" in India was detrimental to the permanence of British rule in the country. With a view therefore to mending matters, His Lordship passed the Universities Act and partitioned Bengal in order to divide Bengalis and make sleepy Muhammadans fight with them. He must also have realised that the fire of mutual fight between the Hindus and Muhammadans of Bengal would spread to all parts of India, and this result was soon obtained. Lord Curzon was succeeded by Lord Minto, who soon discovered "the great national power of Hindus" and took steps to add to the political power of the Prophet's followers. This led titled Muhammadans to disregard the advice of the late Sir Saiyid Ahmad and to rush into the arena of politics. They formed themselves into a deputation and waited upon the Viceroy at Simla, where they were patted on the back by His Excellency. Thus they thought that, by dabbling in politics, they would not only keep their titles and wealth intact, but would get further honours from Government. The result was the establishment of the Muslim League, its members being acknowledged by the ignorant Muhammadan public as "national" leaders, which induced scores of selfish, scheming and only nominal Muhammadans to join. If indeed

Government had not reversed the Partition of Bengal, the League would long have managed to remain in the good books of both Government and Muhammadans. But its utter inability to prove of any help to them at that crisis led Muhammadans to proclaim that they would rely only on God and their own strength. They came to the conclusion that the League was no "national" institution. Some advised their co-religionists to join the National Congress, others favoured the establishment of a separate Muslim political association. In the meanwhile, however, it was announced that Mr. Amir Ali would preside at the ensuing annual session of the League. The services rendered by that gentleman in the past afford some hope of the League being reformed, and the paper asks Muhammadans to attend the forthcoming session and demand reform on "national" lines. In case, however, their efforts prove barren of result, they should start a separate political society.

Indian Muhammadans.

6. The following is from the *Panjabee* (Lahore), of the 28th September 1912 :—

"It is really amusing to hear the *Observer* describing Indian Muhammadans as 'exiles' in the 'land of regrets.' I wonder how many of the Muhammadans in the Punjab trace their origin directly to Arabia. Their number cannot be large. Most of the Muhammadans are converted Hindus and it is truly admirable to find depth of religious feeling in them. But for that reason to call oneself an 'exile' in India is grotesque. It may have been said with great bitterness, but I really think it is due to the isolating tendency of the Muhammadans."

The Hindu.

7. The following is from the *Arya Patrika* (Lahore), of the 31st August 1912 (received on the 1st October 1912) :—

* * * * * * *

"And still the Hindus are spoken of in other lands, especially in the West, as if they have got flesh without bone and do not command strength and courage enough to kill a fly. It is hardly possible within the narrow compass of a newspaper article to enquire in detail into the circumstances which have led to this almost irritating perversity in respect of an undeniable truth. Three prominent causes may, however, occur to any one. (1) The Hindus have no history of their own. It has never been in their nature to sound their own trumpets. The Greeks, the Romans, and the Muhammadan conquerors have left records of their own military achievements. Constituted as human nature is, he only is heard who makes himself heard. (2) They have had no independence for a long time. How can a people who have been dependent so long be brave and warlike? Of course it need not be pointed out here that the warlike Britons had been under Norman rule for five hundred years, and at last found salvation, if not *nirvan*, in Norman blood (3) Only those people who have invaded other people's lands have attained military glory in the eyes of history. The Hindus may have quarrelled among themselves, but they have never carried war upon other peoples or seized by force other people's lands. They have rolled back foreign invasions for fifteen hundred years, but they have never invaded foreign territories. They have proved perfect *Bhalamanus* in their relations with the outside world. And there's the rub. Renunciation has always been the keynote of Hindu life in spite of all actions and achievements to the contrary enforced by circumstances. The Hindu, be it said to his credit, has always followed the right course of civilisation. Sivaji's flag was ochre-coloured. Thus, when for the first time in his long history, when he had practically laid aside his sword, he found his *Ashram* one fine morning invaded by hordes of barbarians, he must have felt like the old man in Sir John Tenniel's famous cartoon. He had just landed on the other side of the fence closely pursued by an infuriated bull. 'Ungrateful beast,' he cried shaking his fist at the angry brute, 'and I been a vegetarian all my life'!"

Pan-Islamic menace in India.

8. The following is from the *Panjabee* (Lahore), of the 1st October 1912 :—

"The recent articles in the *Times* (London) on the Pan-Islamic menace in India has excited a good deal of public attention. The first impression it produces is that there is no menace and the anticipations of trouble are exaggerated. When carefully viewed, most people admit that the events in Tripoli and Persia have created unrest among the Muhammadans, and to some extent even the Hindus are unable to approve of the international policy towards Muhammadan States. But there are broad facts to be considered. In the first place, in what way can India as a whole prevent the ruin of Persia or stop Italy from her pursuits? The British Government are pursuing a foreign policy suited to their Imperial aims and intentions. That they would modify that policy out of deference to Moslem resentment in India cannot be expected.

"To the philosophically disposed the panic about Pan-Islamism is not without matter for deep reflection. Take, for instance, the principle of 'divide and rule.' At some time in the history of most countries, the advantages of division among subject races is recognised. In India, the Hindus and the Muhammadans are rivals. At any rate, they are represented so and in their relationship the feeling of rivalry is ever present in particular places. The ignorant labouring masses know no such rivalry when left to themselves. The knowing and the selfish for their own ends sometimes create a split and so long as personal vanity is gratified or selfish ends are met, the rivalry continues. As in the case of cow-killing, religious prejudices are created and one has only to insist on killing cows here, there and everywhere, in order to stir up the worst feelings of injury and dissatisfaction among the Hindus. In larger matters the Hindus and Muhammadans might rival each other in securing the largest number of votes by the easiest possible methods and claim to get more appointments on the score of some merit or demerit. But the result of the rivalry is estrangements of feelings and want of mutual sympathy. Why the Hindus cannot sympathise with Pan-Islamic movement of the Muhammadans is because it is a religious and not a territorial organisation. It challenges all non-Musalmans as unfriendly and alien and all Mussalmans though foreign as friendly. That is a position which no modern citizen of the world is prepared to recognise. We can understand an organisation, a movement and a confederacy to help particular nations in difficulties. There is the Subject Races Conference held to sympathise with and help the subject nationalities of the world. Similarly in India if a movement were started to help Persia and to invoke the aid of the European powers or in any other open and legitimate way, not confined to Moslems alone, but to all else whose political feelings are roused, that would have been most welcome. Few would ever have thought it fit to condemn it or suspect its aims. But the isolating tendencies of the Moslems refuse all else who are not themselves Moslem. They are yet playing with the forgotten and rejected doctrine of Religious State. The shackles of the Church over the State have been broken everywhere except in the Islamic Kingdom and they pride themselves over a fancied virtue which in others is only considered as a failing. That is why the Pan-Islamic cult at once challenges opposition. They have rejected territorial patriotism in favour of religious fanaticism and almost every Moslem seems to think of a future when all the Moslems of the world will be collected under one common political authority dominated by their Church. And that future will never come as a result of the struggle between antiquarian statecraft and modern statesmanship. The British Government does not in the least feel concerned about the dangers of pan-Islamism. It menaces no nation in India. It endangers no Empire in Asia or Europe. But it undermines one thing. What shall become of the principle 'Divide and Rule' and where else can the administrative facilities of that policy be sought from?"

The Punjab Hindu Conference.

9. The following is from the *Panjabee* (Lahore), of the 3rd October 1912 :—

"It is not known whether the election of delegates to the forthcoming Conference has ceased or whether the Reception Committee at Delhi is aware of the apathy of the people in the Punjab. The first Conference which was held at Lahore in 1909 was by common consent the most successful. The report of that Conference gives the names of about 800 delegates. But the delegates' fees amounted to Rs. 1,450 and therefore the attendance of delegates could not have been larger than 300. But the session was held in the capital of the province. It was therefore possible for the organizers to realise by sale of tickets as much as Rs. 2,663. The Second Conference was held at Multan, a remote corner of the province. Although the list of delegates embodies 600 names, the delegates' tickets fetched only Rs. 820, showing that the number of delegates who attended did not exceed 200. Visitors' tickets also fetched less than Rs. 1,000 so that the Conference became a drain on the pockets of the patriots. But the patriots, headed by the Hon'ble Rai Bahadur Lala Hari Chand, paid the money ungrudgingly and even bore their share of abuse from the revilers of the Conference. The Third Conference was held at Amritsar. It had two advantages over that of Multan with none of its disadvantages. It was therefore more attractive to delegates and proved less burdensome to the Reception Committee. Our friends in Delhi are prepared to expend from their pockets as much as Rs. 3,000 in order to make the session worthy of the Imperial city. But it is to be regretted that the people seem totally wanting in enthusiasm. We understand that delegates have been elected in a large number of places, but so far no publicity has been given. Why should there be any secrecy in this matter? Publicity affords encouragement and stimulates enthusiasm. For the First Conference delegates were returned from about 40 centres, for the second from about 30 centres and for the third, we hear, from fewer centres. That is to say, from year to year public interest is waning and it would be a misfortune if people should lose faith in quiet constructive work of the kind for which the Conference stands. It is a mistake to stand back. Those who say that the Hindu Sabha and the Hindu Conference has done nothing in practice should point out which other organization similarly circumstanced has done more in four years. We trust the farseeing section will realise the situation and co-operate heartily with the leaders in making the Conference a success."

## II.—Afghanistan and Trans-Frontier.

Crime in the North-West Frontier Province.

10. The following is from the *Tribune* (Lahore), of the 2nd October 1912 :—

"At the meeting of the Imperial Legislative Council on the 18th ultimo the Hon'ble Mr. S. Sinha asked whether the Government were in a position to supply the information for which he had asked on the 1st March last regarding crimes in the North-West Frontier Province. In reply the Hon'ble Sir A. H. McMahon laid a statement on the table giving required information as to the number of raids committed, persons murdered and kidnapped, and the value of the property looted during each of the ten years. * * * * These figures are so eloquent that they require no comment and still less any embroidery. There has been practically a steady increase of crime in the Frontier Province since the partition from the Punjab. But the information that is really wanted for purposes of comparison is a statement showing the number of raids in the ten years previous to the creation of the new Province. That would effectually show whether there was greater security of life and property when the Frontier Province was part of the Punjab than there is now, and we hope the Hon'ble Mr. S. Sinha will ask for this information at the winter session of the Council. In the statement before us it is noteworthy that before 1906-07 no person kidnapped was held to ransom."

## III.—Native States.

Kashmir affairs.

11. The *Zamindar* (Lahore), of the 27th September 1912, has an article headed "Hell in Heaven", in which it quotes extracts from a memorial recently submitted to the Maharaja of Kashmir against the *begar* system by the Dogra Sadar Committee, Jammu. The lines on which the State is now administered are, says the writer, such that Muhammadans, who form 95 per cent. of the Maharaja's subjects, are treated as a negligible quantity. Their desires and troubles are of no account to the State officials, and they have been most hard hit by the *begar* system. It is, therefore, to be hoped that His Highness will pay special consideration to the above representation; the continuance of *begar* in Kashmir in the present enlightened age is much to be deprecated.

Hindi as Court language in the Bikaner State.

12. The following is from the *Observer* (Lahore), of the 28th September 1912 :—

"A 'Boon' Indeed.

"At a durbar held at Bikaner in celebration of the 25 years' rule of the present Maharaja, several 'boons' were announced. Some of these, for instance large remissions of taxation and arrears of land revenue, the development of primary and higher education, additional hospital and domiciliary rights to foreigners, are valuable indeed. But lovers of the *Lingua Franca* of India will be exceedingly sorry to learn that these announcements synchronise with a substitution of Hindi for Urdu as the court language of the State. This is all the more regrettable since the dethronement of Urdu from its position of pre-eminence has been represented as a 'boon.' It is hardly so as far as His Highness's Musalman subjects are concerned, and if the Maharaja had decided to deal a death-blow to Urdu in his State, he had better postponed the announcement to some less auspicious occasion. The best boon for the people of Bikaner would have been the initiation of some effective steps for remedying the chronic poverty of the masses, who are driven by drought every year or two to flock to the Punjab and elsewhere and whose hard lot is not to be envied by the subjects of any other State in India. But the construction of irrigation works costs money, while any blow aimed at Urdu brings its reward in the hurrahs of some people *gratis*, free and for nothing."

## IV.—Kine-killing.

Muhammadans and cow-killing.

13. Writing under the heading "Mother Cow," the *Badar* (Qadian), of the 26th September 1912, says that Hakim Allahyar Khan, Editor of the *Gau Mata* (Lahore), contends that reliable Muhammadan books forbid the use of beef. He does not, however, specify any particular passages. His object is to prevent Muhammadans from killing cows; but, since Islam is the enemy of every form of polytheism and superstition and since "the ancient Egyptians and Magi, as

also their pupils the Indians (? Hindus), regard the cow as God," it is necessary that the falsity of their belief should be proved to them by killing that animal. Hakim Allahyar Khan is also utterly wrong in saying that holy men have forbidden the use of beef. The Editor has heard some Sufis say that its consumption rather renders the mind pure and clears mental vision.

## V.—Native Societies and Religious Matters.

Christian Missionaries and Muhammadans.

14. The *Zamindar* (Lahore), of the 1st October 1912, publishes a letter headed "Muhammadans, beware!", in which the writer—Muhammad Hussain, L.M.S., an Ahmadi of Lahore—says that all the worshippers of the false in the world have been simultaneously attacking Islam; Christian Missionaries, for instance, have been making use of various devices—gold and beautiful women—to decoy Muhammadans into the Christian fold; Aryas, atheists and materialists have been exerting themselves against the Prophet's faith; and now, recently, the enemies of Islam have made a most clever move to convert Musalmans into polytheists. They are gradually bringing them to dislike the name of Allah and to believe in a God who is not endowed with the attributes of the Muslim deity. Believers in such a God are undoubtedly polytheists, and the same is the case with Christians, who believe in a God who has a Son and is hence a weak being. This God is generally spoken of as "Lord Jesus Christ," and consequently those trying to bring the word "Lord" into general use are desirous of banishing the sacred name of Allah from the world. Such worshippers of the false have recently hit upon an unholy plan to bring about that result and to make polytheists of Muhammadans by habituating them to the use of "Lord." They have been sending letters or (post) cards to their acquaintances containing the following prayer and note:—

"O Lord, I implore Thee to bless all mankind and keep us from evil and bring us to dwell with Thee.

"This prayer is to go all over the world. It was said in merry old days that those who wrote it were delivered from some great calamity and those who took no notice would meet with some great misfortune. Those who write it within two days and send it to nine friends will on the fourth day receive some good news. Do not write your name. Write the date you received it and the date you despatched it. Please do not break the chain of the message."

The foregoing prayer is the one generally offered by Christians, and the word "Lord" in it means God with a Son, or God Jesus Christ. The object of the secret society of Christian Missionaries, which has inaugurated the movement, is that Muhammadans may abjure the word Allah and take to the use of that of Lord, imbibing polytheistic ideas in this way. In conclusion, the writer remarks that he has written this letter in order to warn his co-religionists.

Commenting on the above the paper says that Dr. Muhammad Husain (the writer) has seen through this very clever move, which certain Christians have recently been making to undermine the religious beliefs of Muhammadans. His letter should show that Christian Missionaries have made up their minds to throw dust in the eyes of Muhammadans in broad daylight and to impress on the latter that, as Muslim prayers have lost their efficacy, they should, therefore, take to the use of Christian prayers. It is, however, to be hoped that Muhammadans will lose no time in protecting themselves against this new piece of mischief.

European visitors to the Jumma Mosque, Delhi.

15. The *Zamindar* (Lahore), of the 22nd September 1912, publishes a communication, headed "The Jumma Mosque, Delhi and the boots of Englishmen." Referring to the *Zamindar's* previous remarks on the subject (*vide* paragraphs 13 and 18 of Selections Nos. 36 and 37 respectively), the

writer—Bashir-ud-Din Hasan, Municipal Commissioner, Delhi—exonerates the Delhi (Muslim) public and the Imam of the mosque from all blame for the existing state of things. When Government restored the mosque to Muhammadans in 1862, it was laid down that Europeans would, as before, continue to walk in the mosque with their boots on. In 1902 the strenuous efforts of the Managing Committee led to a substantial improvement on the old practice. Later on, visitors, following the example of Lord Curzon, began to put on coverings over their boots when entering the roofed portion of the mosque. The Imam is not entirely responsible for the management of the mosque, which is entrusted to a committee, the Imam being a member.

Commenting on the communication, the Editor says that it must be admitted that the Managing Committee of the mosque brought the matter to the notice of the authorities, but that there can, at the same time, be no denying the fact that the committee's efforts might and should have been greater. They ought to have given the matter publicity in the press and, if necessary, even in Parliament. Muhammadans seem to have lost all sense of shame, otherwise their sacred places could not be treated in this barbarous manner by a Government which loves justice and advocates freedom and equality. They ought not to have stopped till they had made the authorities accede to their wishes and, in the event of failure, should have given up the mosque, telling the Deputy Commissioner to use it in any way he liked, even as a boot factory. As to the Imam, says the Editor, he has been granted his titles simply on account of his connection with the mosque and, if he could not save it from being thus defiled, he ought to have relinquished the Imamate and flung away the titles. In conclusion, he asks Sayad Ali Imam to represent the matter to His Excellency the Viceroy and thereby earn the gratitude of 8 crores of Musalmans.

Friday prayers.

16. The following is from the *Observer* (Lahore), of the 28th September 1912 :—

"Carlyle tells us that silence is golden. The Government of India, however, seem to hold a different view. In reply to a question asked at the last meeting of the Imperial Legislative Council by the Hon'ble Mr. Ghaznavi about the troubles and annoyances to which Indian pilgrims are being subjected in view of the Italian blockade of the Red Sea, it was stated that practically no complaints had been made to the Government. That the Hajis are meeting with trouble, of this no one who has any dealings with them and reads letters received from them in India can be ignorant. But when the grievance is not brought to the notice of the authorities it is futile to expect redress. Most pilgrims, however, make it a point to make light of their troubles and regard them as part of the Haj. Therefore, unless and until the attitude undergoes a decisive change, little hope can be entertained of an amelioration of the present state of affairs. The reply given to another question of Mr. Ghaznavi, however, deserves more attention. It shows that there is no Government order permitting Musalman employés in Government service to say their prayers during office hours. It depends on the will and pleasure of any officer to grant leave for such purpose, and Government are not prepared to issue an order for the grant of leave for even Friday prayers unless the Muslim demand for the same is widespread and persistent. The moral is obvious and should induce the Musalman to apprise the Government of their wishes in a constitutional but effective manner."

Christendom of the present day.

17. The following is from the *Arya Patrika* (Lahore), of the 28th September 1912 :—

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"Human society has gone literally heels over head. Its head is where its legs should have been and its legs are where its head should have been. Christendom or Hindudom, Muslimdom or Buddhadom, they are all synonyms for one word — Topsyturvydom. Perhaps it is topheaviness caused by accidental accretions of centuries. Or perhaps it is a stage in the evolution of human society — a necessary condition in the revolving cycle, as a prelude to the reverse process. Whatever, it is, it is a phenomenon worthy of the serious attention of mankind.

"Take Christendom first, for it has *fought* its way over more than half the globe and deserves the place of honour in the comity of nations that stand upside down. 'If any man have not the spirit of Christ' says the Bible, 'he is none of his.' It may be the height

of exaggeration to say that the spirit of Christ is working with remarkable thoroughness in modern Christendom. A follower of Christ is enjoined to turn his right cheek if slapped on the left. Just slap your Burra Sahib on the cheek and see what follows! Christ would have his followers 'walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.' All these forbidden virtues have undergone commendable development in modern Christendom. 'Put ye on the Lord Jesus Christ," says the Bible,' and make not provision for the flesh, to fulfil the lusts thereof.' And modern Christendom has made practically nothing but provision for the flesh, and it has brought in its trail trouble and distraction, greed and conquest, battles and bloodshed and last, not the least, the Congo and the Peru atrocities. 'The Kingdom of God,' says Christ,' is not meat and drink.' We wonder if modern Christendom can unblushingly admit this fact. 'If there be any other commandment,' we read in the Bible,' it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.' How dearly France loves her neighbour Germany, and Germany her neighbour Russia, and Austria her neighbour Italy, and how keenly conscious Christian England is of the affection of her Christian neighbours in her 'splendid isolation!' Says Jesus Christ:—'Let us follow after the things that make for peace.' The things that make for peace in modern Christendom are guns. The balance of peace is kept by an increasing number of Dreadnoughts. It is Topsyturvydom with a vengeance. The 'greedy, ambitious, jealous, noisy, sordid, vulgar, busy, practical, restless, aggressive, mundane Western'—as the Right Hon'ble Lord Killanin describes him in the *Nineteenth Century*—is exactly the reverse of what the teachings of Christ should have made him. Matters, indeed, have come to this pass that if Christ were to come back and visit South Africa, he would be put to prison by his followers there for being an Asiatic and made to do scavenging work in the streets of Volksraat!

"The Muslims have gone to the opposite direction from the teachings of Muhammad. So have the modern Buddhists from the teachings of Buddha. The Hindus are by no means an exception to the rule. Says the Bhagvad Gita:—'Who sitteth, controlling the organs of action, but dwelling in his mind on the objects of the senses, that bewildered man is called a hypocrite. But who, controlling the senses by the mind, O Arjuna, with the organs *of* action without attachment, performeth *yoga* by action, he is worthy.' And modern Hindudom has been a mass of Inaction."

## VII.—General Administration.

### (*a*)—*Judicial.*

Wanted a Supreme Court at Delhi.

18. The following is from the *Panjabee* (Lahore), of the 28th September 1912 :—

"A retired Indian officer writing to the *Pioneer* suggests the establishment of a Supreme Court of Appeal at Delhi. Apparently the object is to minimise the cost and trouble in going to the Privy Council for appeals against the Indian High Court decision. Within India a Supreme Court of Appeal would no doubt facilitate such appeals. But there are many other matters to be considered in this connection and several important principles have to be settled. If India is to be self-contained and detached from Great Britain as far as possible, the proposal would find some support. There are difficulties each way and we doubt if the Home authorities have decided on what lines India should advance. They have decided that India cannot proceed on Colonial lines, because Indian problems are not like British problems. To begin with the people are black—a serious handicap to progress. India must solve her problems by herself. Then the idea of the Supreme Court at Delhi gains strength. In that case India will have justice suited to her colour. But should the Privy Council in England lose India from its jurisdiction? The ideal of unity of the Empire becomes weak in that case, but unity in the case of India cannot be maintained, as India by reason of colour cannot unite with the Empire as regards privileges. When Lord Haldane says that the Privy Council is the one unique cementing and unifying force in the British Empire, can it be that he means Empire with India left out?"

The Punjab Village Criminal Courts Bill.

19. The following is from the *Arya Patrika* (Lahore), of the 28th September 1912 :—

"Cautious parents do not readily trust their children with even toy-guns. The fate of the Punjab Village Criminal Courts Bill smacks of some such extra dose of prudence on the part of the affectionate guardians of the people concerned. The proposed Village Benches were to try only petty cases of hurt and insult and not to inflict fines above twenty rupees. Further reflection has apparently led the authorities to revise their estimate of the capacity of the Punjab village folks to make proper use of even so little criminal power, and the paternal Sirkar has exercised its discretionary authority in respect

of a toy-gun within the reach of the bearded children of the Punjab villages. An impression prevails that the Government prefers to see the working of the Civil Panchayat Act before passing the Criminal Courts Bill. The caution may be all right so far as it concerns the authorities, but from the popular point of view people who can be trusted with Civil Panchayats could be trusted also with 'petty cases of hurt and insult,' in view, at any rate, of their educative value."

## (*b*)—*Police.*

The police.

20. The following is from the *Panjabee* (Lahore), of the 28th September 1912 :—

"His Honour the Lieutenant-Governor of the Punjab thinks that there has been too much of abuse of the police and it might interfere with their usefulness. Just the contrary I think, abuse is the salt of official life in the lower grade. The more they get, the better it is for them. For if the abuse is unjust, it serves to amuse as it hurts the deliverer himself. If the abuse is just, then it serves to stimulate correction. The police exercise very great powers to restrain other people's rights. As compared with their education and fitness, their chance of doing right is limited and they do a great deal of wrong. It is better that every Government official before entering upon his duties which involve interference with other people, anticipates abuse and avoids blunders which are the cause of abuse. The more powers he exercises, the more is the abuse. Even Jesus was abused, Cæsar was abused. But these abuses came back and served to disgrace those who delivered them. But the abuse of the police which was begun seven years ago continues astonishingly and His Honour himself has not spared them this year."

The Punjab Police.

21. The following is from the *Tribune* (Lahore), of the 28th September 1912 :—

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"The Deputy Commissioner and the Superintendent of Police, Lahore, point out that service in the police at the head-quarters of the district is very unpopular and that great difficulty is experienced in keeping the force up to the sanctioned strength. Both these officers recommended a special allowance for Lahore. But the Deputy Inspector-General of Police, Central Range, makes a suggestion of general application. He is in favour of a separate and special recruitment for service in large towns, and says 'the town policeman needs a special training in regulating traffic, controlling street crowds, in dealing with offences under municipal and other local laws and regulations, in cases of cruelty to animals, and such like. His duties are more arduous and expenses greater and he needs to be a man of some education and greater intelligence than the district policeman. We can get all this by paying for it but not otherwise. I feel convinced until we specialise in our town police we shall never acquire police efficiency in our big towns.' For large towns the recruitment should be quite separate and on specially improved terms. Of course this would mean addition to the expenditure on the police, but we do not see how it can be helped. The additional expenditure is absolutely necessary, and must be incurred."

Murder of Constable Roti Lal Roy.

22. The following is from the *Arya Patrika* (Lahore), of the 28th September 1912 :—

"An unfortunate incident of the week is the murder at Dacca of head constable Roti Lal Roy who was on special duty in connection with the Dacca conspiracy case. * * * The tragic incident was quite unexpected and has shocked the whole country. We fervently hope that in this dastardly outrage we have seen the last of these maniacs."

## (*d*)—*Education.*

The number of 'failed' candidates in the Punjab University.

23. The following is from the *Arya Patrika* (Lahore), of the 31st August 1912 (received on the 1st October 1912) :—

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"Possibly what is sauce for the goose is not sauce for the gander. In England or America it will not do to have 'failure' predominate; there 'pass' must be the rule and 'failure' an exception. Possibly this condition is not applicable to India. Since it is the ruling race who have introduced the system we have before us the most difficult task of divining their inner thoughts. It is possible that they may be looking at the question from the point of view of nationalism: a nationalistic consideration involves a policy, *i.e.*;

a certain inarticulate or unexpressed end; it may be a matter of policy for aught we know: let us consider the standpoint from which the European official mind may possibly be looking at the question: The larger the number of graduates in the country the wider the discontent and dissatisfaction with the existing states of affairs. At this point the once purely educational problem assumes a political aspect: possibly, rather we should say probably, the European mind in India approaches this problem from a political point of view: once the problem assumes a political aspect personal feelings and humanitarian considerations cannot be allowed to intervene.

"It would be worth while to go into the question—which gives rise to greater discontent and dissatisfaction, increase in the number of graduates and under-graduates, or stiff rules and an unnatural system of examination which causes 'failure' to dominate over University affairs? It is our conviction, that whatever the amount of discontent or dissatisfaction inseperable from enlightenment and education, the discontent and dissatisfaction produced by failures dominating over education are far more acute and widespread: if there be risks and dangers in allowing a large number of young men from the Punjab to become graduates, there is much greater risk and a real political danger in allowing the impression to prevail in the minds of the educated classes that for some considerations, political or otherwise, the natural course of things has been reversed, and that an University is worked for a negative end, the positive end being to pass and the negative to fail. The problem we think requires much more critical examination and we mean to proceed with it. But there is another hypothesis, *viz.*, that the young Indian mind is so feeble or radically weak as to be incapable of wholly or sufficiently absorbing Western learning, scientific or literary, and thus involving heavy failures; in other words, the natural incapacity of young Indians will not suffer them to become graduates beyond one out of every three. Cramming and all that sort of bend of mind will come under this head."

The proposed Aligarh University.

24. The *Zamindar* (Lahore), of the 1st October 1912, publishes a letter from Saadat Ali Shah, B.A., LL.B., a pleader of Garhshankar (Hoshiarpur district), who forwards to the paper a copy of a notice served by him on the Hon'ble Raja Muhammad Ali Khan, President of the Muslim University Foundation Committee, on behalf of Chaudhris Niaz Ali Khan, Ghulam Ahmad Khan and Abdul Rahman Khan of Garhshankar, who gave Rs. 100, Rs. 100 and Rs. 25, respectively, for the University proposed to be established at Aligarh. The notice tells the Raja that, in the event of the University not being established on the lines originally laid down, the contributions from the Chaudhris should be refunded to them, failing which a regular suit will be instituted for the recovery of the same.

Commenting on the above the Editor says that the contents of the notice show that the Muslim public is not prepared to accept the kind of University with which Muhammadans are threatened by Government. He is, nevertheless, of opinion that Sayad Saadat Ali Shah has been rather hasty in serving his notice on the Raja of Mahmudabad. Besides, even if Muhammadans do not get the University they desire still no one should demand back the money once given by him. The amount collected should be allowed to remain intact, to be spent according to the wishes of the community.

### (*f*) *Railways and Communications.*

The Railway conference.

25. The following is from the *Panjabee* (Lahore), of the 28th September 1912 :—

"This year the Conference opened its session at Simla on Monday, the 23rd instant. Mr. E. A Neville, Agent of the Bengal and North-Western Railway, presided and delivered his inaugural address of great length but of little interest to the general public. Judging from the proceedings of the last two years, it almost looks that the annual Conference of the association of railway magnates has degenerated into a defence association of capitalists. Presumably this was not the object with which the Association and the Conference were brought into existence. The Railways have certainly their interests to safeguard, but it is well to remember that they are the property of the State. This being so, it stands to reason that the development of transport facilities and removal of hindrances and obstructions for traffic should engage the attention of the Conference much more than questions which have for their object an improvement of the dividend and are for their employers at the expense of the general revenues. Mr. Neville's address deals with the details of Railway administration in which the outside public are not interested. Except for a few references to the tariff simplification muddle, the postal and telegraph controversy and the owner's risk

and railway risk rates, it is wholly a departmental disquisition. Never before was the president's address so devoid of general interest and value as on the present occasion. Even on matters of technical interest the president has little or nothing of value to say. He contents himself with cursory remarks of a kind which may be expected from a mediocrity whose chief boast is length of service."

* * * * * *

### (*h*)—*Miscellaneous.*

Dearth of *ghi* and milk in India.

26. Writing under the heading "Dearth of *ghi* and milk" the *Shanti* (Rawalpindi), of the 21st (received on the 30th) September 1912, suggests the establishment, by Government and municipalities, of dairy farms in all large cities, in order to remedy the evil. It makes the further suggestion that the Local Government also should, in imitation of the United Provinces Government, pass a law penalising the adulteration of milk, *ghi* and other edibles. As to the municipal committees in the Punjab, they should appoint Inspectors of food, vegetables and fruit.

SIMLA:
*The 5th Octr.* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

P. G. Bs Press, Simla—10-10-12—No. 85—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 41. ]

# SELECTIONS

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# NATIVE NEWSPAPERS

PUBLISHED IN THE PUNJAB.

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## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH OCTOBER 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 ,, |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Harbinger ... | Do. ... | Durga Parshad ... | 135 ,, |
| 7 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee | 846 ,, |
| | **FORTNIGHTLY.** | | | |
| 8 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | **MONTHLY.** | | | |
| 9 | D.A.-V. College Magazine ... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 10 | Forman Christian College Notes.* | Do. ... | ... ... | ... |
| 11 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 12 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 ,, |
| 13 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 ,, |
| 14 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 ,, |
| 15 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 300 ,, |
| 16 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 ,, |
| 17 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 ,, |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 18 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 19 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 ,, |
| 20 | Watan ... | Do. ... | Muhammad Insha Alla ... | 4,233 ,, |
| 21 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 ,, |
| | **BI-WEEKLY.** | | | |
| 22 | Vakil ... | Amritsar ... | Abdul Axis ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 23 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 24 | Ahl-i-Hadis ... | Amritsar ... | Sana-ulla ... | 1,009 ,, |
| 25 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 418 ,, |
| 26 | Al-Muin ... | Do. ... | Mehraj-ud-din ... | ... |
| 27 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 28 | Arjun ... | Lahore ... | Dharm Pal ... | 1,000 ,, |
| 29 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 ,, |
| 30 | Arya Gazette ... | Lahore ... | Khushal Chand ... | 2,280 ,, |

*Not received during the month.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH OCTOBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 copies. |
| 32 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh ... | 500 „ |
| 33 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 34 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 35 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 36 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 37 | Hakam* ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 38 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 39 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 40 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 41 | Hindustan ... | Do. ... | Ruta Ram ... | 14,484 copies. |
| 42 | Indar ... | Do. ... | Dharm Pal, B.A. ... | 881 copies. |
| 43 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 44 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 45 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 46 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 47 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 500 „ |
| 48 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 49 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 50 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 51 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 52 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 53 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 54 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 55 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 56 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 57 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 58 | Rafiq ... | Delhi ... | Mirza Abdulla Beg ... | ... |
| 59 | Rajput Gazette ... | Lahore ... | Thakur Sukhram Das ... | 3,284 „ |
| 60 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 61 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 62 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 63 | Sanatan Dharm Pracharak ... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 64 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |
| 65 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 „ |
| 66 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 67 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 68 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 12TH OCTOBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded.*** | | | |
| 69 | Waqt* ... | Lahore ... | Ali Husain ... | 300 copies. |
| 70 | Watan ... | Do. ... | Muhammad Insha Ullah ... | 5,835 „ |
| 71 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | **FORTNIGHTLY.** | | | |
| 72 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 500 copies. |
| 73 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 74 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 75 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | **PERSIAN.** | | | |
| | **FORTNIGHTLY.** | | | |
| 76 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | **MONTHLY.** | | | |
| 77 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 500 copies. |
| 78 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 79 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 80 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 400 „ |
| 81 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 82 | Rafiq* ... | Lahore ... | Charinji Lal ... | 500 „ |
| 83 | Sadhu ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 84 | Martand ... | Do. ... | Kanhya Lal ... | 350 „ |
| 85 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 86 | Zaban* ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 87 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 88 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| 89 | Punjabi Surma* ... | Lahore ... | Dharm Dev ... | 1,000 copies. |

* Not received during the week.

## I.—Politics.

### (a)—*Foreign.*

The Turko-Italian war.

1. The *Zamindar* (Lahore), of the 8th October 1912, publishes a letter under the heading "Genuine draft of the peace treaty between Turkey and Italy." The writer—Hakim Amin-ud-din, Barrister-at-Law, Lyallpur—has himself drawn up the draft, according to which Turkey cedes Crete to Italy, but half the revenues of the island are to be paid to the Porte, which is also to be paid an indemnity of £2,000,000 by the Italian Government. By way of comment the writer asserts that the cessation of hostilities on the above terms would prove most advantageous for the Turks. European statesmen cannot hit on any plan to end the war, because each of the great powers wishes to benefit by the collision between Italy and Turkey. The Tripolitan question was settled by the Foreign offices of these powers before war ever broke out. Indeed, Italy would not, otherwise, have dared to invade Tripoli in defiance of all moral and international laws. It would be intolerable for Europeans to see Italy return empty-handed from Tripoli and have to pay an indemnity to the Turks into the bargain. They, on the contrary, have ideas of partitioning Turkey and handing over a large portion to Italy. Under the circumstances, the Turks had better conclude peace by ceding to Italy the Island of Crete, which is of no use to them and over which they frequently come into collision with the Greeks. It may confidently be said that, if they retain Tripoli and continue to treat the Arabs (there) in their present considerate and loving manner, they will make themselves masters of Tunis, Algiers and Morocco within ten years. If they set up factories for the manufacture of arms and ammunition in Africa the larger part of the Dark continent will become theirs, and many new Muslim kingdoms will appear there.

In the same issue the paper publishes an article headed "The first anniversary of the death of the martyrs of Tripoli," in the course of which the Italian invasion and the conduct of the European powers "in patting Italy on the back" comes in for strong condemnation. The Turks are praised for the good account they have given of themselves and the Editor further says that the Tripolitan war has proved a blessing in disguise. It has awakened their (Muhammadan) sleeping nationality and provided means for them to regain their lost greatness; it has united and bound together the Muhammadans scattered over the world.

The *Rafiq* (Delhi), of the 7th October 1912, says that the day on which Turkey buys peace in return for even the least part of Tripoli will be the blackest one for her and the whole of the Islamic world.

The following is from the *Observer* (Lahore), of the 9th October 1912:—

"As we go to press, the suspense about the result of the peace negotiations between Turkish and Italian representatives is not ended. Earlier telegrams are full of sinister rumours to the effect that the Ottoman Government will cede practically the whole of Tripoli to Italy and leave the gallant Arabs and Turks, who are fighting heroically for their home land and Islam, to the tender mercies of the Italians. We hope the reports will prove unfounded and that the Mukhtar Cabinet will not prove false to the Fatherland by concluding a disgraceful peace. A peace at such a price will inflict a deadly blow at the prestige of Turkey. It will degrade it in the eyes of the whole Muslim world and so far from warding off the Balkan crisis will hasten the downfall of the Ottoman Empire. The Turco-Italian War is not costing much to Turkey. The expenses incurred by the Porte are a mere bagatelle as compared with the heavy military expenditure in which Italy is involved. The brave Arabs and their heroic Turkish leaders do not want much from the Caliphate except moral support. If moral countenance is withdrawn as the result of a cowardly peace, the new Cabinet will not only cover itself with undying infamy but with its own disgrace drag down the name of Islam. Ghazi Mukhtar Pasha should not bring discredit on his name. The Sultan is a mere figure-head. Most of the members of the Cabinet are hardly trustworthy. But will the hero of the Russo-Turkish war conclude peace on terms derogatory to Turkey, derogatory to the Khilafat and derogatory to Islam? If Italy threatens an

invasion of European Turkey, let her do her worst. Are the sons of Osman, who wrested Sicily from Italy, who carried their conquests to the walls of Vienna, whose brethren forced a tribute from the Russians, fallen so low as to be intimidated by threats of war on the part of Italy and the Balkan States combined? If they are to be turned out from Europe, let them be turned out honourably. It is better to die as heroes than to accept a degrading peace. The eyes of the Muslim world are turned towards them. Will they justify the hopes entertained by their co-religionists?"

The Sennousis.

2. The *Zamindar* (Lahore), of the 8th October 1912, publishes a communication headed "The blood-stained Sennousi; the sword is in the hands of the frenzied." The writer—Khwaja Hasan Nizami, of Delhi—says that some years back he was of opinion that dervishes ought to eschew politics and bloodshed, and so far as India is concerned he still holds the same view, but in other Muslim countries, where Islam is being attacked by heathenism, it is different; there it is the duty of every Muhammadan to fight. He then quotes an extract from a book called the *Faizan-i-Sennousi* which he is on the point of publishing in praise of Syed Ahmed Sharif, Sennousi, for the great help that individual has rendered the Turks in Tripoli. Even their enemies now admit that the Sennousis have a splendid future before them and will surely some day hold worldwide power. Europe knows that these frenzied Africans are about to unsheathe their swords, and this is why it has united and come to an understanding to end the days of Turkey. Zul Haj is only one month off, but it is difficult to say what changes will be witnessed during the interval. There exists a prophecy about the appearance of Imam Mehdi in this month in the present year 1330 of the Hijra era. The event is also predicted to take place in 1335 or 1340, but the signs heralding Mehdi's advent must appear by Zul Haj next. The part recently played by dervishes and *sufis* in Morocco and Tripoli consitutes strong proof of a complete and universal awakening in the Islamic world. The sale of the Muslim country of Morocco to France led El Hiba, a recluse, to rise and cause confusion in the ranks of the French. Similarly, Syed Ahmad Sharif, Sennousi, has prevented "Italy and Company" from advancing even one step beyond the sea coast in Tripoli. European atheists may laugh, but the writer firmly believes that, in addition to the ordinary weapons of war, El Hiba and the Sennousi have "secret arms" the like of which are possessed by no other people. It has been mentioned in some papers that the followers of these two leaders believe that they cannot be injured by bullets. There is some truth in the statement; the writer received from a Sennousi Shaikh at Tanta (Egypt) a book dealing with the Sennousi sect. It describes *inter alia* certain processes which enable men to understand "the languages of animals" and to secure immunity from being injured with weapons. At any rate the belief is calculated to produce feelings of fearlessness in the Sennousis. In conclusion, the writer says that the war in Tripoli has proved the means of manifesting the Sennousi power to the world. "We dervishes should, therefore, pray for success to the arms of our Sennousi brothers."

The Impending war.

3. The following is from the *Observer* (Lahore), dated 5th October 1912:—

"The war-dogs are straining at the leash and, for aught one knows, they may have ere these words reach the reader, plunged the Middle East in a conflict full of far-reaching possibilities. Serious as the trouble in the Balkans has been for some time past, it has during the current week assumed alarming proportions, and the situation has developed with phenomenal rapidity, the telegrams are full of ominous significance and it will be one of the most dramatic surprises of the day, if war is now averted at all. For circumstances point to the inevitable conclusion that history is going to repeat itself after the lifetime of a generation. In the seventies, a European conference was convened by Austria to 'help Turkey in effecting internal reforms in her administration,' the conference being preceded by an explicit understanding among the Balkan States. When this conference failed, the Bulgarians went to war with Turkey; and though worsted in the struggle, they found a powerful champion in Russia, whose intervention led to the famous Russo-Turkish war, in which Turkey came out only second best. The present crisis is in most respects on all fours with the conflict of 1877-78 and the attendant preliminaries. Greece and the Balkan States have obviously made a definite offensive alliance to wage war on Turkey. The Austrian Minister proposed a European conference to secure administrative reforms in

Turkey, and all talk of this conference has ended in a fiasco. Bulgaria, Servia and Greece are bent on forcing Turkey to settle the issues in dispute by an appeal to the god of war. And if they get defeated, as we hope they will, it is a foregone conclusion that the Great Powers of Europe, or at least some of them, will intervene to save the States from the consequences of their own foolhardiness.

"It is difficult, at this early stage, indeed, impossible, to forecast the final issue of the impending struggle with any degree of accuracy. In martial prowess and military genius, the Turk yields to none of his enemies, and the world has ere now watched with admiration, not unmixed with wonder, the spectacle of this brave race of warriors holding its own against heavy odds, and performing brilliant feats of heroism and leading the Ottoman flag to victory. The Osmanlies have not altogether lost the spirit of their forefathers, a spirit which once made them the terror of all Europe and which enabled them so easily to march in triumphant progress to the very gates of the Austrian capital. The Turk is a born soldier, and when once his innate soldierly qualities have been roused to action, he may be depended upon to give a splendid account of himself. The Turkish army is an efficient machine for purposes of offence and defence; and its organisation and *morale* are of the highest. Notwithstanding all this, it is not wise to ignore the difficulties which confront the Turks everywhere. Hemmed in on all sides by inveterate foes and checkmated at every step by superior diplomacy, the Turk will find it a task of formidable difficulty to defeat a combination of all the Balkan States, backed up by the countenance and even the financial resources of the rest of Europe. The prospect is not a very bright one and he will be a rash man who will venture to predict the future. In any case, this much at least is indisputable that, if once war breaks out in the Balkans, it will mark an epoch in the history of Western Europe. The coming struggle will be a life and death struggle for Turkey, and nothing less than the very existence of the Ottoman empire will hinge on the result of the war. Either the Turks will be swept off from the map of Europe and forced bag and baggage back to Asia—once the cradle of their vanished glory—or the Sick Man of Europe will rejuvenate and rehabilitate himself in the eyes of the whole world. Unknown and unfathomable though the future be, there can be no questioning the gravity of the situation; and the news from the Balkans for the next few days will be scanned by eager Musalmans with great anxiety. At the same time, the prayers of the whole Islamic world will ascend to the Throne of the Almighty for the success of the arms of Turkey, which is the aggrieved party, and for the triumph of the cause of the Caliph of Islam, which is also the cause of justice and righteousness.

The Islamic world.

4. The *Zamindar* (Lahore), of the 8th October 1912, publishes some Urdu verses entitled "A voice from heaven," the production of the Assistant Editor. The poet calls on the Muslim to throw off his sleep. "Infidels have invaded thy house and are about to end thy days." Muhammadans, he cries, must kill and be killed. Recent events in the Balkans lead him on to declare that this war between heathenism and Islam will exterminate God's creatures. * * * "This is not the time for indifference, seeing that thou hast begun to be oppressed. * * * Thou art the representative of those ancestors who used to rule the world. * * * Fear not the gun and cannon (and) lay down thy life fearlessly."

Persian affairs.

5. Writing under the heading "Unfortunate Persia," the *Muin* (Amritsar), of the 1st October 1912, says that the sacred land is being trampled under the hoofs of devilish and inhuman Russians, and it recounts and condemns the alleged Muscovite atrocities in Persia, speaking of Peter the Great as Satan's grandfather and of "the blood thirsty Nicholas II" as "the worthy descendant of the devilish spirit (Peter)". Even the most bigoted enemy of Islam, it adds, cannot but admit that Russia is determined to end the independence of Persia by annexation. Some mean-minded European diplomats have the shamelessness to assert even now that it is owing to administrative incompetence in her sons that Persia has fallen on her present evil days. After remarking that this allegation has been contradicted by Mr. Shuster, the paper finds fault with the Persian Government for having strangled the Nationalists, in accordance with Sir Edward Grey's advice to accede to the Russian demands. This advice has cost the Government its independence and led to the occupation of Northern Persia by Muscovite forces after the shedding of rivers of blood. It is also about to end the days of Persia; but Sir Edward Grey cares nothing for his word, nor does he champion the cause of the oppressed and friendless. He is equally indifferent to the religious feelings of crores of admittedly loyal and devoted Muslim British

subjects, and to the prestige and permanence of the British rule in Asia. He can only dance to the tune that Russia may choose to play, and now that he has had a conference with the Russian Foreign Minister it is difficult to say what fate is to befall unfortunate Persia.

Egyptian affairs.

6. The *Zamindar* (Lahore), of the 2nd October 1912, publishes a letter from a Cairo correspondent named Abu Said, who says that drinking, gambling, shamelessness and pleasure accompanied Europeans (? English) to Egypt, and that "these filthy things have fouled the pure and limpid springs of Arabia." These people wish to bring Egypt, which is the key of both the east and west, "wholly near to them in one way or another." They devise new means daily to bring about this consummation. European statesmen study treaties even more than the Bible, so that they may gain this object by manipulating political treaties just as they did the Testaments. Christian Missionaries too have been spending money like water in order to make the Prophet's followers in Egypt believe in the Trinity. There is no dearth of the idle and unemployed in the Land of the Pharaohs, while there is a plethora of wealth and women in Christian compounds. The long beard of the Missionaries, the perfumed hair of (Christian) beauties and the golden bait have, however, failed to persuade Muhammadans to abjure their religion. European politicians, moreover, are engaged in killing indigenous industries, and any one opposing them has to suffer great troubles.

Indian Muhammadans and Italian, Russian, and French manufactures.

7. The *Tahzib-ul-Niswan* (Lahore), of the 5th October 1912, publishes a letter headed "Boycott" from the pen of one, Saiha Begum, daughter of Tahsildar Mir Sayad Husain. The writer urges Indian Muhammadans to boycott the manufactures of Italy, Russia, and France, in retaliation for the oppression practised by these countries in Tripoli, Persia, and Morocco respectively.

Commenting on the above the manager of the paper asks the Muslim traders in Calcutta, Madras, Bombay and Karachi to lead the movement and to publish a list of Italian, Russian, and French manufactures.

## (*b*)—*Home.*

The *Times'* recent article on Pan-Islamism in India.

8. The *Paisa Akhbar* (Lahore), of the 3rd October 1912, has a paragraph headed "Is this kindness from Sir John Hewett?", in which it remarks that, if *Capital* is right in saying that the recent article in the *Times* on Pan-Islamism in India is from the pen of Sir John, then he has been guilty of a grossly mean attack on Muhammadans, whom he does not seem to have understood in spite of having spent a lifetime in this country.

The Congress Presidency.

9. The following is from the *Panjabee* (Lahore), dated 5th October 1912 :—

"The Hon'ble Mr. Gokhale has sent a cablegram to the General Secretaries of the Indian National Congress informing them that it is impossible for him to preside over the deliberations of the Congress this year. The cablegram was received on the 29th ultimo and stated 'Informed Sinha June my presiding impossible.' In face of this the Reception Committee at Bankipore can no longer insist on refusing to have Mr. Mudholkar. But it almost looks that it is now the turn of Mr. Mudholkar to decline a possible offer 'with thanks.' Behar can smooth matters. It can withdraw its objections. If it does not, history repeats itself. Bankipore may follow the example of Lahore if not of Surat. Meanwhile the situation has become lively and interesting by the vote of censure passed by Behar on the All-India Congress Committee."

Lala Lajpat Rai at Benares.

10. The following is from the *Panjabee* (Lahore), dated 5th October 1912 :—

"The chairman of the Benares Municipal Board is the District Collector in Benares. It is he who refused to lend the use of the Town Hall for a couple of lectures lately

delivered by Lala Lajpat Rai on depressed classes. That functionary is reported to have replied as follows to an application asking for the use of Town Hall:—

"Of Lala Lajpat Rai I know nothing except that he was deported some years ago for making inflammatory speeches. This is hardly a recommendation in one who wishes to give addresses in the Town Hall. I should therefore be obliged if you would give me further information as to who is organising these public meetings and what object is in view. I shall require a guarantee that no contentious subjects will be brought forward."

Where ignorance is bliss, it is folly to be wise. If the Collector did not know who Lala Lajpat Rai is and if he did not wish to lend the use of the Town Hall, he need not have insulted one of the greatest Indians of the day in the manner he has done. The Collector's letter carries with it its own condemnation and is a further instance of the pretensions of the average civilian to be regarded as the *Subjantawala*."

The All-India Hindu Association.

11. The following is from the *Panjabee* (Lahore), of the 8th October 1912:—

"We are glad to be able to announce that opinion is unanimous in Upper India as regards the necessity for the All-India Hindu Association. The Hon'ble Pandit Madan Mohan Malaviya is very keen about it. He will attend the Punjab Hindu Conference at Delhi accompanied by the leading Hindus of Allahabad and Lucknow. The venerable patriot Babu Surendra Nath Banerjea is amongst the staunchest supporters of the movement. Owing to the *Poojah* it may not be possible for many of the leaders from Bengal to attend the Conference. But it is expected that they will manage to depute a few to represent them in the deliberations. It would be an excellent thing to offer the Presidentship of the All-India Association to Dr. Rash Behari Ghose and to select a recognised leader from each province as Vice-President. Of course there will be a General Secretary and one or two Assistant Secretaries who will all be honorary workers. But there should be a well paid, capable and energetic man to carry on the work of the Association from year end to year end under the instruction of the honorary workers who are all professional men. Our friends in Delhi, who wish to have the headquarters in their midst, have great responsibilities. We hope they will rise to the occasion and show that they are capable of bearing them with credit to themselves and honour to the country."

Home Rule for India.

12. The following is an extract from a letter contributed by S. Wazir Hasan, Secretary, All-India Muslim League, and published in the *Observer* (Lahore), of the 9th October 1912:—

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"The object of this letter, however, is not to subject Lord Crewe's views to any critical examination. There shall always be British politicians who will characterise the ideal of self-government in India as a 'vision' and an 'impossibility.' But the views of Lord Crewe and of others holding similar views are, I think, clearly shaped by the trend and the form which the question of self-government has so far been given in India. Our formula is 'self-government on Colonial lines.' What a mass of confusion of thoughts those few words evoke and how much hazy and bewildering the idea underlying them! Against this formula in its bald and naked form will always be directed criticism of the nature directed by Lord Crewe and, it must be admitted, with great plausibility. Does not our prayer as framed necessarily imply the entire withdrawal of British troops and British officials? Does it not ignore to take into account 'hundreds of millions of men' of different races, creeds and traditions inhabiting India? Is it then very wrong to say that such a demand is an 'impossibility' to concede? Which of the different constitutions that are enjoyed by the several colonies we want? Is the constitution of Canada, of the Common wealth of Australia, of the Colony of the Transvaal or of the Crown Colonies, which of these various systems of government is our ideal? Is party government by means of cabinet our goal? Is not home rule on the lines of the Bill for Ireland a better substitute for a Colonial form of government? Are we to introduce any one of these *en bloc* in our country? If not, how do we propose to adapt the borrowed constitution to the peculiar conditions of India? The absence of such details, which in effect constitute the very essence of the question, has helped the forces of criticism.

"Behind the differences in the several systems of government above adverted to, we have the central fact of government by the people and the common factor of the suzerainty of the British crown. With these two predominant principles as our guide, we should join our heads together and draw a scheme, with necessary details, of responsible government in India. This scheme ought to show that neither a wholesale withdrawal of British troops, nor the expulsion of British officials is a necessary condition of a system of government by the people in India. It should further indicate that the utmost care has been taken in adapting the

scheme to the peculiar conditions obtaining in India—the bugbear too frequently set up against the aspirations of the educated Indians. Let then such a scheme carefully and coolly thought out be our 'ideal,' towards which we should steadily and gradually march and let us drop at once all this hollow cant of 'self-government on the Colonial lines.' It should be realised that a system of popular Government for India must in the nature of things be unique in its character and has to be tried without drawing to any appreciable extent upon the stock of our experiences derived from the other countries in the working of the details.

"If we fail to draw the desired sketch, then we, at least the present generation, must in all fairness acknowledge that self-government in India is an 'impossibility' and a 'dream.' I am not, however, without hopes of success. The course herein is suggested is full of obvious advantages. We will have a definite and practical ideal, a clear conception of the several steps leading to it, and of almost measured distance between the successive steps and the final goal. Antagonistic criticism will lose half of its force by losing all the opportunities of setting off the gross indefiniteness of the present cry. All criticism will then range round the points of detail and will have the effect of improving them. With such a scheme before us we will have our path of progress illuminated to the farthest end. We will then be in a position without waste of energy to create and develope circumstances out of which would successively emerge the desired stages. It should be borne in mind that the ideal which we set up can only be reached at by a process of evolution and not by any act of imposition. Our principle of action would be to create circumstances favouring the evolution and the duty of our civilized and liberal Government would be one of help and co-operation in our efforts.

"I may now be permitted to make some observations of a practical nature, which to my mind almost constitute conditions precedent to the success of the scheme which we may set up as our goal. The first step in my opinion is to secure real, genuine and effective co-operation amongst the several Indian communities. Indeed, the question is of such, a vital importance that I need offer no apology for treating it at some length. The measure of success in that direction must necessarily be in proportion to the sincerity of motives, breadth of views, clearness of political vision, purity of heart and freedom of thought with which the search for the *modus vivendi* is made. If in devising a system of popular government in India the rule of 'government by majority' is taken to be the beacon light for our political activities, the doom of the system may safely be predicted. Modern thought regards the theory of 'one man one vote' as of doubtful utility. We must, therefore, modify that rule in the light of our experiences and exigencies of the peculiar conditions prevailing in this country. The co-operation and harmony amongst the various Indian communities should be based upon some principle other than the one which is nourished by the milk of Benthamite theories. Such a principle, I venture to say, is of '*equality*.' It may be stated without fear of contradiction that it is impossible to attain the real and enduring harmony without '*equality*.' Now what is equality? It is placing limitations and restraints upon the stronger and adding strength to the weaker. Dead weights must be imposed upon the lighter horse to create an equality with his heavier companion in the race. Self-imposed restraints deserve the noble appellation of self-sacrifices. By so doing we would be furthering the cause of true liberalism and this in my humble opinion can be *the only* basic principle of co-operation. No amount of vows against cow-killing on the part of the Mussalmans and against interference with the language (Urdu) on the part of the Hindus will create real and subsisting harmony between the two great communities. We must come to an agreement as to principles of co-operation.

"The next item in our programme should be combat, combined and sustained, against the illiteracy of the masses. Social and hygienic reforms should also be vigorously and fearlessly pushed through. I do not for a moment mean that these items be taken in hand scrupulously in the order in which they are herein set out. Some of them indeed may conveniently and perhaps with advantage be simultaneously attended to. I must stop now. But before I do so, I feel bound to say that the steps suggested are surer and firmer which will lead us nearer and nearer to our goal than our persistent demand devoid of all definiteness or self-government on the lines of the Colonies."

## III.—Native States.

Kashmir affairs.

13. The *Zamindar* (Lahore), of the 8th October 1912, publishes a letter headed "Hell in Heaven" in which the writer blames the Kashmir Muhammadans themselves for their present deplorable condition. To begin with, their spiritual leaders and well-to-do co-religionists stand in the way of the Muslim community receiving education. The Maulvies also prevent the grievances of the Prophet's followers being laid before the State authorities. The correspondent then goes on to complain that the conduct of the Managers and teachers of schools and colleges

in the State tends to prevent Muhammadan students from joining these institutions, and that the object of the technical institute proposed to be established at Srinagar is to enable Hindu youths to learn different arts and industries from Muhammadan experts, with a view to their competing with Musalmans even in the field of art, which has so far been a Muslim monoply. The Kashmir Darbar proposes to locate a Hindu orphanage in a mosque at Srinagar. Is not this, asks the writer, the kind of deed that has led to bloodshed and scores of riots in India in the past? Not that he advises his co-religionists in Kashmir to cause a disturbance; they ought to lay the matter before the Maharaja and the Resident. They should, moreover, collect in their thousands and line the route taken by the Viceroy from Baramula to Srinagar on the occasion of his visit to Kashmir, with a view to representing their case. If this cannot be done they should wait on His Excellency in a body at Srinagar. The State officials will undoubtedly stand in their way, but their Islamic sense of self-respect should keep them firm. The writer requests the Hon'ble Mr. Frazer, Resident in Kashmir, to enquire into the matter and to realise the wishes of the Prophet's followers. He adds that, sometime ago, the Kashmir Muhammadans were informed that a Muslim orphanage would be established at Srinagar in commemoration of the Coronation Durbar. They were also told to submit a representation asking for the location of the orphanage in the mosque in question. The Resident should kindly enquire whether this document speaks of a Muhammadan or a Hindu orphanage, as now it is a Hindu one that is to be located there.

## V.—Native Societies and Religious Matters.

The Punjab Hindu Sabha.

14. Writing under the heading "Hindu Sabha, Punjab, and those who run it", the *Hindustan* (Lahore), of the 2nd October 1912, says that the indifference of the Punjab Hindus to the forthcoming Hindu Conference is attributable to the present inanimate office bearers of the Sabha. These gentlemen are not only lacking in the requisite enthusiasm, energy, love of truth, and the spirit of sacrifice, but they also keep the Sabha's door so tightly shut that no one, unless cast in their mould, may go in against their wishes. This has converted a useful and important society into a lifeless institution, and it keeps away those who truly love, and feel for, the Hindu community. These gentlemen, who at present monopolise the Sabha, are noted, not for services to Hindus, but for their wealth, and they can spare no time to further the work undertaken by the society in question. They are, indeed, wholly devoid of the amount of moral courage and truthfulness necessary for running a great movement. If the Hindu Sabha lacks the moral courage to raise its voice against the evils which are grinding down Hindus, if it cannot lend its support to the new social movements that are being called into existence by changed circumstances, then it serves no useful purpose. It is, complains the Editor, absolutely indifferent to the *shuddhi* movement, which gives hope of social justice to thousands of oppressed "untouchable" Hindus. It is necessary therefore for others to join the Sabha and either push the present office-bearers into the background or bring them into the right path.

Hindu Conference at Delhi.

15. The following is from the *Tribune* (Lahore), of the 8th October 1912:—

"An Allahabad paper complains that the proposed Hindu Conference at Delhi has excited but little enthusiasm in the Punjab and that no eagerness whatever is displayed either in electing delegates or otherwise furthering the aims and objects of the Conference. There is no doubt some truth in the complaint but there is not the least doubt that the fault lies with the people themselves. The position is this. The Hindus of the Punjab feel that they want an organisation that will protect and safeguard their rights and will do for them what the Muslim League has done for their Muhammadan brethren, but this has not been done. Our countrymen at Delhi are doing all they can to ensure the success of the Conference, but it is clear that their efforts will not avail much unless all the districts of the Province are properly represented at the Conference. What is wanted is enthusiasm and organisation, and then a great deal of work is sure to be done."

A suggestion.

16. The *Arya Gazette* (Lahore), of the 3rd October 1912, publishes a letter under the heading "Wanted the blood of young men." The writer "A Soldier," says that no progress has so far been achieved by any religion which has not produced men reckless of their lives. He urges therefore the students of the Dayanand Anglo-Vedic College "to prepare to dedicate their lives to the service of" the College and the Arya Samaj. "Let us also found, on the Salvation Army's model, a Dayanand Mission, the mortar for the foundation of which should be the spirit of sacrifice and the blood and bones of young men." The result will be that the sacred light of the Vedic religion will spread to every nook and corner of the world.

## VI.—Legislation.

Revised Punjab Legislative Council Regulations.

17. The following is from the *Tribune* (Lahore), dated 6th October 1912 :—

"The revised Council Regulations for the Legislative Councils of Bombay, the United Provinces and the Punjab have been published in the *Gazette of India*. In the Punjab the number of elected members is increased from five to eight and official members are reduced from nineteen to sixteen, the total number remaining at twenty-four as before. The eight elected members will be the following: One by the Punjab University, three by the Municipal and Cantonment Committees, one by the Punjab Chamber of Commerce and three by the District Boards. These last will represent the increase in the number of elected members and have been already anticipated by public report. The Punjab Chamber of Commerce is retained as an electorate as the Lieutenant-Governor of the Punjab will have jurisdiction in certain matters in the new Province of Delhi. No provision has been made for the representation of the interests of Indian commerce and industry.

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"The thanks of the public are undoubtedly due to His Honour the Lieutenant-Governor for recommending an increase in the number of elected members, but we cannot help noting that even under the revised regulations several important interests will remain unrepresented."

The following is from the *Tribune* (Lahore), of the 11th October 1912 :—

"We published yesterday the list of the new Municipal Committees that have been added to the three Municipal groups for the election of members to the Punjab Legislative Council under the revised regulations. The Municipal Committee of Delhi has been omitted. Thus the anomalous position of the Municipality of the new capital of India will be that while the Punjab Chamber of Commerce will retain the right of electing a member to the Punjab Legislative Council the Municipality will have no right of representation to either the Punjab or the Imperial Legislative Council, and will not even form one of a group of municipalities with the right of representation. The three new electorates are the three groups of District Boards, namely, the Cis-Sutlej group, the Central Group and the Western Group. These six constituencies are likely to be keenly contested. To-day we shall not suggest any names, but it is our duty to impress upon the Municipalities and District Boards concerned the imperative need of electing the best and the most representative candidates who are likely to serve the interests of their constituencies and the Province loyally and faithfully. The Hindus particularly stand in need of cohesion. A municipality of candidates will have the certain effect of losing a constituency, and the candidates will have to decide among themselves whether they will prefer the loss of a seat to retirement in favour of the best and most likely candidate. The time has surely come for all classes to close up their ranks and to move in line towards the common goal."

The Punjab Legislative Council.

18. In an article on the recent meeting of the Punjab Legislative Council the *Panjabee* (Lahore), of October 5th, 1912, has the following remarks :—

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"Much of the opposition to and adverse criticism of Bills generally introduced by the Government is due to a denial of opportunity to study and examine questions which occupy the attention of official members for years together. We are not aware whether there are any insuperable obstacles in the way of the Government to extend the circle of non-officials to whom draft Bills are sent for opinion and to appoint a standing committee of the Legislative Council to discuss the merits of opinions so received before Bills are

actually framed for submission to the Legislative Council. But the matter seems to deserve the attention of the Government both to obviate, the necessity of withdrawing Bills as has been done in the case of the Criminal Justice Bill and to reduce the volume of public criticism that important measures are rushed through the Council within sufficient time for examination and discussion. We believe there is in the United Provinces a practice of referring proposed legislative measures to a mixed committee of officials and non-officials before Bills are actually framed. It has been found advantageous both by the Government and by the general public and spoken of in appreciative terms by Sir John Hewett. If as is sometimes claimed the United Provinces are the only administration with which the Punjab can compare itself there is obviously no reason why this good and useful practice should not be copied by the Local Government.

"As regards the actual work done by the Council at the last meeting we regret to have to observe that the replies vouchsafed by the Government to the questions asked by Hon'ble members were in very many cases not only unsatisfactory but uninforming and indefinite, if not also curt as in some other provinces which show by the replies that the Government is impatient and uncommunicative. The object of interpellation being to give information of a kind that will explain official point of view so that there may be no misrepresentation of facts, the answers should be full and informing whether or not they are also convincing to critics. In this respect the Punjab Government has been complimented in and beyond the province and we fully trust that this will always be a feature of this Government, reminding the public of the personal qualities of the present Lieutenant-Governor. Even at the last meeting the replies vouchsafed to a number of important questions were full, and by way of illustrating our remark we may refer to question No. I (1) on the practice of superannuation in Provincial Civil Service, No. I (10) on the proposal to increase the pay of clerks, and No. IV (5) on the need of improving the *morale* of the police force. Indeed, in one case, *e.g.*, III (10) *re* delay in publishing the report of the Industrial Committee, His Honour the Lieutenant-Governor supplemented the written reply of the member in charge of the department. We are glad of this special feature of the Punjab Council and are thankful for it to His Honour and to the official members. Still the tendency to be curt is there and possibly it is due, as stated by the Hon'ble Mr. Tollinton with reference to question No. III (15) on raids and dacoities, to insufficiency of notice. The questions and the replies they elicited are important enough for separate notice, but we may briefly refer to the general disinclination of the Government (1) to accept suggestions the value of which is not denied, and (2) to adopt remedies for evils the existence of which is admitted. The official tendency is to uphold the existing order of things, and, when caught tripping, to urge extenuating circumstances, to contend that those circumstances are not everlasting and to quiet further agitation by suggesting that the matter is receiving attention. Perhaps no more can be expected from the Government in the present stage of our political existence."

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## VII.—General Administration.

### (*b*)—*Police.*

Increase of dacoities in the Punjab.

19. The ***Jhang Sial*** (Lahore), of the 3rd October 1912, publishes an article headed "The Punjab and dacoities; worthy of the attention of the people and Government; an important question". Dacoities, says the paper, have of late been on the increase in the Punjab and in consequence the people are in serious trouble, while no one can be certain of his safety. The only satisfactory feature of the situation is that the Local Government is not inactive. The Lieutenant-Governor's review of the latest Police Administration Report shows how His Honour's heart bleeds for the people. The guardians of the public peace have failed to cope with the dacoits, and, being armed with guns and pistols, these gentlemen have also proved more than a match for the unarmed public. They not only take life and carry away money and ornaments, but also burn *sahukars'* bonds and account books. All the dacoities in which this has so far been done have occurred in villages, where *sahukars'* debtors consist generally of Muslim zamindars. By the burning of bonds and *bahis* belonging to Hindu money-lenders the dacoits free their Muhammadan brethren from their debts, and thus win their sympathy. It is much to be regretted that Government were unable to return a satisfactory reply to Mr. Sinha's question at the last meeting of the Viceregal Council. Sir Henry MacMahon said that the reason for the victims being chiefly Hindus was to be found in the wealth of Hindus residing in villages. But does not Government afford protection to the wealthy members of other communities and does it, in the event of their being looted, content itself with ascribing the plunder to their wealth? If Hindus are a

rich people, they are the more entitled to protection from the powers that be. The Foreign Secretary would, however, have been perfectly right in saying that the event was due to Muhammadans being largely in debt to Hindus and to their natural desire to free themselves. The conduct of the dacoits in burning bonds and account books shows clearly enough that the brigands consist either of the debtors of *sahukars* or of Muhammadans desirous of winning the sympathy of their co-religionists. It is a fact, indeed, that the dacoits have won the sympathies of Muslim zamindars by consigning *sahukars' bahis* to the fire. The Editor can refer to several dacoities on *sahukars* in which Muhammadans, in spite of their having been informed of the offences, either rendered no help to the victims, or actually joined the brigands in the loot. The most important and noteworthy feature of the situation is, he adds, that village Muhammadans have come to regard the dacoits as *ghazis* and devoted lovers of Islam. It is well-known that the (Muslim) fellow-villagers of Akbar, a dacoit recently hanged in the Rawalpindi district, showed great respect for his memory; that innumerable Muhammadans attended his funeral and prayed for him; that he was praised because of his sympathy with the Muhammadan community; that one mourner went so far as to say that the deceased used to commit dacoities only to help his poor brethren in faith. The religious superstition is abroad that, so far from being a sin, it is an act of merit to commit dacoities. It is proving dangerous in the extreme, and ignorant men in villages have been joining dacoit gangs. The remedy is in the hands, neither of Government nor of Hindus, but of leading Muhammadans, who have great influence over the majority of the dacoits. If these Musalmans are genuinely desirous of ending dacoities and protecting Hindus against the oppression of dacoits, they should, by means of their preachers and lecturers, impress on the superstitions (members of their community) that Islam does not consider it meritorious to commit dacoities. Government should also ask those big zamindars, in whose *ilakas ghazis* of the above description are rising in large numbers, to take steps in the matter. Further, it should not only employ Sikh and Gurkha soldiers against the dacoits, but should also grant a large number of Hindus licenses to keep guns, swords, and pistols. The Punjab Government should again move the Government of India in this matter, bringing forward the true facts, as disclosed in this article.

The Police Force.

20. The *Army News* (Ludhiana), of the 5th October 1912, has a paragraph headed "Who is responsible for the bad name of the Police Department." Are departments, asks the paper, in which Hindus are said to predominate in bad odour and unpopular? On the contrary both Government and the public know that the Police Department is manned chiefly by Muhammadans. Who then is responsible for its bad name? Black sheep are, says the Editor, to be found in every community, but the question is, in which community do they exist in largest numbers? Fair-minded journalists should not defend oppressors and bribe-takers simply because they are co-religionists.

The following is from the *Tribune* (Lahore), dated 9th October 1912:—

"Sheikh Sadi says:—

'The ox and the ass that carry grain
'Are nobler than men who give other men pain.'

"Verily, the tale of the iniquities of the police of India knows no ending and the tide of searching criticism which beats upon their serried ranks abates not its force and knows no ebb. Day after day the public press issues fourth with fresh news of their latest doings and gives prominence to the expressions of opinion indulged in by the courts of the country, from the lowest magistrates to the High Courts themselves. Public opinion has raised its head and insists on the cessation of the evil practices which have made the protection of the police a source of terror to the land. Lord Crewe with one hand pens a letter to the Government of India insisting on the most rigorous enforcement of the public demands, while with the other he indites a speech assuring the friends of India, who wage war across the floor of the House of Commons with his Lieutenant, Mr. Montague, that the practices to which they refer are greatly exaggerated. The police force of India is undoubtedly experiencing the ordeal by fire and it can but be hoped that it will come through, purged of those elements which have lessened its utility as a protector

from the wrong-doer and made it a source of misery to the innocent. It may be useful, then, in this transition stage to include the police in our general survey of the corruption of Indian services, as it is not possible to produce an honest policeman, until one has satisfied oneself as to what qualities are essential to such a being and why those qualities are so seldom found in the recruits who flock to be enrolled in the various district forces. It will be found in the case of this and of all other services, with which we shall deal, that there are two outstanding factors which make for untrustworthiness in the subordinate ranks, namely, scanty pay and lack of education not only among the persons who constitute the *personnel* of such services, but generally among the people of the country. On the responsibility of the people for much of the corruption in the public service of the country we cannot insist too strongly, but with this aspect of the question it is here unnecessary to deal, our purpose being merely to indicate the nature of the blemishes which appear to be characteristic of the police administration of India as at present constituted. We have already shown how the Indian peasant comes into contact with subordinate Government officials in connection with the ordinary tasks of his agricultural life and how that contact is so often discreditable to both parties. We have now to see how he comes into touch with another class of officials in connection with the complication that arise, more frequently than one would suppose, were one ignorant of the conditions under which life is lived, in the simple domestic circumstances of Indian village communities.

"For police purposes the provinces of India are parcelled out into innumerable small circles, each being sufficiently small to enable every inhabitant of the country to seek the protection of the administration from the tyranny of wrong-doers without having to undergo in the course of his quest an unreasonable amount of trouble and inconvenience. It may therefore be assumed that the humblest peasant in the remotest parts of our vast peninsula is familiar with the system which has been devised to ensure his safety and freedom from molestation. The system itself is simple in the extreme and admirably adapted to the purpose for which it is intended, if only honest agents were available to give effect to the excellent intentions of the administration, and the people, for whose benefit it is intended, were firm enough to set their faces against all attempts to derive illegitimate advantage from an agency so prone to corruption.

"As seen by the people of the *mofussil*, the police administration of the country is focussed in the *thana* and its inmates who, varying in numbers according to local needs, patrol the circle entrusted to their tender mercies under the general supervision of the sub-Inspector or *thanedar*, in whose hands to a very great extent rests the happiness of thousands of human beings. The constables who comprise the *thana* staff receive a mere pittance from the Government which employs them, and are drawn, as is only to be expected, from the uneducated masses. Prospects of promotion are far from rosy. Years of meritorious service in the lower ranks on utterly insufficient pay lead in the end to the dignity of head constable, which carries with it an increase of salary which would be welcome indeed had not the recipients thereof already learnt, in the days of their apprenticeship, to regard their official stipend as but a negligible part of the income, which, with ordinary dexterity and intelligence, it is so easy to earn. The ultimate goal of the hopeful recruit is the rank of sub-inspector, which, while conferring on its holder a very large amount of responsibility and no little measure of local esteem, also enables him, by the practice of the arts of which by now he is a past master, to amass the fortune which he needs, to ensure comfort in retirement and a reasonable prospect of providing his sons with education and his daughters with dowries.

"Regrettable as such a conclusion must be to all who, in the interests of peace and security, would fain see the arm of the law strengthened against the criminal, no one who takes the trouble to consider the situation without bias can fail to admit that there is something radically wrong with the system of police administration at present obtaining in this country. Recruiting for the army and the police must follow diametrically opposite principles. The interests of the army will be equally well or better served by the recruitment of the rawest of the raw, who can be licked into shape and made efficient soldiers in the course of time; in other words, the recruit takes the tone and colour of the force. With the police it is otherwise; it is the individual and not the body corporate which predominates. Hence it is essential that in recruiting for the police some regard should be paid to the natural ability and intelligence of the candidate. It is here that the question of pay becomes important, for no person possessed of any natural intelligence and endowed with even a moderate amount of education is likely to be enthusiastic over a post which carries with it the meagre salary of 8 or 10 rupees, when with the same qualification he can, without difficulty, secure a clerkship in Government service on Rs. 15 or Rs. 20, or a post in private employ on even better pay, unless he can assure himself that the ill-paid post affords opportunities of adding by unrecognized means to the nominal salary which is guaranteed by his employer. Government must therefore be content with one of two alternatives, neither of which can by any possibility prove satisfactory, namely, the recruitment of ignorant and unintelligent persons, who must necessarily prove unfit for the work for which they are intended, or the enrolment of a more intelligent class of recruits, who, though

possessed of a sufficient amount of ability to cope with the duties assigned to them, must necessarily be corrupt and dishonest in the discharge of their duties, in order to escape from the financial loss which they have incurred by refusing more lucrative appointments in other spheres.

"Now the circumstances of India are such that the policeman must espouse the cause of the unjust and the wrongdoer if he is to make his income adequate to his needs. If he tried to do otherwise, he would find himself limited to his official pittance, whereas by doing so he creates a market for his services, which are thus auctioned to the highest bidder, be he in the right or in the wrong. It is only thus that justice at times comes by her due; it is thus that injustice so often carries the day. It is only in cases where the guilty person is precluded by poverty from making a reasonable offer that the financial question plays no part in the comedy of justice and police investigations follow the course indicated by facts as they have occurred.

"We are aware that our condemnation of the system is perhaps pitched somewhat high and that the exception of virtuous conduct on the part of police officers is not altogether non-existent, but the most casual observer can satisfy himself that the investigation of cases in the first instance is so often conducted on the lines which we have indicated, that the system which allows of such laxitude, nay, necessitates it, is worthy of the severest censure and calls for searching enquiry. The officers responsible for the police administration of the country are apt to take criticism, whether at the hands of the courts or of the press, unkindly, feeling that such criticism is directed at their administration of a system for which they are not responsible. Let them rather welcome these criticisms as tending to lay bare the defects of the system and not of the administration thereof.

"In a country the majority of whose inhabitants are ready to profit by the laxity of the departments responsible for their well being and to offer the *personnel* of those departments substantial inducements to pander to their desires, it is the height of folly to fill such departments with ill-paid staffs, whose only inducement to enlist is the hope of benefiting themselves by serving those whose interests are not consonant with the interests of their employers. It is folly to expect justice when the paid emissaries of the law are in league with the unjust, and it is folly to expect the unjust and the evil-doer to forego the advantages accruing from a judicious use of a well filled purse. Again and again we are forced to the conclusion, that the only remedy for this lamentable state of affairs lies in the spread of education. A public opinion must be created in the country; education alone will create it. A higher moral tone among the proletariat is urgently necessary; education alone will infuse it into the ignorant masses. Intelligence is required in the candidates for employment in our public services; education alone will train such persons to make use of such natural intelligence as they may possess. Thus with the spread of education we may confidently expect to find three things which are lacking at present, namely, a higher degree of intelligence, directed into the right path by a higher moral tone which in turn will be supported and solidified by public opinion. When such a state of affairs obtains, intelligent men will not volunteer for police service until the pay and prospects thereof are improved. The virtues of education as a panacea for all ills may at times be exaggerated, but it cannot be denied that so long as the masses remain ignorant, they will remain, as they are now, a prey to those who are a little less ignorant than themselves. 'A little knowledge is a dangerous thing'; let us therefore sow the seed of knowledge, that the fruit of the tree may, ere long, become the common food of the millions, whose welfare is a sacred trust in the hands of the nation."

The Delhi police force.

21. The *Paisa Akhbar* (Lahore), of the 5th October 1912, has a note headed "A large police force for the Imperial City of Delhi". The paper contends that, having regard to the area of the Delhi *enclave*, the strength of the police force proposed to be employed there is excessive. Besides, since the local military garrison is being greatly increased, the proposal will not only constitute a blot on the fame of the people of Delhi, who are peaceful by nature, but is also likely to throw an unnecessary burden on the Imperial Exchequer.

### (*d*)—*Education.*

The proposed racial Universities.

22. The *Paisa Akhbar* (Lahore), of the 3rd October 1912, publishes a leader headed "Calling a College a University". There is nothing to be surprised, says the paper ironically, at the two old colleges being re-christened as Universities. Both Hindus and Muhammadans should feel

happy rather than make wry faces at the attempts which have been made to hoodwink them. What does the Government care if about a crore of rupees, wrung from the pockets of a poverty-stricken people, be thrown away? Government never urged the people to establish Universities and to turn out men begging for higher posts in the public service. Besides, if all the eight Universities in India turn out shoals of black men begging for food and disseminate so much education as to make the savages realise their condition, they will necessarily demand *Swaraj*, Home Rule, or self-government, and India will be converted into an Australia or Canada. It is, therefore, apparent that the leaders of the Indian people are going on demanding rights and concessions without realising and duly appreciating and weighing the various difficulties, with which the Government is confronted, in conferring on the people charters for Universities. Government is well aware that education is the mother of all demands for *Swaraj* and other rights. What will it say, asks the paper, when the blackies, after receiving education, ask what difference there is between them and Australians or Canadians and why any invidious distinction should be made? Alas for the awakening! When Mrs. Annie Besant went to London it was to be feared that some serious consequences would follow her visit to the Secretary of State for India. It is quite likely that she impressed on the minds of the Secretary of State that the two Colleges, the Aligarh and the Benares Colleges, are snakes, and should be kept close in a basket. The fact is that Mrs. Besant desires to work the Benares College in her own way. If the College is converted into a University, her object will not be attained and she will lose all the power and authority which she now possesses. It is, therefore, possible that the two Universities have been spoiled mainly by her efforts.

Writing under the heading "Votes for the Muslim University", the *Vakil* (Amritsar), of the 2nd October 1912, reports that only half a dozen of the votes so far received by it favour the acceptance of the University on the conditions laid down by Government. This shows clearly enough that the (Muslim) community has come to realise its interests; that it is gradually parting with its habit of blind imitation; and that every member of it has begun to appreciate the importance of his personal opinion. The change is likely to prove the forerunner of highly desirable results and to breathe life into the followers of Islam. The votes so far received by the Editor against the conditions proposed by Government number 504.

The *Zamindar* (Lahore), of the 7th October 1912, publishes a communication headed "An open letter to the promoters of the Muslim University scheme". The writer—Hakim Amin-ud-din, Barrister-at-Law, Lyallpur—says that Lucknow is not a suitable place for holding the meeting of the League, which will be presided over by the Right Hon'ble Sayad Amir Ali. Considering that the important question of the establishment of the Muslim University is to be discussed and decided, it is desirable that its sittings should be held at a place and in a province where there are large number of persons ready to express openly and truly their views on questions affecting their community, having the well being of the race constantly in view, and actuated by no desire to show partiality or to flatter. Indeed, the meeting should be held in a province where the people possess some independence of opinion, and who will not conceal a fact out of deference to the authorities or through fear of displeasing any other community. Such a province, says the writer, is the Punjab, and such a city is Lahore. The writer then finds fault with the Muslim deputation, which went to Simla last year to confer with the authorities respecting the Muslim University, for keeping secret the proceedings, and he declares emphatically that, if the promoters of the University scheme desire the co-operation and help of the Muslim public, they must keep the latter acquainted with all that concerns the University; in doing so, they will serve the Government and the community equally.

The Khalsa College.

23. The *Loyal Gazette* (Lahore), of the 6th October 1912, publishes an article headed "Great changes in the management of the Khalsa College. The Hon'ble Sardar Sundar Singh has resigned. The beginning of a new era". The Editor complains that, under the new order of things, there will be only three Sikh representatives (worth the name) on the said body, and their presence on the board will prove of no use as the Government (members) will be in the majority. Government is, therefore, now solely responsible for the welfare of the Khalsa College; but let it bear in mind that, if the College is not worked according to the wishes of Sikhs, or if Government appoints to the College council men who are either looked down upon by educated Sikhs or who are Hindus at heart and pose as Sikhs only to gain honours and to prejudice the authorities against educated Sikhs—whom they designate "Tat Khalsas"—then the result will be that Sikhs will no longer send their boys to the College.

Expulsion of a Muslim student from the Medical College, Agra.

24. The following is from the *Observer* (Lahore), dated 5th October 1912:—

"Our readers are by now well aware of the circumstances under which Khawaja Amir Ahmed, B.A., one of the most brilliant fourth year students of the Agra Medical School, has been expelled. A Panipat correspondent of the *Paisa Akhbar* details what according to him are the causes of the expulsion and makes allegations which it is the duty of the Government of the United Provinces to investigate. According to the writer, the first charge against Amir Ahmed was that he communicated to the Muslim Press news and details of the campaign waged by the school authorities against the Muslim papers. He denied the charge, and the Muhammadan journals wrote distinctly that Amir Ahmed had not written to them. But the authorities of the school appear to have regarded the Muslim journalists as liars. The other charges against him were of disobedience, insubordination and inflaming the religious sentiments of the Musalmans, on the ground that he did not give up the wearing of a fez, nor adopt the Hindu *dhoti* at the time of cooking. The poor man heard that he was going to be expelled and went to see Dr. De at his house. This brought against him a charge of house-trespass. Similar other charges were brought against him and without any explanation being asked for from him he was expelled. Upon this, Amir Ahmed went to see the Principal and requested that he might be informed of the charges against him. Major O'Meara, it is alleged, told him that he knew nothing of the charges and had expelled him as a disciplinary measure. Finding all remonstrances unavailing, the poor young man begged again that the charge against him might be announced to him and his explanation recorded on the file. Major O'Meara is stated to have replied that nothing could be done then as his file had already been forwarded to the Chief Medical Officer. Hearing this, Amir Ahmed went to Ajmere at once, but was told by the Chief Medical Officer that he had not received the file. If these allegations be true, they show that not only the authorities of the school expelled a student without sufficient cause, but Major O'Meara employed a technological inexactitude, under a misconception we hope, when he told Amir Ahmed that his file had been forwarded to Ajmere while that was not a fact. These are very serious allegations. But the gravest of all is that Major O'Meara informed the Hon'ble Syed Ali Nabi that he had set a secret police spy to watch the movements of the young man. No words can adequately condemn the conduct of the Major if this allegation is true. If police agents are to be set against men who are suspected, not of any seditious leanings but of venial indiscretion, life will become very unsafe in this country. We hope some member of the United Provinces Legislative Council will interpellate the Government on the point."

## (*e*)—*Agriculture and questions affecting the land.*

High prices.

25. The following is from the *Panjabee* (Lahore), of the 10th October 1912:—

* * * * * * *

"In India there is enough land to feed its people. But this sufficiency is upset when it is made to support foreign peoples. The case is further aggravated by the ignorance of the people as to what man ought to eat. They waste much and so they exhaust the

power of the soil by exacting an enormous quantity of food from it. Feeding foreigners when starvation stares us is folly. Not only the people suffer from it, but also the Government falls a victim to it. These two members of the body politic, namely, the people and the Government, have a remedy in their hands for the evil. The people can organise themselves and take a vow to feed our near home fellow men in preference to foreigners who should be supported in time of our plenty and their scarcity. The vow can be binding upon all if the people have a will to take it. For instance, the Hindus inherit the vow not to kill the cow. Now no misfortune can oblige a Hindu to break it. Civilised people are avowed not to marry in their own family, and nothing will compel them to violate this rule. Learned men never employ abuses or invectives in their speech, and nothing can induce them to foul it with the obscene abuses of street boys. Well, if so many vows are sacredly observed by them, there is no reason to doubt that, if they have a will, they can sanctify the most important vow of charity, namely, to feed our country first, and if there is excess in supply to part with it in consideration of the good of foreign countries. Remember, charity begins at home.

"The Government of a country can stop exportation of food till the country it rules over satisfies its wants. The one great advantage will be the regular and unchecked flow of rates and taxes into the Treasury. The contentment of the people will guarantee peace, which reduces the administrative expenses.

"It is the primary duty of the Government of a country to save its people from starvation and other evils. We know that our benign Government not only guards us against foreign invasions, natural calamities such as famine and epidemics, but tries to give us positive blessings, such as education, free speech, religious liberty, facility of communication and protection of life and property. But as regards the question under consideration it is strange that it stands with folded hands. It is in the power of the Government to stop our suffering. But how? The Government does not see it, else it would never have appointed a Committee.

"Well, the Government does not want to interfere with the liberty of the people. All right, so much the better. But think a little. Why did Lord William Bentinck put a stop to the burning of widows with their dead husbands? He has evidently taken away our religious liberty. Then, again, what explanation can be given for the stoppage of human sacrifices required in the worship of the Goddess Devi? Why were the women of Bengal prohibited from offering their first born to the crocodiles of the mother Ganges? Why has the Government stopped the murder of girls who are a source of 'misfortune to us'? The Government has encroached upon our liberties in so many cases that they cannot be enumerated in a newspaper article. So it is a lame excuse of the Government not to interfere with the rights of the people.

"The cases above mentioned are criminal. The law is against murder. Well, is not starvation caused by high prices productive of premature death? Often people commit suicides to save their honour from being reduced to beggary. Slow starvation is worse than quick death. By starving people put themselves on the path of death. Therefore Government's interference in the matter of sale and purchase of the necessaries of life is required by its own law and by the common sense of humanity. It should relieve the people of the tortuous pain of hunger.

"A few years ago the Government was harassed by exchange rates. Now this evil pressed the Government only. To stop it, it adopted a measure which affected the whole commercial world, not only the commercial world but also the producers. But the Government was not so tender of conscience as to leave bankers to fleece it to the skin. It fixed the price of the sovereign at Rs. 15 whether the supply of gold failed or not. It was thought a revolution would result. But nothing of the kind happened. The bankers are now as rich as they were when they used to raise the exchange rates according to their sweet will.

"Formerly troops were afflicted with varying price of food stuffs. The Government fixed the prices of food articles and took the loss upon itself. Well, we are just as loyal to the Government as the troops. Cannot the Government be equally generous to supply us food at the same rates as the troops? If the Government does that, it will be improvished in two days. Whence will it bring so much money to pay the Bania (food merchant) as is required to support 350,000,000 people? Will not the Lord Chancellor of England supply the deficiency from the Exchequer of Great Britian? Oh, nonsense. Nobody is going to help the Indian Government. It must help itself.

"As no banker was ruined by fixing the pries of the sovereign, so no Bania or grain seller is likely to be ruined by fixing the price of the necessaries of life. If the Government inquires into the state of things it will find that the stock of food in the country is more

than required. The food seller wants to make money to drive in a motor car, to carouse at night, to attend the theatre. No profession is so rich as commerce. For, the traders seem to think they have a license from the Government to squeeze as much money from the people as they like. The Government should not shut its eyes to the nefarious practices by which the trade pockets the well-earned money of honest people. Why has the Government made gambling penal? It enriches gamblers who get money with the consent of the robbed. The same reason that has made the Government legislate against gambling and other false professions, loudly calls for Government intervention to check the legalised robbery of trade.

"India has now more land under cultivation than before. The produce is also increased by irrigation and by labour saving machinery. The people are at liberty to migrate. So there is no fear in controlling food prices. The Government has got the Census Department, Land Record Department, and Revenue Department. It knows all the produce of the land, since it takes taxes in proportion to it. Thus the Government can know the quantity of food required by the people in a year. The food producers can be given certificates to sell to foreigners what is over and above the country's need.

"As the number of the people and the quantity of food are known, the prices can be fixed. Past years can also guide us in determining rates to the advantage of all. As now the price of the sovereign is fixed, none can sell or purchase it for more than what is fixed, so will be the case with food articles when their prices are fixed. And as said before, nobody will be injured. The grain sellers will be as rich then as now.

"It is just as seen in the light of past years experience that wheat should be sold at 16 seers per rupee, legumens at 8, clarified butter, at one seer per rupee, milk at 16 seers a rupee, cotton at 4, potatoes at 32 seers, and so forth. The Government should have courage to eradicate the evil of high prices brought about by trade gamblers. Mind, the high prices are due to the modern greed of gold. Properly speaking, they should be framed in consideration of labour and cost of articles produced. But it is not done so by food sellers. They follow the rule of gambling. The Government should guard all people from ruin. Merchants have abused the favour of the Government knowing that the Government is kind to them, protecting them from robbers, affording them all the facilities of communication and giving them perfect liberty to carry on their business according to their desire. They have smothered their conscience and they now manufacture prices, not in accordance with the actual cost of produce, but according to their mad greed for making money.

"Foreign purchasers should show how much is bought and whom it is brought from. Thus a check can be put to exporting grain for the sake of gold. It is said that some of the native princes do not permit exportation of food articles in the face of need at home. What native rulers can do, the Government can do very easily. Remember that high prices prevail mostly in British territory. Things are cheaper in Native States. So the Government has examples before it to proceed in this question of high prices of food articles. Commissions and committees will do no good. No one is going to tell the real truth to officers and commissions. To deceive them is considered meritorious. We have straightforwardly pointed out the only possible and just remedy of the growing evil of high prices and costliness of living which seem to threaten the very life of humanity. Let the Government fix the prices according to the results of past years and calculation of labour and cost of the production of things."

### (*h*)—*Miscellaneous.*

Security from the *Sat Dharam Parcharak* Press.

26. The *Hindustan* (Lahore), of the 2nd October 1912, has a note headed "Security from the *Sat Dharam Parcharak* Press" (a paper and press recently removed to Delhi). The Editor reports that, on a formal declaration being presented to the local District Magistrate, that officer ordered the deposit of Rs. 500 as security. It is not, however, easy to understand on what grounds the security has been called for. If the *Sat Dharam Parcharak* was not an objectionable paper at Hardwar (for otherwise security would assuredly have been demanded from it), how can objection be taken to its publication at Delhi, especially when it continues to be edited and owned by the same men? Again, since the District Magistrate has not asked for any security from the *Rafiq*, a new venture, what justification can there be for different treatment being accorded to an old, moderate and religious paper like the *Sat Dharm Parcharak*?

27 Writing under the heading "Another fatal blow from the Press Act", the *Zamindar* (Lahore), of the 4th October 1912, says that no independent paper has escaped the operation of this law. The *Zamindar* itself and its two contemporaries, the *Vakil* (Amritsar) and the *Muslim Gazette* (Lucknow), have already had to furnish security by way of punishment for their independence of opinion; and now the Deputy Commissioner, Amritsar, has called upon the manager and publisher of the local *Muin* to deposit a security of Rs. 1,500. The *Muin* was undoubtedly a most promising and valuable organ of the Muslim community, and its independence and love of truth soon secured special importance and reputation for it. It is, however, to be regretted that its popularity has proved a thorn in the side of "the wide-awake authorities." If Muhammadans care for independence of opinion and value the *Muin's* devoted services to the community, it is incumbent on them to preserve its life. The security has been demanded because the *Muin* is a political paper, although the function of a newspaper is to criticise without fear "the affairs of the country and the nation." Some member of the Imperial Legislative Council should ask a question to draw attention to "the dark side of the press law."

Security from the *Muin* of Amritsar.

SIMLA:
*The* 12*th Octr.* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

P. C. B. Press, Simla—15-10-12—No. 87—165—H. L. S.

[ Confidential. ]

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 „ |
| | **MONTHLY.** | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 25 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 1,009 „ |
| 27 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 28 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 29 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 30 | Arjun† ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.
† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH OCTOBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued*. | | | |
| 31 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 copies. |
| 32 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 33 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 34 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 35 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 36 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 37 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,834 „ |
| 38 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 39 | Hakam* ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 40 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 41 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 42 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 43 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 44 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 45 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 46 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 47 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 48 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 49 | Lytton Gazette ... | Delhi ... | Bulaki Das ... | 500 „ |
| 50 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 51 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 52 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 53 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 54 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 55 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 56 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 57 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 58 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 59 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 60 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 61 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 62 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 63 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 64 | Sanatan Dharm Pracharak ... | Amritsar ... | P. Bulia Ram ... | 750 „ |
| 65 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 19TH OCTOBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | **WEEKLY—*concluded*.** | | | |
| 66 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 67 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 68 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 69 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 70 | Waqt* ... | Lahore ... | Ali Husain ... | 300 „ |
| 71 | Watan ... | Do. ... | Muhammad Insha Ullah... | 5,835 „ |
| 72 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | **FORTNIGHTLY.** | | | |
| 73 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 500 copies. |
| 74 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 75 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 76 | Mohyal Gazette ... | Kals, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | **PERSIAN.** | | | |
| | **FORTNIGHTLY.** | | | |
| 77 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | **URDU.** | | | |
| | **MONTHLY.** | | | |
| 78 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 600 copies. |
| 79 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 80 | Fasana* ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 81 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 82 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 400 „ |
| 83 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 84 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 85 | Rafiq* ... | Do. ... | Charinji Lal ... | 500 „ |
| 86 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 87 | Sadhu ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 88 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din Awan ... | 3,000 „ |
| 89 | Zaban* ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | **GURMUKHI.** | | | |
| | **WEEKLY.** | | | |
| 90 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 91 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| 92 | Punjabi Surma* ... | Lahore ... | Dharm Dev ... | 1,000 „ |

* Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

War in the Balkans.

1. Writing under the heading "Israfil (the angel of death) has blown his trumpet," the *Zamindar* (Lahore), of the 10th October 1912, says that the plot which the European powers have been hatching for 12 months past has produced at last a sanguinary war. Montenegro has sent an ultimatum to Turkey, and although her example has not as yet been followed by Greece, Bulgaria, and Servia, "yet all these yellow dogs are brothers to the jackal," and a bloody war is inevitable in the Balkans. The editor contends that it is at the instance of Russia and Austria that the present situation has been created, and observes that darkness surrounds Muhammadans on all sides. "Islamic brethren! This is a most critical time for us. Non-Muslim nations have fully made up their minds to ruin us. We must not now display negligence or indifference. A nation can exist in the world only so long as its members are actuated by a spirit of self-sacrifice and sympathy. Let the European powers play the part of on-lookers and let the Turkish lion settle his score with the jackals of the Balkans." The British Government is congratulated on its announcement of a policy of strict neutrality.

War in the Balkans.

2. The *Zamindar* (Lahore), of the 11th October 1912, asks what has become of those who are in the habit of raising cries of Pan-Islamism, of charging Islam with savage bigotry, of posing as followers of "the Prince of Peace," of representing themselves as guardians of the world's peace, and of claiming the monopoly of "the civilisation of electricity, steam, powder, wine, vice and immorality." They should come and see what injustice and oppression are being perpetrated and what streams of blood are being shed by their kith and kin in (both) the East and the West. Those professors and priests in Europe who characterise as savage everything connected with Islam should come and see the knives which their meek and lowly civilisation has placed in the hands of its myrmidons to pierce the hearts of Muhammadans. In what obscure corner of cruel indifference and savage negligence is the "International assembly of the European Powers" hiding? It should come out of this homicidal hole and see how Christianity has trampled on the sense and civilisation of the twentieth century, and how it has moved back to the dark and bloody traditions of the tenth century, reviving the Wars of the Crusade in order to exterminate Islam and Muhammadans. "O standard-bearers of civilisation and enlightenment and you who monopolise philanthropy! For God's sake do not throw dust in our eyes . . . . in broad daylight. We are not so stupid and simple-minded as to crédit your claim that your combined invasion of Islamic countries is intended only to rid those lands of Muslim mal-administration, and to spread to them the light of the blessing of western civilisation. The hollowness of this claim has long been exposed, and we have come to know that 'civilisation' is used only as a blind to serve some ulterior object. O people of the West! If you do not fear God and if you have not even the least sympathy and pity for Muhammadans, you should at least have pity on yourselves and abstain from this useless bloodshed and this unjustifiable trampling on (Muslim) rights. Muhammadans are (undoubtedly) weak and oppressed and you look upon them as the very embodiment of friendlessness. But do you not remember that the poet has said :—

"'Do you not know that when a cat is brought to bay

"'It plucks out the leopard's eyes with its claws?'

"If God's wrath has not as yet overtaken you one chief reason for this is that there is still a large number of people in England who possess a sense of shame, have considerate and obliging hearts, and truly sympathise with their fellowmen. O Europeans! You have transformed yourselves into wolves, and drunk enough of the blood of Muslim sheep and have fattened yourselves. But winter has now come . . . . and you should prepare yourselves for

its soul-wearing rigour. You lie when you say that you are civilised. You are not civilised in the least, nay, you are savages and beasts of prey, the proof of which is being supplied from Tripoli, Morocco, Tabriz, Meshed, and now from all the four corners of the Balkans. We do not, therefore, wish to appeal to you, because in doing so we would prove ourselves lacking all sense of shame. We wish to appeal only to England, who, it is our conviction, is not an enemy of Muhammadans. And our sole appeal to her is that, if she has the power, which she has, to do so, she should try to keep the War confined to the Balkans, preventing the International Messiah of the European Powers from breathing new life into the rotten carcases of Greece, Montenegro, Servia and Bulgaria, after these dogs have been made into mincemeat by the Turkish lions." Elsewhere the paper asserts that the Powers have assured Montenegro of the maintenance of the *status quo*, even if she is vanquished in the War. This means that the Turks will not be allowed to profit by victory, than which there can be no better proof of the dishonesty of "the civilised Kings of Europe." The Turkish forces should, therefore, plunder and devastate every city in Montenegro which they may enter, and unhesitatingly take away whatever they can lay their hands upon. In conclusion, the paper remarks that Austria, Russia and France having paid no heed to her advice to them in regard to the Balkans, it now behoves England not to damage her admitted sense of justice by joining hands in future with these free-booters and dacoits of Europe and (this) clique of dishonest miscreants.

War in the Balkans.

3. Writing about the war in the Balkans, the *Vakil* (Amritsar), of the 12th October 1912, says that Turkey has of herself ordered the introduction into Macedonia of reforms, the suitableness of which has been admitted even by — and England. Those, however, it adds, who wanted only an excuse to attack (Turkey) care nothing for this: they merely sought for a pretext to exterminate the Muhammadans. Continuing, it asks what can cause greater anxiety to the Muhammadans of India (*lit.* Indians) than the troubles of the Osmanlis. "Our ancient traditions tell us that the Day of Judgment is to synchromise with the invasion of Turkey by Christians and with the decline of that country. Who is there at such a time who will not feel restless and distracted in spite of the approach of the Day of Judgment, and who will live to witness (a repetition of) the stupefying scenes of the last days of Granada?" Europe may not regard the war as being a religious one, but its opinion cannot be shared by those who heard the Pope's words last year, "There can be no peace between us and Muhammadans till the banner of the Cross has been planted on St. Sophia's mosque and the sacred city of Christ is in our possession." Besides, if it was rightly said by Imam Malik that country and religion always go together, one can hardly condemn the public belief that wars against innocent Muhammadans are waged equally against Islam. But will the wars now being waged really end the existence of the Prophet's followers? The future alone can answer this question; but if Muhammadans have not lost all sense of shame and if they have not forgotten their "national" traditions, there is no reason why "our brethren" (the Turks) should not triumph over the enemies of Islam. "We only need be courageous, forgetting the word hopelessness for ever, and reposing trust in God."

War in the Balkans.

4. The *Watan* (Lahore), of the 15th October 1912, has a note headed "The time for testing the Islamic sense of self-respect," in which it appeals to Indian Muhammadans to give liberal donations in aid of the Muslim sufferers from the War in the Balkans. It also publishes a translation of a telegram from Hilmi Pasha, late Prime Minister of Turkey, and now President of the Red Crescent Society, Constantinople, asking the editor to make the appeal.

War in the Balkans.

5. Writing under the heading "Slaves of the Turks," the *Rafiq* (Delhi), of the 13th October 1912, refers to the outbreak of hostilities in the Balkans. Europe, especially the southern part of it, adds the paper, is beside itself with joy for the reason that the old slaves of the Osmanlis (the Montenegrins) have,

with the object of throwing off their chains, stepped into the battlefield with borrowed swords and guns and "crosses on their heads (? helmets)." After remarking that the powers have taken upon themselves the responsibility of seeing reforms introduced into Macedonia and that therefore the war is utterly unjustifiable, the editor observes that the Christians subject to Muhammadans in Turkey "take pride in demanding rights," but that the (non-Christian) subjects of Christian rulers are being trampled upon. Continuing, it says that, if the fire of war leaps into a flame in the Balkans and injury is caused to the Central Turkish Government, "the West also" will, as Europeans think, be turned topsy-turvy.

War in the Balkans.

6. The following is from the *Observer* (Lahore), dated 12th October 1912 :—

"The outbreak of actual hostilities in the Balkans and the opening of war-like operations by Montenegro against Turkey constitute the outstanding feature of this week's situation in Eastern Europe. Reuter's telegrams, summarising the progress of incidents, will be found given in another column—incidents which, though unimportant in themselves, are the sure prelude to what threatens to be a great military duel. Bulgaria, Greece, Servia and Montenegro have all conspired, doubtless with the connivance of Austria and Russia, to make a combined attack on Turkey; and all impartial observers are agreed in characterising the mobilisation and warlike operations of the Balkan confederacy as 'the result of deliberate policy rather than of provocation,' and it may be safely concluded that they command the support of, at least, some of the Powers. This is all the clearer in view of the declaration that even in the event of war and territorial conquest by any party, the European concert would not permit any change in territorial boundaries. This resolve, we are afraid, is likely to be carried into effect only in case of Turkish victories, and the chances are ten to one that it will be relegated into the background if the chances of war favour the arms of the Balkan States. Moreover the *Statesman* is perfectly right in pointing out that the watchful enemies of Turkey can have scarcely failed to have been impressed by the failure of Turkey in the war with Italy, and they have probably come to the conclusion that now is the golden opportunity for the settlement of all their differences with the Turks. But they will certainly discover that Turkey as a military Power is a very different antagonist from Turkey as represented by a feeble and fugitive Navy. However, there can be no doubting the cool self aggrandisement of the Balkan States and the utter disregard of all motives, except the most selfish, which is inspiring their conduct. In dealing with Turkey, they think moral obligations are of no value and the code of international ethics becomes an absolutely dead letter when it is a question of carving out new pieces for themselves out of the Turkish empire. It is difficult to be very positive in forecasting the final issue of the war just forced on Turkey. Europeans are emphatic in declaring that the Bulgarian army for its size is one of the best equipped and best trained armies in the world; and they also contend that the Turkish army in actual practice will be found to be much smaller than the numbers of its soldiers mentioned on paper; that the transport arrangements are entirely out of date, as also are all administrative services; and taking into consideration the proverbial dilatoriness of Turkish officials, coupled with the fact that reorganization is not yet complete, it is said to be extremely unlikely that mobilisation would be anything but a slow process. At the same time, even their partisans cannot conceal contempt for the armies of Servia and Greece, while Montenegro does not possess any large force at all. On the other hand, we all know the kind of reputation that the Turkish soldier has won upon a hundred battlefields; and the men have been well trained on German lines and can as ever be depended on to fight with dogged determination; while the artillery is extremely efficient. In any case, the war is bound to be a remorseless war, a war to the bitter end, and the Muslim world will have no cause to regret its outbreak if it ends, as we all hope it will, in the wiping off of the confederacy from the map of Europe. That will ensure peace for Europe and breathing time for Turkey to regenerate herself."

7. The following is from the *Tribune* (Lahore), dated 13th October 1912 :—

Great Britain and China.

"The article in *The Christian* on the opium question in China, referred to above discloses a very serious state of affairs. In accordance with the terms of the agreement between Great Britain and China, signed in 1911, the former agreed to permit any province in China to exclude Indian opium entirely, if it could be shown that the indigenous cultivation had ceased. Such powers of exclusion are, however, denied by England to those provinces where cultivation can be proved. But the attempt of the British Government to enforce the condition has created a very awkward situation. The determination of the provincial authorities of Chekiang, to so control the sale of the prepared drug within the limits of the province that there shall be no demand for opium, has given rise to all this trouble. We cannot, however, congratulate the British Government on the policy pursued by it in the

matter. It is now making an attempt to compel the province to open her doors to the sale of Indian opium for the failure on the part of a small section of the community to carry out the terms of the agreement, on the plea that during the troubled days of the revolution a number of farmers cultivated the drug.

"It is very much to be deplored that rather than bringing the opium traffic to a speedy termination and giving China a fair hand to deal with her own troubles, Great Britain has recently warned her of the possible consequences of her opposition to the opium traffic. The *Times* goes so far as to say that 'Great Britain would delay recognition of the Republic, when it is asked, on the ground of the Republican opposition to the opium traffic.

"As the writer of the article says, this attitude of Great Britain has not only compromised the position of the Central Goverement of China but has brought shame on the British people. It is quite unworthy of England that she should place the people of China in such a position as that which calls for a protest like the one made by the Chekiang Provincial Assembly."

The new war against Turkey.

8. The following is from the *Tribune* (Lahore), dated 12th October 1912 :—

"While the war of Italy against Turkey has been almost universally condemned as an act of brigandage how are we to characterise the confederacy in which Montenegro is likely to be joined by Bulgaria, Servia and Greece in making war on Turkey? The ostensible *casus belli* is the delay in carrying out certain reforms promised by Turkey to her Christian subjects, but this is a matter which could have been easily settled by diplomacy. As we have pointed out there is very little reason to doubt that the Balkan States have resolved to take advantage of the distracted condition of Turkey on account of the Turco-Italian War and to compel her to accept their terms. In the face of this new danger it is tolerably certain that Turkey will hasten to conclude peace with Italy, even at some sacrifice, so as to be free to meet her new enemies. The position of Turkey is undoubtedly serious, because while she is strong enough to defeat Montenegro, Bulgaria, Servia and Greece, one after another, a combination of all of them is a far more serious affair. So far the fighting is confined between Turkish and Montenegrin troops, but Greece is likely to join very early. Bulgaria says she will consult Servia and Greece before taking action, but it may be assumed that they will all join and the confederacy will be complete. Of course the European Powers cannot permit the disruption of the Ottoman Empire, but Turkey will have to fight for her own land in the first instance."

The Turco-Montenegrin War.

9. The following is from the *Panjabee* (Lahore), dated 12th October 1912 :—

"Indians who have followed the course of events in Eastern Europe, as reported from time to time by Reuter, will have no difficulty in understanding the cause of the so-called truculency of the Christian States in the Balkans or of the declaration of war by the little State of Montenegro. The Christian people in the Balkans have all their respective grievances against their common oppressor, the Turk, and these grievances are as old as history itself. The creation of the separate States of Bulgaria, Servia and Montenegro by the Treaty of Berlin, in 1878, was a palliative and not a cure for the disease which has taken root in Turkey. It is true that subsequently both Bulgaria and Montenegro threw off their allegiance and became independent. But still the Treaty of Berlin having unwisely split up the Christian population for an artificial geographical boundary, especially in Montenegrin borders, the trouble remain and became the cause of frequent irritation to Turks as well as to Christians. The Turkish atrocities of August last are in themselves enough provocation to the mildest of Christians to take to arms and chastise a Government permitting such inhuman conduct. * * *

After giving details of various atrocities which the Turks are alleged to have committed upon Christian subjects of the Porte the article proceeds :—

"The fact of the matter is the leopard does not change its spots, nor does the Turk change his temper. It is the tiger qualities of the Turk that have driven a handful of Montenegrins to desperation. * * * The Montenegrins are likened to Pathans; but their characteristics bear a closer resemblance to those of Sawantwari people. These latter, it would be remembered, gave incessant trouble to the British Government for upwards of 15 years since 1822. In any case this war cannot fail to win for the little Montenegrins the admiration of the civilized world. * * * One thing seems ominous. Inspired articles in Austro-Hungarian papers attribute to their Government a desire 'to assist the Porte to carry on its policy of adaptation to the actual ethnical conditions of Turkey.' That is to say the police of decentralization has to be executed on racial considerations. How this strikes the British Government and the Indian Muhammadans is worth knowing. Meanwhile Montenegro has been heroically sacrificing itself for the benefit of the confederacy."

Great Britain and the Balkan crisis.

10. The following is from the *Tribune* (Lahore), dated 16th October 1912 :—

"So far the British Government has done its best to pacify matters in the Balkans. Sir Edward Grey and the Cabinet which he represents have so far done nothing in the least degree calculated to encourage the Macedonians to revolt against the authority of the Turks. The Muhammadan newspapers in India, we regret to find, do not in their criticism of the situation in the Balkans do justice to the British Government, and in some cases even go the length of ascribing motives which do not at all exist. It must not be forgotten that Sir Edward Grey has to move very cautiously through the entangled mazes of European diplomacy, and our Muhammadan countrymen should make due allowance for the difficulties which confront Sir Edward Grey and the British Foreign Office. In this connection it may be noted that the All-India Moslem League in London has adopted a resolution emphatically protesting against the policy and tactics of the Balkan Committee which, besides embarassing the British Government in its desire to hold the balance evenly, is certain to encourage and inflame racial and religious bitterness. The League declares that the present war is due to the encouragement of irresponsible enthusiasts. It is stated further that 'in view of the loyalty of Brittanic Musalmans and the identity of interests between the two principal Musalman Empires and the great though forgotten services rendered by Turks during the Indian mutiny, the League strongly deprecates the ill-will shown towards Turkey by a section of the British Press which but adds to the prevailing resentment of Musalmans at what is regarded as the injustice and intolerance of Europe.' Whilst we have nothing but sympathy with our Muhammadan brethren, in the position in which they find themselves placed, we are not sure whether the action of the All-India Moslem League is quite wise."

Russian atrocities in Persia.

11. Writing under the heading "Photographs of Russians' barbarous acts of oppression," the *Zamindar* (Lahore), of the 10th October 1912, publishes a translation of the concluding portion of an article on Persia, recently contributed to the *Manchester Guardian* by Mr. George Douglas Turner, in condemnation of Muscovite doings. The paper also reproduces three photographs representing the execution at Tabriz of a number of Persians for the offence of being supporters of the constitutional form of Government. In the first picture, says the editor, the *Siqatul Islam* hangs, and the harrowing scene is "as it were the collar of eternal curses round the satanic neck of Russia," and sooner or later this "eternal wretch" will have to suffer for this from God's wrath. The third picture depicts the execution of the late Yusaf, whose body was cut in two at the instance of the Russia's myrmidon "the Muslim-looking infidel" and base-minded Samad Khan. The deceased hangs by the feet, and his entrails, which bulge out, are, says the paper, calling down everlasting curses on tyrannical Russia and her still more oppressive agent Samad Khan.

*(b)—Home.*

Pan-Islamism in India.

12. The *Afghan* (Peshawar), of the 19th September (received on the 10th October) 1912, publishes a communication headed "Pan-Islamism and Indian Muhammadans." After summarising the *Times'* recent article on the subject, the correspondent admits that general excitement has, of late, been prevalent among Muhammadans in this country. There have been many occurrences, in quick succession, in India and outside, which have inflicted wound after wound on the hearts of Musalmans. Italy's aggressive and savage conduct in Tripoli, French oppression in the Moors' country, and Russia's cruelty in Persia, are typical instances. Indian Muhammadans, he adds, were in hopes that the British Government would befriend Turkey and prevent Italian brigandage. Contrary to their expectations, however, it published a proclamation of neutrality, which proved injurious for Turkey, inasmuch as it prevented the passage of her troops through Egypt although that country is still looked upon as a Turkish possession. The writer considers it a sin to conceal the fact that this conduct on the part of the British Government caused much pain to the followers of Islam. Again, nothing came of the numerous meetings held by them to request their Government to end Muscovite aggression and to try to secure the restoration of "the treasures" carried away by Russians from the Meshed shrine. It was but natural that this event also should have caused feelings of sorrow and disappointment among the believers in the *kalima*. Muhammadans

have too been much troubled by the reversal of the partition of Bengal, the non-fulfilment of Government's promise to repair the injury thereby caused to the Muhammadans of East Bengal, and the Secretary of State's refusal to give Muhammadans a university such as they desire. It is not surprising then that Muhammadans have shown their feeling in speeches and writings, and the result has been the cry of the revival of Pan-Islamism in India. That the excitement prevalent among Muhammadans has assumed dangerous proportions is absolutely untrue. It is to be admitted that excitement permeates all classes of the Prophet's followers; but if Government wish to keep this feeling in check nothing is easier. It can win the hearts of Muhammadans, not by rigour and oppression, but by "sacrifice" and kindness. No danger should be associated with "the national awakening" that is taking place in them; otherwise it would seem that the English do not approve of the slight quickening among Muhammadans, and do not wish them to demand their rights. All responsible authorities should win the confidence of Musalmans by reposing trust in them, and should also consider Muslim demands in a spirit of liberality. If Muhammadans are always told to rely on themselves they will, in time, cease to trust in Government.

Pan-Islamism in India.

13. Writing under the heading "Pan-Islamism: New and Old," the *Millat* (Lahore), of the 11th October 1912, publishes a translation of several passages in the letter which recently appeared in the *Times* on the above subject; making a running commentary on the same and taking exception, in the course of its remarks, to the statements made about the Amir in the aforesaid writing. It also denies the existence of the Pan-Islamic movement in India, and asserts that the propaganda exists only in the imagination of some Europeans or "in the reports spread about by some traitors to the (Muslim) community." Further, it refers to the undermentioned observations by the writer in the *Times*, and makes the following comments on the same:—

1. *All Muhammadans believe that the Christian powers of Europe have been intriguing to ruin and annex the Muslim States that still remain.*—This opinion is undoubtedly held by a large number of Muhammadans, but none of them entertains any suspicion in regard to England. Nor has their distrust of Russia, Italy, Germany, &c., anything to do with Pan-Islamism.

2 *Many a Musalman is under the impression that the Mehdi will appear in Central Africa, and that he is (even now) among the mysterious Sennousis.*—There is absolutely no truth in this. The Prophet's followers entertain quite a different belief in regard to the advent of the Mehdi. Hasan Nizami, of Delhi, is the only Muhammadan who holds the opinion mentioned by the *Times'* correspondent, and the reason why the latter has ascribed it to the entire Muslim community is that the former has undoubtedly assured "well informed Englishmen" that the same is shared by all his co-religionists.

3. *Muhammadans are convinced that England supports Russia in Persia.*—Not a single Musalman holds this view. A Lahore paper (the reference is to the *Zamindar* of course) has tried to create this impression. It is also this paper which has adversely criticised Sir Edward Grey and has published articles supporting Pan-Islamism, or charging England with having partitioned the Shah's dominions. There is, however, just a possibility that a section of Muhammadans may have come to entertain the above views under the influence of "these people."

4. *Extremist Hindu papers have been trying to assure Muhammadans that they have been abandoned by Government; referring to (the treatment of) Eastern Bengal (Musalmans) in support of their assertion.*—This is perfectly true. The *Millat* has been warning Muhammadans for the last twelve months not to allow themselves to be misled by the Hindu Press. Those very (Islamic) papers, however, whose writings have now brought odium on the entire Muslim community, have thrown a spell over the unwary and have placed them under the influence of intemperate Hindu journals.

5. *Many mysterious Turks and Arabs have been seen at Delhi, Lahore, Peshawar and Lucknow, during the past few months, while strangers from Baghdad, the Hedjaz and Constantinople, "who worked in a most energetic manner," have visited noted shrines and places of worship.*—This statement is wholly unfounded.

One Lahore paper (? the *Zamindar*) certainly once spoke of the arrival of a Turkish general and urged Muhammadans (*lit.* the people) to see him. As regards Syed Rashid Raza, who presided at the last session of the Nadwat-ul-Ulema, and the Pir of Baghdad, they are among the admirers of the British Government.

It is a mystery how the suspicions (mentioned by the writer in the *Times*) have all at once come to be entertained in regard to the Prophet's followers. The Editor has long been telling his co-religionists that certain reckless (Islamic) priests will bring ruin on the entire Muslim community. The *Times*' correspondent has blamed all Muhammadans for the fiery writings of these papers and the nonsense talked by a few Musalman young men. Muhammadans are still as loyal to Government as they have ever been: the blame rests only with a few short-sighted editors and speakers who have been publishing fiery writings and making strongly worded speeches to prosper their business. If Muhammadans were to throw them overboard and to condemn their views, even now matters would be certain to improve.

Indians and the colour prejudice.

14. The *Parkash* (Lahore), of the 8th October 1912, has a letter under the heading "Ill-treatment of Indians on the score of colour." The writer, Mr. Muni Lal, M.D., M.A., Barrister-at-Law, refers to some instances, in which he was personally concerned, to show how invidious distinctions are made between Europeans and Indians in this country, and how the latter are treated in an inconsiderate manner by Anglo-Indians. He also cites several instances of the ill-treatment to which he has been subjected in America, South Africa, Australia, etc., on the score of his colour, showing how grossly Indians are ill-treated while travelling through, or staying in, foreign countries.

Commenting on the above, the Editor remarks that thoughtful Indians hold the opinion, which has been endorsed even by Lord Morley, that "the difficulties which are now being experienced in India are more racial than political in character." There are, indeed, very few sensible Indians who wish to drive the English out of the country or can even tolerate the idea of the latter's expulsion. There is, nevertheless, perhaps no self-respecting Indian who does not feel pained at being insulted by a haughty Englishman. Lord Morley advised such Englishmen to mend their ways, but his words have been of little avail. It is high time that Government looked into the matter.

Sikh Defence Association.

15. The following is from the *Khalsa Advocate* (Amritsar), dated 11th October 1912:—

* * * * * *

"In the meantime it may be of use to place the two sides of the question before our readers. Those that are for such an association advance a number of reasons and so do those who take an attitude of dislike towards the idea. We shall take the latter first. Their main argumcnts are two. The first is that the Sikhs should eschew politics and various forms of agitation which, in their opinion, are absolutely undesirable, and the second is that the Sikhs should continue to limit their activities to the educational and social spheres, etc., refusing to fritter away their limited energies and resources in matters that do not directly conduce to the welfare and happiness of the community. They further take up their stand on the firm rock of history and tradition when they suggest that the Sikhs are knitted to the British Throne and the British Government in a special manner. The Sikhs, not merely by words, but by actual deeds, have shown in hundred and one instances, that they are even prepared to lay their all at the disposal of their rulers and their Government. In Asia, Europe and Africa, the Sikhs have shown beyond question or cavil that their lives and life-blood are not grudged at the call of duty or honour, and the various appreciations by His Gracious Majesty the King Emperor and his large-hearted representatives in England and in India vouch for the truth of the above facts. It is contended, therefore, with considerable weight of reason, that when the Sikhs have placed everything at the disposal of Government, they should, in their turn, leave everything entirely in the hands of Government, leaving it entirely free to do by them what it pleases and how it pleases and when it pleases. Why should the

Sikhs who have so firmly linked themselves to their British rulers by the silken ties of love and devotion adopt the rôle of 'impatient idealists,' and join the sister communities in kicking up agitation in season and out of season. The force of these weighty contentions no sensible man will deny. These will form one scale of the balance.

"The advocates of the establishment of such an association, call it the All-India Sikh Association, the Sikh League, or the Sikh Defence Association, express their fullest concurrence with the above. They place the most implicit reliance in the justice and impartiality of the Government. They, however, have to offer various grounds no less weighty to form the other scale. Quoting the high and dispassionate authority of Mr. A. Macauliffe, who has devoted life-time to the study and research of Sikh scriptures and history, they contend with equal force that Sikhism stands in danger of losing its entity, getting absorbed by sister communities, ever anxious to claim it as their own. Where vigorous and pushful communities are struggling for mastery, ready to obtain the lion's share of the loaves and fishes by hook or crook, disdaining to leave the Sikhs even the crumbs of office and preferment, surely the Sikhs too should gird up their loins and be on the alert to dispel the mists of mis-representation and mis-understanding. To keep the seal of silence on the lips would not only be suicidal but unbecoming, for we should be departing from the attitude of full and implicit trust in our benign and sympathetic Government. Mr. Macauliffe takes the cases of several religions that divorced of state-help fell into the back ground or totally disappeared, and urges that the religion of Baba Nanak runs the same danger without help from Government. Absorption into orthodox religion against many sides and features of which Sikhism was a protest is a likely fate in the opinion of that learned writer on Sikhism, and aggression from outside is another danger that no less threatens the independent entity of the Sikhs as a community. And it is absolutely essential, it is contended, that there should be an accredited organization of the community that may be completely in touch with the powers that be. It would be the function of such a body to take up from time to time, as they arise, questions that intimately affect the community, to act as an interpreter between the Government on the one side and the Sikhs on the other, to serve as a medium between the two for the expression of their respective views and sentiments, and in every possible and desirable way to promote the mutual interests of both. With the growth and expansion of education and enlightenment numerous questions of the highest importance crop up from day to day that interest and at times irritate and excite the community and require that they should be brought forthwith to the notice of Government and the responsible authorities. Apart from such occasional problems, there are others of far-reaching importance, for instance the share of Sikhs in the Imperial and Provincial Councils, the seats secured to members of the Sikh community on the Municipal Committees and the District Boards, the proportion of appointments in the public service made available to Sikhs. Such and similar are the grounds on which the advocates of a Sikh Association, like the one foreshadowed by our contributors, urge the need of it and condemn inaction as akin to disregard of communal interests.

"There is one point which a contributor in the current issue tries to bring out with some force, and that is the meaning to be attached to the word 'political' in connection with such an Association. It must be obvious to any one who gives the question a moment's thought that the Sikhs can never be a party to 'agitation' or undesirable political effervescence, or to courses of action that would merit the condemnation or opprobrium of our rulers. They cannot and shall not lend their countenance to anything savouring even in the remotest degree towards disloyalty or ingratitude. Their definition of the objects of such an Association would be similar to that adopted by Government in the Imperial Council with reference to the Anglo-Indian Defence Association, *viz.*, an Association established to protect and safeguard the interests of the Sikh community and carefully eschewing undesirable or objectionable courses of action, or courses held to be such by Government or the authorities.

"The two scales of the balance are now before the community. It is for the community to weigh and decide. For obvious reasons we withhold our own opinion pending that of the leading lights of the Panth and to their sober judgment and wise afore-thought we may safely commend the question."

## II.—Afghanistan and Trans-Frontier.

Afghanistan affairs.

16. The *Civil and Military News* (Ludhiana), of the 14th October 1912, reports that in the course of his speech held at Kabul on the 28th ultimo, His Majesty the Amir made the remark that both men and money were needed for the permanent defence of Afghanistan. It is to be hoped, adds the paper, that the words will raise a large number of recruits for the regular Afghan army.

The *Watan* (Lahore), of the 15th October 1912, also makes the same comment, and reports that the Mulla Powindah and his followers, who are State guests, have been permitted to buy guns and powder in the Kabul bazars, and that the purchases are being forwarded to the Mahsud country.

## III.—Native States.

Kashmir affairs.

17. The *Vakil* (Amritsar), of the 9th October 1912, has a letter headed "Viceroy's visit to Kashmir and reception by the Kashmir Muhammadans." The writer, one Abu Zafar, a Kashmiri, complains in the course of his remarks that, in connection with Lord Hardinge's visit to the Happy Valley, thousands of Muhammadans have been impressed to do different things without being paid for their work.

Maharaja of Kashmir and his Muhammadan subjects.

18. The following is from the *Observer* (Lahore), dated 12th October 1912 :—

"His Highness the Maharaja of Kashmir has generously given Rs. 40,000 towards the cost of repairing the Jumma Masjid at Srinagar. This famous and historic mosque has twice been damaged by fire, and was last repaired under the auspices of the Emperor Aurangzeb. The Chief Minister, Rai Sahib Dewan Amar Nath, C.I.E., has undertaken the formation of a committee with a view to the collection of subscriptions for this object, to which he has himself liberally subscribed. The Muhammadan community are exceedingly gratified at His Highness' action, and are offering special prayers in their various mosques for the long life of His Highness and his Chief Minister. We publish elsewhere a letter on the subject."

## V.—Native Societies and Religious Matters.

The Punjab Hindu Sabha.

19. The *Parkash* (Lahore), of the 8th October 1912, publishes a letter headed "The Punjab Hindu Sabha and the work before it." The writer—Dina Nath (Editor of the *Hindustan*)—says that the Sabha professes to aim at rendering social service to Hindus, but that the social differences between the various sections of Hindus are so great that no society can render such service to the Hindu community. It is only in regard to politics that Hindus of all persuasions can stand on a common platform, and this renders it necessary for the Sabha to take up the work of safeguarding the political rights and interests of Hindus. It should endeavour to remove the suspicion with which Hindu loyalty is still regarded, and to improve the relations between Hindus on the one hand and Government and Europeans on the other. Further, it should take steps to secure more effective representation of Hindus on the Legislative Councils, and should also set up a strong agitation against special favours being conferred on Muhammadans on the score of their supposed political importance. Hindus should attend the ensuing Hindu conference (in large numbers) with the object of bringing pressure to bear upon the office-bearers of the Sabha to leave nothing undone to serve th e Hindu community.

The Hindus and Muhammadans of Multan.

20. Writing under the heading "*Swaraj* in Multan," the *Afghan* (Peshawar), dated the 26th September and 5th October 1912, complains that the Multan Hindus have, under the impression that they are being supported by the local Hindu officers, been so emboldened that they have begun to make murderous assaults on Muhammadans in broad daylight. According to the *Hindustan* they consider it, forsooth, sinful to patronise Muslim tailors and artisans, and have vowed not to buy from any Muhammadan. Some too have decided to kill Muhammadans; and God alone can protect "us" if they continue buying from Hindus even after this. The only way for Musalmans to preserve their existence is to boycott Hindus, just as they themselves are boycotted by the latter. The paper here publishes the details of a case in a Multan in which a Muhammadan, named Pir Bakhsh, is said to have been killed by one Vir Bhan, because some drops of water accidentally fell on the Hindu's foot from a cup out of which a Muslim boy was drinking. It is, says the *Afghan*, abundantly clear from this that the unfortunate Muhammadans of Multan have been reduced to a very low state when such a thing can happen. It means too that the Hindus are at the zenith of temerity and cruelty. So long as Diwan Narindra Nath has under him a large number of pro-Hindu officers like Lala Gobind Ram, these "Muslim-killing and animal-worshipping people"

will grow more emboldened from day to day. The interests of peace demand that "the clique of the powerful party" should be broken up and that the reins of he Multan district should be made over to a European Officer.

21. The following is from the *Panjabee* (Lahore), dated 12th October 1912 :—

All India Hindu Sabha.

"Rai Bahadur Lala Baij Nath, Joint Secretary of the still-born organization of 1911 has addressed a few words of explanation to the Allahabad *Leader* for the collapse of the previous attempt. He says every one was engrossed by the Durbar and people could not be persuaded to assemble in large numbers in Benares. He practically suggests that the movement now projected by our friends at Delhi should be started on lines new and independent, distinct from the abortive attempt initiated at Benares. Referring to the list of questions proposed to be discussed at the next sessions of the Punjab Hindu Conference, he points out that, with the exception of one or two local matters, everything affects the Hindus as a body. He goes on to say :—

"The present is a very proper opportun'ty of forming an All-India Hindu Sabha. If, however, it be thought undesirable to include politics in the programme even to the limited extent the Punjab Sabha does, let an association be formed for only educational, social and religious reform. Each of these three is a very wide field of work, especially education, where the necessity of an association to watch and control the policy pursued in the system of both Government and private education, is becoming every day very paramount.'

"What is meant by politics in tabooing that subject from consideration or why there should be so much dread of politics it is incomprehensible. The Hindu Sabha has neither foreign politics nor foreign policy. It neither forms rifle clubs nor drills and equips soldiers. It has no idea of raising contingents for the defence of Tripoli or the Porte. All the politics it can talk about hardly go beyond the bread and butter problem of the many millions of ignorant and superstitious peop e trudging painfully in the background. If Eurasian and Anglo-Indian Associations can obtain the active and influential co-operation of the Judges of High Courts for the solution of this bread problem among the members of the community there is no reason why the Hindu Sabha cannot do likewise for the betterment of its community whose lot is infinitely worse than that of Eurasians and Anglo-Indians. Politics is not synonymous with bombs and Browning pistols, and no one with a clear conscience need dread it. As the delicate imagery of the Austrian would phrase it—'If the clothes were removed from our body so that we should stand before the solid phalanx of a practised C. I. D. in political nakedness and completely unveiled no spot would be visible on which the dark doubts of allegiance to the British Raj should be proved to exist.' Men of clear conscience should insist on the inclusion of every question that is of the highest and most enduring interest to the community. We trust that the delegates from this province will behave like men and like Panjabees. The counsel of Rai Bahadur Lala Baij Nath that in the last resort the All-India Hindu Sabha might confine itself to an annual educational conference is behind himself."

## VII.—General Administration.

### *(d)—Education.*

The proposed Benares University.

22. Writing under the heading "Attempt to breathe life into the half-dead body of the Hindu University," the *Parkash* (Lahore), of the 15th October 1912, says that the Hon'ble Pandit Madan Mohan Malaviya's recent visit to Lahore was intended to serve the above purpose. It also refers to the strong Muslim opposition to the conditions laid down by Government in regard to denominational Universities, and asks Hindus not to accept the sort of University they would be given, employing arguments already used by it (*vide* paragraph 22 of Selections No. 32). The paper's suggestion is that the money collected for the Hindu University should be utilised in establishing a Central Technical College or in promoting free primary education among Hindus.

The Khalsa College.

23. One 'Lakshman Singh, Honorary Member of the Khalsa College Council,' contributes from Rawalpindi the following letter to the *Tribune* (Lahore), of 17th October 1912 :—

"We have been requested to publish the following letter :—

"To—The President, Khalsa College Managing Committee, Amritsar.

"Sir,—I crave leave to submit the following lines for favour of your consideration and that of the Members of the Managing Committee of the Khalsa College,

"I am a member of the now defunct Khalsa Diwan, Lahore, which inaugurated the Khalsa College movement and subsequently handed it over to a registered body called the Khalsa College Council. I was elected a member of the College Council in 1897 and continued as such until 1908 when changes were made in the constitution of the College and I and other active members of what was called the Lahore party were replaced by men who had the confidence of the Amritsar party. As an active member of the Managing Committee, when the Lahore party was in power, I contracted a passion for the institute and worked for it with great zeal and earnestness. This passion for the institution has prompted me to approach you with this petition.

"In the memorable meeting of the spring of 1908, I protested against the undue haste with which radical changes in the constitution were being rushed through; but it was all crying in the wilderness. Men had come prepared to say ditto to a pre-arranged programme. The only person who heard me with consideration was Colonel Younghusband, Commissioner of Lahore, who had been elected president of the Managing Committee at the previous meeting. The Sikhs mostly looked at me with stupefaction, and those who understood me seemed to be greatly elated at their success in having been able to oust those who had been their critics erstwhile. I urged for five things particularly :—

"(*a*) Abolition of the rule by which members once appointed were appointed for all life time.

"(*b*) Appointment of electoral colleges in all Sikh centres to enable the return of representative Sikhs to the Managing Committee.

"(*c*) Effective Government control to guard against the possibility of the Khalsa College ceasing to exist, as a result of the rivalries and jealousies of the various factions in the Council.

"(*d*) Provision for the exclusion from the Council of men who, though Sikhs by appearance, may not be so at all.

"(*e*) Increased representation on the Council of men of light and lead from the British districts.

"I rejoice to note from a close perusal, which when writing the leading article in the *Khalsa Advocate* of the next issue I could not afford, of a printed copy of the proposed changes in the constitution, that the Managing Committee of the College have come to regard the reforms, suggested in points (*a*) and (*c*) as called for. Dual control has proved a curse everywhere. Now that the Government shall have a comparatively free hand in the management of the College, I trust that the staff will be considerably strengthened by the appointment of men of high intellectual and moral calibre whose chief aim will be to honestly endeavour to take the Sikh youths by the hand, and attend to their harmonious development. But I beg deferentially to submit that the newly proposed constitution does not go far enough. The note to Article (4) has not prevented the election to the Council of men, Sikhs in appearance, but in league with the most inveterate foes of Sikhs and Sikhism. If the note is amended as follows the defect pointed out will be remedied :—

"Members of the Council other than European members nominated by Government, shall be professed Sikhs, *i.e.*, Sikhs who are ready to declare that they adhere to the tenets of the ten Gurus and that they do not belong to any other religious sect. They shall be required to sign this declaration and confirm it by an oath before the Council.

"The matter referred to in point (*b*) is of paramount importance. If the suggestion is approved it will be possible for public spirited men of light and lead to come in the Council and add to its power of doing good.

"The point (*e*) has not only been lost sight of, but a very retrograde step is contemplated when it is proposed to reduce the number of members from British districts from 26 to 13. I have discussed this point at length in the leading article in the *Khalsa Advocate* of the issue above referred to, to which I respectfully invite your attention. Here I would only submit with deference that this proposed reduction in the number of members from British districts is sure to result in the deterioration of the Council. The members from the Native States, brought up under peculiar circumstances, will never bring that amount of independent judgment to bear upon the deliberations of the Council which the elected members from the British districts will be able to do, on account of their training and culture, under the liberal and enlightening influence of the British Rule, than whom none else can be more interested in its stability, for much of what importance they possess they owe to the good-will of British administrators."

LAHORE :
*The 19th October* 1912.

C. STEAD,
*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—24-10-12—42—165—P. B. S. & T. W. L.

[ Confidential. ]

[ Vol. XXV. ] [ No. 43. ]

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FROM THE

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | FORTNIGHTLY. | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 „ |
| | MONTHLY. | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | BI-WEEKLY. | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 25 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Hadis ... | Amritsar ... | Sanaulla ... | 1,009 „ |
| 27 | Ahluwalia Gazette† ... | Do. ... | Lehna Singh ... | 413 „ |
| 28 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 29 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 30 | Arjun† ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.
† Not received during the week.

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| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 31 | Arorbans Gazette ... | Amritsar ... | Narain Das .. | 600 copies. |
| 32 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 33 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 34 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 35 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 36 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 37 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 38 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 39 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali .. | 1,000 „ |
| 40 | Haq .. | Delhi ... | Karim Ali .. | 400 „ |
| 41 | Haq Pasand ... | Amritsar .. | Ram Nath ... | 700 „ |
| 42 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 43 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 44 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 45 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 46 | Jhang Sial .. | Do. .. | Prabh Dyal ... | 1,776 „ |
| 47 | Kapurthala Akhbar .. | Kapurthala ... | Hamid Husain ... | 175 „ |
| 48 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 49 | Lytton Gazette* ... | Delhi ... | Bulaki Das ... | 500 „ |
| 50 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 51 | Millat ... | Lahore .. | Shuja Ulla ... | 511 copies. |
| 52 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 53 | Musalman .. | Amritsar ... | Sana-ulla ... | 500 „ |
| 54 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 55 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 56 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 57 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 58 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 59 | Punjab Samachar ... | Lahore . ... | Hira Lal ... | 1,100 „ |
| 60 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 61 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 62 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 63 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 64 | Sanatan Dharm Pracharak... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 65 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 26TH OCTOBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 66 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 67 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 68 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 69 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 70 | Waqt† ... | Lahore ... | Ali Husain ... | 300 „ |
| 71 | Watan ... | Do. ... | Muhammad Insha Ullah... | 5,835 „ |
| 72 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | FORTNIGHTLY. | | | |
| 73 | Biwah Samachar* ... | Lahore ... | Ram Chand ... | 500 copies. |
| 74 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 75 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 76 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 77 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 78 | Arorbans Parkash* ... | Lahore ... | Salig Ram ... | 600 copies |
| 79 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 80 | Fasana* ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 81 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 82 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 400 „ |
| 83 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 84 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 85 | Rafiq* ... | Do. ... | Charinji Lal ... | 500 „ |
| 86 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 87 | Sadhu ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 88 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din Awan ... | 3,000 „ |
| 89 | Zaban* ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 90 | Khalsa Sewak† ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 91 | Punjab Reporter† ... | Do. ... | Ganda Singh ... | 400 „ |
| 92 | Punjabi Surma† ... | Lahore ... | Dharm Dev ... | 1,000 „ |

* Not received during the month.

† Not received during the week.

## I.—Politics.

### (*a*)—*Foreign.*

War in the Balkans.

1. The *Watan* (Lahore), of the 16th October 1912, reports that the Editor has received a cablegram from Husain Hilmi Pasha, late Prime Minister of Turkey and now President of the Red Crescent Society, Constantinople, appealing for funds, and asking that the appeal should be sent on to all newspapers in India for publication. The Editor has no doubt that the *Watan's* contemporaries will, without distinction of colour or creed, give publicity to the appeal and will urge all good-hearted people to give money for the sufferers of the war in the Balkans. He has also received a cablegram from the Muslim League, London, to say that Turkey stands in sore need of help and that Muhammadans in all parts of India should open relief funds and pass resolutions condemning the action of the Balkan States.

War in the Balkan.

2. The following is from the *Comrade* (Delhi), dated 12th October 1912:—

"With the Montenegrin attack on Turkey, the ruthless and open conflict of race and creed, which had been the nightmare of European diplomacy for more than a generation past, has at last begun. The stake is the Empire of the Turk in Europe.

"* * * The very idea of Montenegro challenging Turkey to battle is ludicrous. She has dared to step forth into the arena in obedience to a concerted and well-planned scheme of action. The Servian, Bulgarian and Greek Cabinets, too, have a correct measure of their military strength and would not indulge in tall talks and bellicose attitudes—the delirious war mobs notwithstanding—if they had not based their calculations on the strength of very definite assurances from other quarters. European diplomacy may stand aghast at their audacity, but not even a tyro can mistake the fingers of some of the agents of that diplomacy pulling the strings from behind the scenes. The issues of the present struggle are, therefore, big with fate. They involve the question of life and death for the Ottoman Empire in Europe.

"* * * Within the next week the crisis is bound to take a decisive turn; and Turkey may have to deal with the combined assault of the 'Confederacy.' If the crisis develop no further, Turkey may confidently look forward to the issue of the impending struggle. It is, however, when she has decided the military issue and finds her insolent enemies lying helplessly at her feet, that the real question of the Balkan settlement will arise. Will she be allowed to enjoy the hard-earned fruits of her victories? Sir Edward Grey is reported to have said that, in case war breaks out in the Balkans, every effort will be made to preserve unity of purpose amongst the Powers. Will he also endeavour to make sure, when the day of reckoning comes and the war is over, that Turkey is allowed to settle her account with her neighbours without interference or 'friendly' advice from the Powers? Let the 'Confederacy' have war, by all means, if it so desires—with all its consequences. If it succeeds in beating the Turks out of Europe, it is welcome to retain the spoils and divide them amongst its members. But if the Turks win and their generals hold 'parades at Sofia' and other centres of the 'Confederacy,' then no sentimental charlatans or interested schemers will, we trust, be allowed to interfere on behalf of 'struggling nationalities.' Will the European Concert be capable of this degree of self-restraint and fairplay? All history teaches us to be sceptical. Russia will not allow her protégés, the little 'Tsar of Bulgaria' and the King of Servia, to be driven into exile. Austria-Hungary has her own treaty obligations to discharge by saving Montenegro. Greece—the ancient Hellas, the land of Plato and Aristotle, the sacred haunt of the Muses—cannot of course be left to the tender mercies of the Turk. The result of the struggle would be that Turkey, after immense expenditure of blood and treasure, will be left where she was, to begin the struggle over again before another decade is over.

"* * * England has shown every desire to respect the susceptibilities of Turkey in 'the exchange of views' that took place between the Powers before the forces of diplomacy could be mobilised. We trust she will play an honourable part in settling the grave issues now confronting Europe. In the event of a European war she will find the Turks her most useful allies, while the Moslem fellow-subjects of the British nation can feel no greater honour than to fight for their sovereign as well as for their brethren in faith.

"The combined aggression of the Balkan States against Turkey is bound to create a profound impression throughout the Islamic world. If the Montenegrin attack brings about a general war, every Moslem will feel an irresistible call of duty to help those who will have to carry on a life and death struggle in defence of their honour and their rights. The feeling

would be as strong and natural as the spiritual and moral ties that unite the followers of Islam. Some mischief-mongers have often tried to read into this feeling an aggressive political ambition or a burning hatred of Christendom. It is nothing of the kind. The Musalmans desire nothing more than that their brethren should be allowed to live in peace and freedom from the aggression of the racial and religious bigots in Europe. If ever a nation possessed the right to defend its home and liberties, the Turks possess it to-day in full measure. In trying to crush the forces of anarchy, organised revolt and militant 'confederacies' they would be striving to preserve the birth-rights of their nationality. No Musalman, in whose breast there exists the least fraternal feeling that has been the glory of his creed can see unmoved the struggle of his fellow-Moslems in a just and noble cause. He would regard it as a great privilege if he can share actively the stress and burden of that struggle. If, however, that privilege is denied him, he would never cease to pray to his God, Who has ever exalted righteousness and hated iniquity, that Right may triumph and Wrong may be trampled underfoot."

End of the Turco-Italian War.

3. Writing about the conclusion of peace between Italy and Turkey, the *Watan* (Lahore), of the 17th October 1912, says that, unless they are driven out by Italy, the Tripolitan Arabs will continue defending their country. As for Turkey, she knows her interests, wants, and duties better than the rest of the world, and must have concluded the peace only after mature deliberation.

In its issue, dated the 18th October 1912, the paper remarks that the terms of peace are the most acceptable that could have been devised under the existing circumstances. Turkey, it adds, has displayed wisdom in not having formally cut all connection with her African possession. This would give her the right to expel the Italians from Tripoli in the event of the local Arabs proving unable to do so.

The following on the same subject is from the *Observer* (Lahore), of 19th October 1912:—

"The news of the signing of peace between Turkey and Italy has been definitely confirmed. But the terms are by no means favourable to Turkey, and it looks as if the Arabs in Tripoli, who had so long maintained an unequal contest with the Italian forces, are about to be abandoned into the hands of a Power whose treatment of them so far has been characterised neither by humanity nor by justice. Nevertheless, there is considerable excuse for the course of action which Turkey has taken. With the Balkan Confederacy trying to aim a dagger at her very heart, it was of the utmost importance for Turkey to release the Ottoman fleet from the fear of Italian interference nearer home and to free her naval forces for action in the Balkan war. That is the sole reason why the Turks have concluded a peace which is bound to lower their prestige in the eyes of the entire Muslim world, especially the Arabian races of North Africa. The latter, it may be confidently predicted while deeply resenting the terms of the peace treaty, will redouble their efforts to resist the Italian aggression, and notwithstanding the conclusion of the war with Turkey, it will take Italy long before she can pacify the Arabs and claim their country as her own; while it is not unreasonable to expect that Turkey's severance of all connection with Tripoli may lead to the rise of a new Muslim Power in Africa."

England and Italian suzerainty over Tripoli.

4. The *Zamindar* (Lahore), of the 22nd October 1912, says that it has saddened Muhammadans to learn that the British Government has acknowledged Italian suzerainty over Tripoli. After deprecating Sir Edward Grey's hurry in making the announcement, it observes that time will show whether the actual rulers of Tripoli are Sheikh Senoussi and Enver Bey, or the King of Italy and his friends. Sir Edward, it adds, cannot be congratulated on his foreign policy for the last 12 months, so far as it concerns the followers of Islam. Should, asks the Editor, the Foreign Minister of an Empire, which owns 10 crore Muhammadan subjects, follow such an unsympathetic policy towards Persia, Tripoli and other Islamic countries?

Italy and Tripoli.

5. Writing under the heading "The God-given Kingdom of Tripoli," the *Zamindar* (Lahore), of the 23rd October 1912, states that Reuter's telegram about "Sir Edward Grey and Company," having acknowledged Italian sovereignty over Tripoli has fallen like lightning on the Muhammadan world. It does not wish to discuss in this article the freedom-killing and Muslim-offending policy of Sir Edward Grey and his "liberal" friends, for the reason that honest and fair-minded people have already formed their opinion on this subject. It will not,

therefore, enquire whether England, who abolished slavery, who has always stood by the oppressed, and who, until 1897, had such regard for other nations' love of freedom that she did not allow the Turkish occupation of Thessaly, has so fallen away from morality and justice as to acknowledge Italian sovereignty over Tripoli, in spite of the Porte's *firman* conferring independence on its African possession. Nor will it ask whether Sir Edward Grey has not the least regard for the patriotism and love of liberty of those brave and self-respecting Arabs who have been sacrificing themselves at the altar of freedom for the past twelve months. Nor will it enquire whether he feels no shame in acknowledging Italy's imaginary sovereignty over those desperate Muhammadans, who carry their lives in their hands and have vowed to God and the Prophet not to bend the knee to Italy so long as even one of them is left alive, and whether the (present) Ministers deserve to be called Liberals even after having made over such a brave and freedom-loving people to an unclean, tyrannical, and barbarous nation like the Italians. It knows that, if it were to put these questions to Sir Edward Grey and his "boon companions," they would only hang down their heads in reply. It will, therefore, confine itself to speaking of the feelings of lakhs of Muhammadans, whom the severance of Tripoli's connection with Turkey has plunged into the profoundest grief. The general Muslim public is asking "if Tripoli was to be made over to the Italians (in the end), why was not this done at the very outset? Should the bloodshed for one year . . . . . have ended in the most sacred legacy left to Muhammadans by the Caliphs being quietly made over to the unclean and filthy Italians?" This proceeding is, in view of the defeats sustained by Italy, wholly antagonistic to the traditions of the Islamic religion. It is true that the Turks are now in trouble; that they have been simultaneously attacked by Servia, Bulgaria, Montenegro and Greece; and that their troubles would have been greatly increased by Italy joining their assailants. But what guarantee is there that Italy, Russia, Austria or some other Muslim-tearing wolves of Europe—who care nothing for treaties and lose no opportunity of attacking Islamic countries—will let Turkey live in peace, in spite of her having given up possession of Tripoli? Do not Turkish statesmen know that Europe could have forcibly prevented the Satanic Balkan confederacy from letting loose the dogs of war, but that it has refrained from doing so with the set purpose of convening an International Conference, after Turkey has been weakened, to prevent injury to the confederates, even if they are defeated, and to have Macedonia made independent? This being so, why have the Turks, for the sake of the wretched provinces of Macedonia and Albania, more than half of the population of which consists of turbulent and vile Christians, made over to the Italians a purely Islamic country like Tripoli, thereby casting on Turkish history a foul blot, that has degraded Islam and its followers in the eyes of the whole world? These thoughts are harrowing Muhammadans, and the Editor has received numerous letters to this effect from his co-religionists. After reproducing one of these communications; the writer of which is "Mistri" Azizullah of Gujrat, he states that he sent a reply pre-paid telegram to the Prime Minister of Turkey to say that the terms of peace as cabled by Reuter had caused a panic among Indian Muhammadans. He also enquired whether Tripoli had really been made over to Italy; but no reply has so far been received.

**A suggestion regarding the establishment of commercial relations between Indian Muhammadans and the Turks.**

6. The *Zamindar* (Lahore), of the 22nd October 1912, has a letter under the heading "The commercial aspect of the the Tripolitan War," in which the writer urges Indian Musalmans to enter into commercial relations with the Turks; boycotting the manufactures of Italy, Greece, Austria, Germany, Russia, &c. They should also curtail their wants and utilize the money thus saved for promoting "Islamic trade" between India and Turkey, a course which would end not a few of their difficulties. The first step towards the attainment of this object consists in expanding their trade in India itself and placing the same on a stable footing. Just as the Bengalis made use of the partition of their province to further the cause of *Swadeshism*, they also should utilize the Tripolitan war for gaining the above end.

Indian Muhammadans and Turkish affairs.

7. The *Zamindar* (Lahore), of the 18th October 1912, publishes some Urdu verses entitled "The Tripolitan war." The writer—Maulvi Ghulam Hazrat Khan, *Haziq*, Professor, Ramsay College, Almora—begins by referring to the past greatness of Muhammadans and says that they are now in serious trouble. Next he speaks of the alleged Italian atrocities in Tripoli and urges his co-religionists to shake off their sleep and close up their ranks, for their enemies have laid an ambush for them. He also calls upon rich Musalmans to earn merit by rendering pecuniary help to the Arabs (in Tripoli), if they have not the courage to wage *jehad* with the sword. Continuing, he thus addresses the Sultan of Turkey :—

"O Caliph of Islam! This is the day of war.

"Let the flaming sword remain out of the scabbard.

"The oppressors are harassing from all sides.

"It is necessary to display a sense of honour to-day.

"Let there be decisive war with the mischievous ;

"Let the sword of *ghiza* and *jehad* stagger the world."

After referring to the war fever (in Turkey), he writes as follows :—

"O great monarch! If the present excitement continues,

"(Thy) rule will extend up to the heavens.

"It is not our practice to give way to any one.

"(Our) head may remain on our shoulders or be struck off, but we will not live a life of disgrace.

"We will sacrifice our lives and our 'country and religion'—;

"We will so fight, that the very earth will shake."

Proceeding, he asserts that the Islamic army is strong enough to crush a combination of the Balkans and Crete. "Let the poets of the nation therefore compose verses to encourage Muslim warriors" and warm the hearts of inert members of "the nation," and let meetings, to collect money, be held everywhere. Finally the poet addresses a prayer to God to preserve the honour of Muhammadans and save them from ruin.

Commenting on a note in the *Jhang Sial* (Lahore) charging Indian Muhammadans with devoting their sympathy and money to the aid of their co-religionists in Islamic countries and neglecting Indian affairs, the *Rafiq* (Delhi), of the 18th October 1912, remarks that Hindus, being confined to India, cannot understand what Pan-Islamism means. The *Jhang Sial* is, however, right in complaining that the Prophet's followers do not pay the requisite attention to the wants of India (*lit.* local wants). But it should rest assured that now, when their eyes have been opened by Government, Muhammadans will soon engage, side by side with Hindus, "in the struggles of political life."

Indian Muhammadans and Turkey.

8. The *Panjabee* (Lahore), of 24th October 1912, has the following under the heading "Politics and Religion" :—

"It is interesting to note with what ingenuity political fervour is excited by religious motives and religious fervour by political designs in Muslim countries. One of the Turkish leaders is said to have recently sent an appeal to the Muhammadans in India denouncing the aggressive political attitude of European States against Turkey and asking for funds to aid the defenders of Islam who have fallen in the battle. Though the object of the appeal is humanitarian and deserving of aid, it should not be mixed up with political motives and disputes. If the Indian Muslim concern for Turkey has a religious and not a political basis, we fail to see why religious fervour should be excited through political menace. Is the war declared to establish the supremacy of either Christianity or Islam in the region affected? In this connection it is useful to note that a London correspondent dealing with the Balkan situation, points out that 'on the confines of Turkey religious tolerance is as yet an unknown emotion. How to comb out the mixed population so that Christians and Muhammadans

may exist, though side by side, in separate water-tight compartments, will be the great problem of the future, the solution of which, as far as details are concerned, is hopelessly out of sight at present.' This seems to show that religious intolerance or prejudice still actuates the countries dominated by Muhammadan rule, and one of the results of the war will be the establishment of conditions leading to tolerance."

The following note is also from the same paper :—

"Have Indian Muhammadans any more interest in Turkish politics than Hindus have in the affairs of their Mahants? For Muhammadans Turkey is a name to conjure with, even as ecclesiastical estates are to religiously minded Hindus. In the heyday of his prosperity, Tippoo, the Tiger of Mysore, was manœuvring to obtain a Sannad from Turkey, investing him with the title of Sultan. Before the British attack upon Seringapatam, Tippoo was in intimate alliance with the Sultan of Turkey. What did Turkey do to save Tippoo? Tippoo was then a Power at least as great as that of the Amir of Afghanistan. The Nizam was another Power, but he threw in his lot with the British in order to crush Tippoo who was a thorn in his side. What did Bahawal Khan do when Auckland decided upon the Afghan War? The new cult of Pan-Islamism should explain these and similar historic conundrums, before raising a contingent of Indian Muhammadans to fight the enemies of Turkey."

Muslim Volunteers for Turkey.

9. The following is from the *Comrade* (Delhi), dated 12th October 1912 :—

"We have received the following letter from Mr. Shaukat Ali, which we hope will be read with considerable interest by our Muslim readers :—'May I beg for a little space in your esteemed paper to make an earnest appeal to Muslims in India to organize a Volunteer Corps to fight against the fillibustering gang of dacoits in the Balkans? There is no doubt about the feeling of the Mussalmans all over the country; but I think we should give a more practical proof of our strong sympathy. A few thousand young men could easily be found in the country willing to fight for a great and glorious cause. I know many Musalmans are anxious to go out to help their co-religionists if some one takes upon himself to organise a Volunteer Corps. I would have gladly taken this duty upon myself; but unfortunately I have many things on my hands just now. However, I would be proud to be one of the Volunteers and will pay my own expenses. It would do the Musalmans—specially those of us who have not always lived up to its high ideals—no end of good if we learn it to die for our great faith. Surely, we in India have not forgotten our past traditions. A glorious death in fighting for Islam is a thousand times better than the kind of life many of us are leading. Our Government, I am happy to say, is on the side of truth and righteousness, and would not like to see Turkey swallowed up by her unneighbourly neighbours. I am sure that the Government of India will help us in fulfilling the desire of every true Muslim's heart.' We need hardly say that Mr. Shaukat Ali's appeal to his Muslim brethren is simple, direct and sincere: and those who know his over-flowing optimism know as well that it is at times very infectious. But, will his appeal succeed in evoking what he calls 'a practical proof of our strong sympathy'? We rather take it as a challenge to the Musalmans; and we confess we are curious to learn the way in which the challenge will be received. Many things tempt us to revise our estimate of the Indian Musalman of to-day. We may be wrong. They may not be pigeon-livered, nor lacking in gall to make disappointments bitter. All we do know is that they possess an enormous fund of wordy sympathy. Is action reserved for a final effort in the last ditch? We would rather wait and see. The cup of Turkey's troubles is now full to the brim. If Turkey is to perish better far it should perish sword in hand. That awful catastrophe may not come. But if it ever comes, will it find many or few among the Musalmans in this country who would not wish to be on the side of their brethren fighting for their honour, faith and fatherland. The present crisis is full of grave possibilities; and while every Indian Muslim will, we trust, send material help for the wounded soldiers and widows and orphans of the heroes who may fall in battle, we should like to see if there will be many whose one desire would be to go and share with their Turkish brethren the privilege of defending Islam or the glory of death in a righteous cause. As regards the attitude of our Government, we are happy to think the British Foreign Office has taken a leading part in trying to curb the belicose tendencies of the Balkan States. The situation has, however, grown out of the control of European diplomacy. A big struggle, with immense potentialities for becoming world-wide is imminent. Under the circumstances the Indian Government, we are sure, will not feel the slightest objection against the Indian Mussalmans going out to fight for Turkey. Volunteering for a good cause has been the privilege of the individual in every civilised State. We know of scores of brave and generous-hearted Englishmen who have fought in defence of right, freedom and justice in foreign lands. Lord Minto fought as a volunteer on the side of Turkey in the last Russo-Turkish War. As long as the requirements of neutrality are scrupulously satisfied, the Indian Muslims will, we trust, experience no difficulties in going out as volunteers to Turkey. The Bulgarian Premier is reported to have said that 'the impending war is the appalling ransom we are going to pay for our Christian brethren thrust back by impious men into the godless pandemonium branded by Gladstone's immortal words.' Here is another direct challenge to the whole world of Islam. Is the sense of honour and shame of the Indian Muslim quick enough to realise what this challenge means?"

10. The *Watan* (Lahore), of the 18th October 1912, has a note headed "Is it neutrality?" in which it refers to the Powers' protest against the seizure of some Greek ships by Turkey, and goes on to say that, while their hearts have been filled with feelings of love and sympathy for Greece, they did not consider it unlawful for Italy to invade Tripoli without a warning, and to practise satanic oppression, not only on combatants, but on helpless women, children and old people. Again, while Italy was held justified in capturing and searching ships belonging to neutral powers, the contrary treatment is being accorded to Turkey for having seized, in her own waters, a ship owned by an avowed enemy. Nor is this all. The powers have made a pronouncement regarding the preservation of the States, whatever may be the result of the war in the Balkans. After asking why the same step was not taken in connection with the Tripolitan war, the paper says that (Christian) Europe is not to blame for all this; the strong have always similarly treated the weak. The Editor is of opinion that Russia and Austria are likely to profit by the war, and will secure some "rich morsels."

The Powers and Turkey.

11. The *Paisa Akhbar* (Lahore), of the 23rd October 1912, has a note headed "Release of Sheikh Shawadesh." It will please the lovers of justice and liberty to learn, says the paper, that Sheikh Abdul Aziz Shawadesh, Editor of the *Hilal* (Constantinople), who was recently arrested by the Turkish Police on a charge of sedition and sent to Egypt, has at last been discharged, probably for want of sufficient proof against him. The paper then remarks that the Sheikh deserves congratulations on his third escape from calamity, in which respect he bears an extraordinary resemblance to the noted Bengali nationalist, Arabindo Ghose.

Sheikh Shawadesh.

12. The *Panjabee* (Lahore), of the 22nd October 1912, publishes the following under the heading "British treason and British tolerance";—

The Irish Home Rule agitation in England.

"It is not easy to describe the feelings of the Indian people at the progress of treason in Great Britain and Ireland over the Irish Home Rule question and the suffragette movement. Open rebellion and armed resistance are preached by certain persons of both factions and the Government has yet taken no action. Sir Edward Carson is not aware of any treason in his policy, but he said if he was a criminal it was the Government that made him one! For a hundredth part of the offence of this nature any Indian would have been either deported or sent to penal servitude for life. And yet what is treason in India is not apparently treason in Great Britain, whose fine examples are a lesson to all the empires and the world. No one wants that Indian repression and Indian highhandedness should be imitated by the Home Government. But when a Cabinet Minister of the stamp of Lord Morley unhesitatingly sanctioned deportation without trial and all the repressive measures which will never be forgotten or excused by the Indian nation, the attitude of the British Government is ununderstandable. The Tory Party is willing to concede all that the Ulster resisters under the lead of Carson and Cecil have adopted. These are said to be the 'natural rights' of all minorities against 'Government tyranny.' Well, if the precedent is a sound one, the Tories must beware of finding eager imitators of the same policy of resistance in other parts of the British Empire. We can scarcely view the British tolerance of treason without discomfort, especially when British authorities in India are so prompt to take severe action against sedition discovered in cloth borders, match boxes, scent bottles, and private conversation. Look at this picture and on that!"

13. The *Panjabee* (Lahore), of the 22nd October 1912, publishes the following under the heading "Unappreciated citizenship":—

The Afghans in Ceylon.

"A report is published that the Ceylon Government have represented to the India Office the urgency and importance of prohibiting the emigration of Afghans from India to Ceylon. Now, India is not the home of the Afghans in any sense, and the Indian Government is not interested in protecting them. They come from the 'only' independent and flourishing Moslem Kingdom in the world, namely, Afghanistan; and it is certainly uncomplimentary to the citizenship of that State, that its superfluous and emigrant citizens should be 'not-wanted' by Ceylon, in common with Calcutta, Bombay and other Indian cities. We believe it is not a question of colour or Asiatic prejudice. But the Afghan element is too good for the mild affairs of India or Ceylon. We wonder whether His Majesty the Amir would regard the protest of the Ceylon Government as uncomplimentary to his people. It is more

likely that the Indian Muslems will put it down as another menace to their religion. In any case, we recollect that the *Times* correspondent has regarded Afghans and their State as the central pivot on which the future Islamic power turns. Now that Turkey is in trouble and Persia is paralysed, Afghan citizenship should be at least comparable to the Roman citizenship in the Augustian age or in the time of Julius Cæsar. Afghans should go into all parts of the world carrying the high value of their civilisation, religion and arts. If the light of Pan-Islamism should illumine the darkness of the infidel world, who else could carry the torch but the imperial Afghans, assisted by their veteran Indian compatriots? Is it not a little incongruous that at a time like this the Ceylon Government should seriously address the India Office to prohibit the Afghan emigrants?"

## II.—Afghanistan and Trans-Frontier.

Afghanistan affairs.

14. In a note headed "Our real gate-keeper" the *Rafiq* (Delhi), of the 16th October 1912, reports that it was remarked by the Amir in his speech at the Darbar held by him on the 28th September last that, if the Afghans wished to ensure the safety of their country for all time to come, they should not hesitate to sacrifice both life and money for the purpose. The *Pioneer's* Frontier correspondent regards His Majesty's words with suspicion, but it should never be forgotten that the ruler of Kabul is the real gate-keeper of India, and that, if his military strength is not up to the mark, it will not be possible to prevent Russia from invading this country from the north-west.

Raids in the Punjab.

15. The following is from the *Panjabee* (Lahore), dated 22nd October 1912 :—

"Lala Harji Mal, Banker and Rais of Peshawar, has addressed a letter to the Punjab Hindu Sabha Conference setting forth what appears to be the official view of the dacoities and raids. We do not doubt the fact that the Government were doing something to prevent the raids, but certainly no one can say that they have given adequate protection to the Hindus, who are the bulk of the victims. Had they done so, either by supplying arms or giving armed police, the dacoits would have been repulsed in most cases. Lala Harji Mal says that the raids were mainly due to the proximity of the wild and lawless borderland, but he forgets that when Government does not allow the people to have fire arms, it is bound to protect their life and property. In spite of all that Government could do, they have not prevented looting and attacks, particularly on Hindus. We do not want excuses and apologies for the failure, as Lala Harji Mal gives. The failure is there and must be candidly admitted. The measures adopted have been unavailing. Whose then is the obligation to protect the disarmed people? What does it avail the victims of loot, if official apologists adduce extenuating circumstances? We hope that Lala Harji Mal will realise the inadequacy of the present police 'protection' and the necessity of applying more effective means both by allowing the people licenses for keeping fire arms aad vigorously setting about to arrest and punish the dacoits. As the dacoits' home is the North-West Frontier Province, the authorities there must first 'muzzle their dogs' and adopt stringent measures."

## V.—Native Societies and Religious Matters.

Hindus and Mu hammadans, and Muslim interests abroad.

16. Writing in the *Hindustan* (Lahore), of the 16th October 1912, under the heading "Don't abuse the Turks," the Editor says that a friend of his, a Muhammadan of Delhi (the reference seems to be to Hasan Nizami) has written to ask him to cease opposing and abusing the Turks. After contending that he has not so far been guilty of the charge laid at his door, he says that his paper does not, of course, pray for victory to the Turkish arms. Indeed, no member of the Hindu press ought to offer such a prayer, and that is the only position which the followers of Hinduism can honestly take up. Muhammadans may take this ill, but they themselves are to blame in the matter. They demand special rights and preferential treatment from Government, saying that, politically, they are more important than Hindus; a claim which they base on the fact that their co-religionists wield the sceptre in Turkey, Persia and Afghanistan. This is the treatment that Hindus receive from the Osmanlis; and, consequently, to ask them to pray for Turkish prosperity is tantamount to requiring them to pray for further humiliation for themselves. It would be unnatural in Hindus to pray that the Turks may prosper and rule, as long as they know that Turkish prosperity and rule are

used to insult Hindus. On the one hand, Muhammadans claim that the fact of the Turks wielding the sceptre is a source of honour to them and of disgrace to the followers of Hinduism; but, on the other, they ask Hindus to join them in prayers for increase of prosperity to the rulers of Turkey. "These living personifications of tyrannical jesting" say to Hindus—"Such and such an Islamic kingdom is in danger. Come, let us, the two communities of India, unite in the name of liberty and patriotism and bring pressure to bear on the British Government to use its influence to ensure the safety of this Islamic kingdom." This demand on their part is grossly unreasonable, selfish, and insulting to the laws of nature. They should withdraw their offensive claim to political pre-eminence before requesting Hindus to join them in prayers for the continued rule of the Turks. So long, however, as they persist in this claim, it is perfectly natural for Hindus to desire the extinction of all those causes on the strength of which the claim is made.

Hindus and Muhammadans.

17. Writing under the heading "The Hindu press in agony," the *Zamindar* (Lahore), of the 17th October 1912, says that Hindus lost the sceptre several hundred years ago. Some of their papers, it adds, feel angry at the thought of Muhammadans also not having been deprived of their liberty and become slaves of others; at the thought of Turkey, Afghanistan and other Islamic countries not having passed into the hands of Europeans. They are showing their anger in different ways, as is shown by the two extracts quoted from the *Panjabee* and the *Jhang Sial*, which regard the war in the Balkans as presaging evil for Turkey. Continuing, the paper says that the acutest pain has been caused to it by the appearance in the *Hindustan* of an article headed "Don't abuse the Turks," (*vide* paragraph 16 *ante*). No one, it remarks in conclusion, asks the *Hindustan* to pray for victory to the Turks, but it should not on the other hand heap abuse on that poor nation.

Mul ammadans.

18. According to the *Vakil* (Amritsar), of 16th October, Indian Muhammadans have two claims on Government: firstly, their loyalty to Government, and secondly, the mere fact that they live in India.

As regards their loyalty, the incompetence of their own leaders has resulted in every action of Indian Muhammadans being represented to Government as something disloyal; and, although from their second claim they should be allowed to live a life of peace, unmolested, the actual state of affairs is evident from the following incidents:—

1. A Hindu Munsif at Meerut makes over a mosque, "in spite of admitting the proof" (*sic*!), to a bania, by a decree, which is, thanks to Hindu *Ahlkars*, upheld on appeal. Again, the Municipal Secretary harasses the mosque people in various ways; "and the collector passes orders against them and even a copy thereof is not given."

2. The Tahsildar, the Sub-Inspector (of Police), the Postmaster, the Sub-Registrar and the Girdawar at Sardhana, Meerut district, are all Hindus. Last year the (local) Muhammadans sacrificed as usual a cow in their *Mohulla*, which does not contain a single Hindu house. They were, however, prosecuted by the Hindus, and the case is still pending. In Ramzan last, the Hindus made "arrangements for cymbals and conches to be played" while the Muhammadans were engaged in prayers.

3. The Lahore Municipality has caused nearly 100 graves, near the shrine of Shah Abdul Maali, to be demolished in connection with the construction of a subterranean drain.

4. There was a dispute over a Muslim graveyard between Pandit Kishori Lal and the Muhammadans of Dholana, Meerut district. A case was instituted in the court of Pandit Pyare Lal, who ordered the dead bodies to be exhumed and the ground to be levelled. The Musalmans filed an appeal,

but it was rejected by (Pandit) Kanhya Lal, Additional Judge, Meerut. The original order was upheld by Mr. Justice Banerji, even on appeal in the High Court, Allahabad, and has been now carried out.

A consideration of the above should show that gross oppression is being practised on the Prophet's followers. Under no Government in the world had dead bodies been subjected to such oppression; but this is now being done in India. Muhammadans should not, however, lose heart. Government bears them no enmity, and there is, consequently, no reason why their efforts (to mend matters) should prove ineffective. If they keep quiet over insults to their religion and to the dead bodies of their ancestors, they must undoubtedly suffer the consequences.

The Hindu Conference.

19. The following is from the *Arya Patrika* (Lahore), of 19th October 1912 :—

* * * * *

"That inert mass of humanity called the Hindu community, whose different units for the last twelve hundred years have cared more for dissension than unity, is just now face to face with a critical stage in its history. It is obsessed by perils which no longer support an attitude of supreme indifference to its surroundings and urgently call for combined action in order to live. Thanks to the growing 'political importance' of united, vigorous and self-assertive communities at its expense on the one hand, and on the other hand its own colossal apathy towards what is called the submerged classes forming the bulk of its population, the Hindu community is fast losing ground both politically and numerically. The discordant elements of Hindu society have begun to feel the impact of the crisis, and there are welcome signs on all sides of a growing consciousness to the need of combined action for self-preservation. The Punjab Hindu Conference, inaugurated in Lahore in 1909, brought the first message of hope in this happy direction, and its fourth session at Delhi is going to see the further expansion of a growing national self-consciousness among the Hindus.

"The Hindu Conference is thus clearly not an aggressive movement. It is prompted by instincts of self-preservation. Hindu unity, if ever this fateful consummation is achieved through it, will be a colossal factor in the progress and prosperity of India and the peace of the world. A compact Hindudom, tolerant yet invincible, will be the only stable foundation of an Indian nation and the best fruit of British rule."

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The fourth Punjab Hindu Conference.

20. The following is from the *Tribune* (Lahore), dated 23rd October 1912 :—

"The fourth session of the Punjab Hindu Conference is come and gone. From all accounts it appears to have been a success. Although the number of delegates was not large, the attendance was large and the proceedings were marked by steady enthusiasm, while most of the speeches were thoughful. Not the least noteworthy feature of the gathering was the presence of the Hon'ble Mr. Hailey, the Chief Commissioner of Delhi, with the Deputy Commissioner, at the first sitting of the Conference. The Chief Commissioner listened throughout to the address of the President. This shows that the choice of the first Chief Commissioner had fallen on a really sympathetic administrator. The success of the recent session of the Conference had fully dissipated the gloomy apprehensions of those who feared that the lamented demise of its founder and main pillar would prove a death-blow to the Sabha and its activity. Its future is now assured. To use the language of metaphor, the barge has successfully weathered the storm and the breakers and has proved its sea-worthiness. It is true that the Sabha and the Conference have had more than their usual fill of criticism, both helpful and hostile, but they have not run the gauntlet in vain. As the President of this session observes, the Sabha has gathered strength begotten of the course of discipline to which it has been subjected. Yet compared with the venom and vitriol that have been poured on a bigger and a greater assembly—we mean the Indian National Congress—the onslaught on the Sabha has been quite trifling. And the Sabha, any more than the Congress, cannot be put down by scowls. No doubt the Sabha has its *lachez* and they are neither few nor small. But these can only be remedied by its candid friends putting their shoulder to the wheel instead of skulking like Achilles in the tent. It is only by the wakeful vigilance of the entire community that the Sabha can be what it should."

The following on the same subject is from the *Punjabee* (Lahore), dated 22nd October 1912 :—

* * * * * *

"The Conference would have been different had the Punjab taken a little more interest in it. We regret to find that, apart from the delegates returned from Delhi and environs,

the Punjab proper was not represented as fully as might have been. It may be comforting to state that even at Amritsar the number of delegates from the districts was not much larger. But that does not justify the attitude of indifference assumed by men who blame the Hindu Sabha. The list of delegates sent from several parts of the province makes a respectable show, but the actual representation of the Province at the Conference is miserably small. We do not overlook the fact that the Conference is held during Dusserah when Hindus are generally engaged in worship and when they are disinclined to permit an intrusion of worldly affairs. Every allowance has therefore to be made to the inconvenience felt by the pious and orthodox classes of people. Still it should not have been difficult to secure the attendance of select representatives from every district, if not also from every Tahsil in the Province. In any case the inconvenience of absence from one's own place during festivities having been felt successively during the last four years it now behoves the Hindu Sabha to alter the time of meeting from Dusserah to Easter holidays, as suggested by Lala Harji Mall of Peshawar. There is no doubt that the Hindus are fully alive to the numerous disabilities to which they are at present subject. But they are essentially a spiritual people and refuse to be disturbed from their spiritual engagements during Dusserah. By persisting to hold the Conference during these sacred days the leaders would be unwittingly creating the impression that either the disabilities are unreal or the people do not feel them as such. That delegates do make a sacrifice even under the existing conditions and that in spite of their religious inclinations they gather together in such numbers from distant parts of the Province indicate their determination to give expression to their inmost feelings on the public questions of the day. We are confident that with better organization, with better management and with a more convenient date for the Conference these annual sessions will become a valuable and helpful force in the regeneration of the Hindus of this Province. The parent association at Lahore will have to work with unflagging zeal and organise working agencies in every district. The first effort in this direction is the appointment of a paid Secretary to put into execution the resolutions passed at the Conference. We trust this question will be taken up forthwith and the programme of the Sabha during the next few months settled without loss of time.

"As regards the resolutions of the Conference there is not much to say. Nearly all of them are old propositions. The subjects that are new and pressing are those which relate to the raising of the status of the Punjab Chief Court, the extension of the civil and criminal jurisdiction of the Punjab Chief Court to the North-West Frontier Province, the protest against the tendency of the income-tax officials to discredit the account books of merchants and traders, and the necessity of starting a daily newspaper in Delhi to advocate the cause of the Hindus. The first two of these resolutions may seem inconsistent in view of the fact that one of the contentions of the Government of India before 1901 was that the Frontier Districts formed part of the Punjab and that the Chief Court should be a minister of justice, 'so that it may be able to issue to the subordinate courts orders and directions in a way that would be out of the question in the case of a High Court.' In the course of the debate that was raised in the Council by the Hon'ble Mr. Shadi Lal, in 1911, His Honour the Lieutenant-Governor also stated that the separation of the North-West Frontier Province from the Punjab had altered the circumstances and seemed inclined to think that that was by no means an unimportant ground for the creation of the High Court. It is not clear how the Conference can ask simultaneously both for a High Court and for the extension of the Chief Court's jurisdiction to the North-West Frontier Province. Perhaps the second proposal has been adopted as an alternative; and considering that this also finds favour with the people of the Frontier Province, the Government of India may be pleased to consider favourably the resolution passed by the Conference on this subject. One of the two remaining resolutions, *viz.*, that relating to income-tax was briefly referred to by Rai Bahadur Pyari Lal in his opening speech; and we gather that the mercantile community at Delhi keenly feel the effect of the attempt to discredit their account books. If the account books of merchants and bankers are discredited by the Courts of Law in the manner in which the income-tax officials do there is an end of all business. As it is, we have the anomaly that what is good evidence for judicial proceedings as between man and man is inadmissible as between the State and the subject. This is a matter which should be taken up for more direct representation by an association of merchants and traders. We are glad that Delhi is alive to the necessity of a daily newspaper. It wants not one but two papers, one for all India in English and another for Hindustan in Hindi. It is mainly a question of funds; and Delhi is rich enough to find funds. If it takes the initiative, the Punjab and the United Provinces will not hesitate to co-operate."

The *Panjabee* (Lahore), also publishes the following in its issue of 24th October 1912:—

* * * * * *

"Over twenty resolutions were passed at the Conference and these cover a wide range of public work and duties, some of which devolve more on the people themselves. Whether

we have to do it or get the help of Government for it, persistent work is necessary. The Government of India lately remarked that they were not aware of any dissatisfaction of the Punjab Hindus in regard to Punjab Police appointments, since a solitary memorial was addressed two years ago. This causes surprise to us, but we must also remember that Government have a large number of public questions on hand and require constant reminding and urging in matters which call for a change of policy and precedent. The scanty representation of the Hindus, the disabilities of communal benefits, the question of physical (and, we fear, followed by mental) degeneration of Hindus, the inadequate protection to the people in the mofussil, conciliatory boards—these are all subjects regarding which fresh facts and more convincing arguments arise every year. All these have to be duly brought to notice and, wherever practicable, redressed. The branch Sabhas in the towns should not only be started wherever there are Hindus, but arrangements ought to be made to regulate their work and connect them with the central organisation. To do all this and to bear the brunt of the responsibilities, we require a more settled and organised form of work. We hope that with the closing of the Delhi Conference, the Hindus will not also cease their activities till another year. We hope also each Hindu will not consider it is wholly the duty of some one else to do all and he himself may do nothing. We must constantly remind ourselves of the simple truth that man does not live and work for himself apart from society, but he is a social and political unit. It is the duty of every Hindu to contribute to the public work in some form or other. Let us hope that this patriotic spirit, now lying dormant, will be roused and utilised for the constructive good of the society.

"The resolutions passed at the Conference will, in due course, be submitted to the Government. In this connection we venture to make a suggestion. We would like to ask if it is not more advantageous to adopt the Congress form of meeting the head of the administration in a deputation and submitting the resolutions to him personally. We remember Lord Curzon once refused to receive the Congress deputation, but subsequently a more sympathetic Viceroy established the precedent that Government is for the good of the people. We have no doubt that Sir Louis Dane will encourage such direct personal representations by popular organisations to the Government. The occasion may serve to create a more hopeful outlook for the dejected people in their expectations from Government and also a more responsible and sober representation of public wants. We trust that these and other questions will engage the earnest attention of the Punjab Hindus and their leaders."

## VI.—Legislation.

The Revised Council Regulations.

21. The following is from the *Khalsa Advocate* (Amritsar), dated 18th October 1912:—

"When the Regulations for the Punjab under the Reform Scheme were promulgated for the first time and the Sikhs were left out in the cold, it was considered that this was due to an over-sight. His Honour Sir Louis Dane, it was thought, who had spent most of his time in the Frontier Province, was perhaps then not intimately acquainted with the circumstances obtaining in the province and therefore he did not move the authorities for an adequate representation of the community.

"The nation was for the last three years, upheld mainly, by the hope that if they represented their real grievances the balance would be set right at the next election.

"All this, however, has proved a fool's dream as far as the elected members are concerned. In the Revised Council Regulations for the Punjab there is not even a mention of the Sikh claims. His Excellency and His Honour have on more than one occasion expressed their anxiety for the protection of the Sikh interests, while Sir Louis Dane had given a pledge on the specific point of the Council representation in his reply to the address of the Chief Khalsa Diwan at Amritsar. In spite and in the face of all this and even when the arguments which have determined a differential treatment for the Moslems apply with much greater force to this community and are even larger in number, absolutely nothing has been done in the Revised Rules to provide any safeguards for Sikh interests. The extremely cold treatment has thrown the community into a depth of disappointment. The voice of the whole nation has gone for nothing and not the least attention seems to have been paid to the pre-eminently just demands which have been recognised even by un-Sikh papers, of a people who have unflinchingly stood by the Union Jack ever since the annexation of the Punjab.

"As loyal subjects of the crown we cannot but submit to His Honour as well as to His Excellency that unless substantial provision is made for the conservation of Sikh interests, the disappointment of the community will sink deep into the hearts of its members.

"We regret that if nothing is done Sir Louis Dane's regime will be associated in Sikh minds with utter disregard of their just rights."

Council regulations in the Punjab.

22. The following is from the *Panjabee* (Lahore), dated 22nd October 1912 :—

"The revised regulations for the Punjab extend the franchise to 9 Municipalities in the Eastern group, 5 in the Central group, and 7 in the Western group. In addition they grant franchise to the District Boards also, though to a limited extent. The country is doubtless thankful to the Government for small mercies. But examined closely the boon disillusions even official apologists. It will be seen from the special article we publish to-day that the elective element in the Punjab is not as strong as in other provinces. For instance, in the Municipal groups we have out of a total of 386 only 274 elected members while in the District Board groups out of a total of 421 we have only 52 elected members. But our complaint is not merely against the smallness of the proportion of the elective element in the aggregate. There are Municipalities like Gurgaon, Rohtak, Montgomery and Lyallpur in which the elective element is either totally wanting or is only nominal. The mixing of the Cantonment Committees with the Municipalities is likewise detrimental to the independence of the electoral groups. However, the object of the Government in maintaining existing conditions seems to be to steady popular influences. We have to accept this decision in a good spirit, but at the same time press for more liberal concessions."

Hindus and Muhammadans at the ensuing elections.

23. The following is from the *Panjabee* (Lahore), dated 22nd October 1912 :—

"At the forthcoming elections Hindus and Muhammadans may co-operate, recognise each other's rights and help forward the cause of progress which must be dear to both. The Government has allotted eight seats for elected members. Of these one is neutral, *viz.*, the member who represents the University. Another who represents the Punjab Chamber of Commerce may also be regarded neutral. Out of the remaining 6 seats it should be possible for Hindus and Muhammadans to allot three for each community, and give their votes to candidates without any racial distinction. For instance, if it can be arranged that the Hindus might represent the Eastern and Central Municipal groups and the Western District Board group, Muhammadan candidates need not contest seats in the respective groups. Similarly Hindu candidates need not contest the two District Board seats, *viz.*, Eastern and Central, and the Municipal seat in the Western group. If such an understanding be possible between Hindus and Muhammadans, there will be a fair contest between rival candidates (Hindu and Muhammadan) in each one of the six constituencies. Failing such a course, Hindus should merge their differences and unite in order to secure at least 3 seats for themselves. Unhealthy rivalries leading to a splitting of votes will spell ruin to Hindu interests. Intending candidates should, therefore, be invited to a conference on this subject. There is no time to be lost and the Hindu Sabha should move promptly in the matter. In this connection we note the question was moved at an informal meeting at Delhi. But as no decision was arrived at it should be taken up again."

Lala Lajpat Rai and the coming Council election in the Punjab.

24. Writing under the heading "Lala Lajpat Rai as a candidate for membership of Council," the *Hindustan* (Lahore), of the 16th October 1912, reports that it has learnt from a most reliable source that the Lala will this year offer himself for election to the Punjab Legislative Council, and in all probability will contest the seat assigned to the Cis-Sutlej group of municipalities. A candidate for election to Legislative Council should, says the Editor, possess keen judgment and independence of opinion, and he should be a true patriot and free from the least taint of selfishness. No one, it adds, can deny that all these qualifications are to be found in Lala Lajpat Rai. Even his bitterest enemy cannot, in view of the moderation and "statesmanship" with which he has worked as a public man during the past 4 or 5 years, have the temerity to impugn his loyalty, or try to cause misunderstanding between him and Government. It is hoped that all the voters in the group he may select will unanimously vote for him.

The following on the same subject is from the *Arya Patrika* (Lahore), of 19th October 1912 :—

"Lala Lajpat Rai, it is understood, will stand for election to the Punjab Legislative Council for one of the three groups of Municipalities in the Province. His choice, it appears, lies between the Central Punjab group, which includes Lahore, and the Delhi-Rohtak-Hissar group. If we are not mistaken, Lala Lajpat Rai prefers the latter group, where there is less likehood of competition than in the Central Punjab group, where the Hindu leaders are yet to learn the wisdom of forgetting their personal differences in the interests

of the community. There is no one in any of the three groups of the Punjab Municipalities better fitted to represent the Hindu community in the Council than Lala Lajpat Rai, and it may not be quite an easy task for anyone anywhere in the Province to beat him in a public contest, if Lala Lajpat Rai chooses to stand for competition. But he apparently desires to avoid such a scene, and a Hindu who holds the honour of his community above all things cannot fail to admire his wisdom. One of the subjects to be discussed at the Hindu Conference to-day is the desirability of avoiding competition among the Hindus at the elections to the Provincial Leglislative Council. We earnestly hope the Hindu leaders will arrive at a practical conclusion in the matter."

Delhi disfranchised.

25. The following is from an article headed "the Penalty of Greatness" published in the *Comrade* (Delhi), of 19th October 1912 :—

"* * * * Delhi was certainly born great; but the suspended animation of the last century robbed it of all that greatness, and to-day, even if it has not achieved greatness but has only greatness thrust upon it, the penalty of this new greatness would be too great if the people of Delhi are wholly disfranchised. We are not unmindful of the difficulties of the situation. The toy Province of a Thana and a Tahsil may not at present be given a separate seat for election to the Imperial Council, and we cannot conceive of a Provincial Legislature for Delhi consisting of a small fraction of an Hon'ble Member, if numerical proportion is to be maintained. But we have a suggestion to meet the situation, and, in view of the fact that the rulers of Delhi will not belong to any single Province but hold sway over all the Provinces, our suggestion is, we think, quite appropriate. It is this :—Let each qualified resident of Delhi declare before the elections to the Provincial and Imperial Councils in what Province outside Delhi he would elect to exercise his franchise, and after this declaration he should be considered a qualified voter in that Province. Many qualified men from other Provinces would now begin to reside in Delhi simply because it is the Imperial Capital, and should not on that account be disfranchised. Many of its old residents would have a vote in neighbouring Provinces in virtue of possessing property or paying taxes and having a domicile in the neighbouring area, now placed just outside the Imperial Enclave. Only a small proportion of the qualified old residents of Delhi would have to exercise franchise in a Province with which they have now no connection, and they would for the most part elect to vote in the Punjab or the United Provinces. Those who select the Punjab would simply keep up their connection with the Province to which they belonged hitherto and with which they have still judicial relationship. The number of those who select the United Provinces or some other Province, would be too small to influence the results of the elections in that province, and the only objection that could be raised against such an arrangement would be merely the technical one that this would be an exception to the general rule of residential qualification. But if all India is the province of the rulers of Delhi, should not the citizens of Delhi claim it as such for purposes of franchise? Of course, in the last resort Government could nominate a member from among the qualified residents of Delhi. But Lord Morley, as Secretary of State, has already condemned the system of nomination severely enough, and Delhi, which had for too long been yoked to the Punjab against her will, would no longer like to share the glory of nomination with the land of the Five Rivers and many more Khan Bahadurs. If Delhi cannot have Home Rule, let it at least be spared the Home Department Rule in the matter of Council elections."

Punjab Pre-emption Bill.

26. The following is from the *Tribune* (Lahore), of 22nd October 1912 :—

* * * "The authors of the present Act did not profess any anxiety either for the just recognition of the feelings of the people as regards the right of pre-emption or for its strict enforcement. They had a pre-conceived policy and they made no secret about carrying it about. The late Sir Lewis Tupper, who had perhaps more than any one else to do with the present Act, frankly said that the policy of the Act as well as that of the Land Alienation Act was one and the same and that on this material point they never wavered. The essential qualification for a pre-emptor of agricultural land was thus laid down, *viz.*, that he must be a member of an agricultural tribe, even though the vendor may not be such a member. There was, we admit, some justification for this rule, where the vendor happened to be a member of an agricultural tribe. In that case, it was reasonable that the Legislature should see that the restrictive provisions of Act XIII of 1900 might not be rendered nugatory by non-zemindars getting land through pre-emption decrees ; and within these limits, the rule was consistant with the Chief Court ruling reported in 15 P. P. 1905, which decides that a pre-emptor, who cannot buy land under the provisions of the Punjab Land Alienation Act, can not get it by means of a pre-emption decree. But there was not the least justification for any restriction on pre-emptive right in cases in which the vendor is not a member of an agricultural tribe. It is true that a proviso was added to section 11, prescribing that when the vendor is not a member of an agricultural tribe, the right of pre-emption may be exercised not by members of agricultural tribes only, but also by the members of the same tribe as the vendor, provided that the pre-emptor or his ancestor in the male line has been recorded as owner or occupancy tenant in the estate for 20 years. But this proviso is a poor

set-off against the arbitrary restriction of pre-emptive right in cases where the vendor is not a member of an agricultural tribe. Nor is the proviso anything in the nature of a real concession, for sections 21 and 26 insisted on a strict conformity with the provisions of the Land Alienation Act in case of every sale in respect of which pre-emption is claimed.

"Let us now examine how far the new Pre-emption Bill has removed the aforesaid objections and anomalies. Section 14, which is the most important section of the new Bill, runs as follows :—'No persons other than a person who was at the date of sale a member of an agricultural tribe in the same group as the vendor shall have a right of pre-emption in respect of agricultural land sold by a member of an agricultural tribe.' The new provision is decidedly an improvement in so far as it removes the arbitrary restrictions imposed by the present Act on the right of pre-emption in cases where the vendor is not a member of an agricultural tribe. We do not, however, see why he should be a member of an agricultural tribe in the same group. It is true that section 3 (1) (*c*) of the Land Alienation Act says that in cases where the alienor, who is a member of an agricultural tribe, desires to make a permanent alienation of his land, the alienee must be a member of the same tribe or of a tribe in the same group, and it may be said that section 14 of the new Bill only follows the precedent of the Land Alienation Act. But the notification of agricultural tribes and the separate classification of Brahmans and the few Hindu notified castes outside the group leave a very unfortunate impression on the public mind as to the real import of these notifications. The general impression, and the elaborate explanation given last year by Sir James Douie has not shaken that impression in the least, is that the net result of these notifications is to favour the Muhammadan notified tribes and to exclude the few Hindu tribes by assigning them to the place of a separate classification. We strongly insist on the deletion of the words 'in the same group' and suggest a similar deletion in section 3 of the Land Alienation Act. Such an alteration will remove the invidious and the artificial distinction between the Hindu and the Muhammadan notified tribes and will also in some measure save these Acts from the reproaches commonly made against them.

"We reserve for separate consideration the manner in which the existence and enforcement of the right of pre-emption has been extended quite out of proportion with the recognised rules of Muhammadan law and custom. We shall here only express our regret that the new Bill has made no alteration or improvement in respect of one of the most objectionable provisions of the present Act. We refer to section 27 of the present Act, which has been bodily incorporated in section 29 of the Bill. That section enjoins upon the civil courts to send to the Deputy Commissioner a copy of every original decree granting pre-emption other than decrees in respect of urban immoveable property and authorises the Deputy Commissioner to appeal against it if he thinks fit. The object of this provision is to guard against any possible evasion of the provisions of the Land Alienation Act through the collusion of parties or the mistake of the court, but its effect has been only to lower the dignity of the civil courts and to invest the Deputy Commissioner with the authority of quasi-superintendence over the work of the civil court as far as the provisions of these Acts are concerned. Familiar as we have been with instances of the Executive sitting in judgment over the highest Courts in Gulab Bano's, Hoti Mardan and other cases, we cannot but strongly condemn this provision. We are aware that this section was very much prized by Sir Lewis Tupper. Sir Lewis Tupper in his speech said :—'One flag it flies has cheered me very particularly. Clause 27 provides for the transmission of pre-emption decree in the great majority of cases to the Deputy Commissioner and enables him to apply for revision if he considers that the decision of the Court of first instance is contrary to the provisions of the Alienation of Land Act.' For the honour and the prestige of our courts of justice, we do insist that they should be free from this humiliation of having their decrees passed in review by the Executive."

The Land Alienation Act.

27. The following is from the *Panjabee* (Lahore), of 24th October 1912 :—

"In another page we publish the first portion of a long paper on the working of the Land Alienation Act in the Punjab, by Pandit Kripa Ram of Amritsar. The paper was intended to be read before the Hindu Conference at Delhi and contains useful facts showing the disabilities it imposes on the Hindus. We shall publish the whole paper in parts and we hope it will be read with profit and will go to convince Government of the reasons for the repeal of the Act. Pandit Kripa Ram incidentally refers to Government as *master* and to the people as *servants* and understands their relationship to be such. He is evidently led to draw this inference from facts learnt in the mofussil places and from district experience. District life and official treatment can hardly be said to be modern. There is yet the spirit of the Moghul Nawab and the humble slave, but it is unfair to the Government of to-day to regard its attitude as such. We have hundreds of recent events to show that administration is not a master-and-servant business, but a more agreeable relationship. The principle of the associationship of the people with Government is established and, whatever may be the experience in the districts, the Government is perfectly respectful and solicitous of popular welfare. Due attention is given to popular wishes and opinions, and in Councils and Durbars popular representatives are treated on equal terms. We hope that this idea will pervade in the districts also and that a more modern and dignified idea of the status of the people and the attitude of the Government will be created in the country."

## VII.—General Administration.

### (*a*) *Judicial.*

The Rangoon Defamation case.

28. The following is from the *Tribune* (Lahore), dated 23rd October 1912 :—

" * * It is very rarely that an Anglo-Indian journalist is sentenced to imprisonment on a charge of libel, and the heavy sentence in this case is explained by the serious nature of the offence. Very grave accusations were made against the complainant in his capacity as a Magistrate and the charges were proved to be as unfounded as they were unjustifiable. Our correspondent says that the sentence was received with amazement and in profound silence in court, but it is difficult to express any sympathy for the accused. The sentence is heavy but the offence was very serious and was aggravated by the line of defence pursued by the accused."

Writing under the heading " Deplorable end of the Rangoon defamation case," the *Zamindar* (Lahore), of the 23rd October 1912, reports that Mr. Arnold, Editor of the *Burma Critic*, who raised his voice in defence of an unfortunate Muslim girl, has been sentenced to undergo one year's simple imprisonment. Of late, it adds, Muhammadans have been surrounded by troubles on all sides, and even any noble-minded and good-hearted person writing or speaking in their favour has to suffer severe punishment. The end of the case against Mr. Arnold has undoubtedly brought one administrative advantage to Government, namely, that no editor will henceforth be in a hurry to take up his pen against Government officials.

### (*b*)—*Police.*

The Punjab Police.

29. The following is from the *Observer* (Lahore), of 19th October 1912 :—

" In a previous article on the subject, we referred to the remarkable increase of crime in 1911, showed that the increase argued the necessity of enhancing the efficiency, if not reducing the number, of superior officers, and dwelt on the inadequacy of the law about offences relating to marriage and a growth of the drinking habit among the people as among the chief causes of crime in the Province. There is, however, a third factor which equally deserves the serious attention of the authorities, and that is the usurious rates of interest charged by the money-lender, combined with the spirit of haughtiness which has, of late, been manifested by the *bania* class towards the villager. The increase of dacoities has been most noticeable in Western Punjab. It has been also observed that the villagers have, as a rule, refrained from coming forward to the help of the victims, while the dacoits have in some instances concluded their raids by making a bonfire of the account books of the *sowcar*. In answer to the questions of Hindu members of the Legislative Councils, Government has repeatedly declared that it sees nothing extraordinary in the increase of dacoities against the Hindus, as the latter form the wealthiest portion of the village community. It would have, however, been well to point out that in the Western districts of the Punjab the ordinary rate of interest charged for by the money-lender is 30 per cent; and instances are not unknown where as much as a thousand per cent. has been levied. As a consequence, when once an agriculturist falls into the clutches of a *sowcar*, the former's death alone can release him from the toils. But the villager, so far from smarting under the slavery, has hitherto hugged the chains as a rule, because the *bania*, while bleeding his victim, treated him with all apparent signs of respect and honour. He has, however, developed new notions of self-respect. He refuses to follow the attitude that he previously adopted towards his debtors and in some cases regards them as worms which he can crush under his heel by a resort to the law courts. The result is a growth of enmity in the villages between *sowcars* and non-*sowcars*, a state of feeling which has encouraged the depredations of dacoits. This does not and cannot justify the slightest breach of the law and we do not mention the point to excuse the conduct of those who commit offences against the person or property of money-lenders. Far from it. But it is necessary to state facts to enable the authorities to appreciate the situation properly and to devise means to improve it. And, we are persuaded to think, there can be only two remedies for this state of affairs; either the *bania* should resume his former behaviour towards his victims or the rate of interest should be reduced. As for the former alternative, the money-lenders are equal subjects of His Majesty with the agriculturists. No one can compel them to adopt an attitude towards their debtors which is humiliating towards themselves. But Government can and ought to fix the rate of interest within proper limits. Usury laws, it should be remembered, have been enforced not only in Europe but are also to be found in the institutes of Manu and other prominent Hindu law givers. Their abolition, in slavish imitation of the advanced communities in Europe, has proved a pest in an agricultural country like India. These laws are found on the

statute books of certain portions of His Majesty's dominions, which are not at all less advanced than this country. Why not then re-introduce them here, so far as the rural tracts are concerned, seeing that not only Muslim but Hindu journals like the *Beharee* have also advocated the same? Such a step would no doubt require great courage on the part of Government. It would have to meet with an incessant fire of criticism. But a benign Government, which has not flinched from enforcing the Land Alienation Act, which is encouraging self-help among the people by the organisation of Co-operative Credit Societies, cannot become faint-hearted when the enactment of another measure for the benefit of the agriculturist, the backbone of the people, is concerned. If usury laws are brought into operation, an incentive to people to give refuge to dacoits will be taken away, the *banias* will invest their savings in more useful ways, and serious offences against property and the person must grow less and lesser." * * *

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The Police.

30. The *Munir* (Jhang), of the 16th October 1912, has an article headed "Government and the Police," in the course of which it complains that constables are paid only Rs. 9 a month, a sum of money on which a man cannot maintain himself and his family in these days of high prices. The small pay now received by them also prevents constables from displaying bravery, and Government had better diminish crime by giving the Police an increase of pay, fixing their initial salary at Rs. 12, if not Rs. 15, per mensem. After suggesting that the pay of Head Constables, Sub-Inspectors and Inspectors should also be raised, the paper says that all this would make police officials display greater energy in the discharge of their duties, and would also abate the evil of bribery in the force.

The Dacca outrage.

31. The following is from the *Comrade* (Delhi), dated 12th October 1912 :—

"The assassin of the Head Constable, Roti Lal Roy, who was shot dead in Dacca, has shown once more that the ghastly under-world of political crime is still peopled by political desperadoes of the dastardly and violent type. Some efforts have been made in a section of the Bengal Press to read into the murder some purely personal motive of revenge. A policeman who was a prominent witness in the Dacca conspiracy case and some other political cases and had hitherto been employed to watch the movements of certain notorious members of a dissolved Samiti, is murdered in cold-blood. And yet we are asked to believe that the act is not what, in all likelihood, it appears to be : a fruit of the insensate political feeling that had, not very long ago, flowered into organised Nihilism in Bengal. The temper of the classes from whose ranks the assassin has been usually drawn may be calmer to-day. The prophets are for obvious reasons, silent, and have ceased to supply the necessary stimulus. That, however, should not lead us to infer that anarchism has been altogether killed in this country. Repression has simply scotched it and driven it underground. 'Concession' may also have played the part, often claimed for it, in easing the situation. But those who imagine that the body-politic has been completely cleansed in that way have a very imperfect idea of the character and psychology of the anarchist. He is a microbe that persists in the blood, and no amount of mild 'treatment' or surgical operations can completely annihilate it. Perhaps it would be better to recognise frankly that he has come to stay in this country. It is possible that India is acquiring something of the political and moral climate of European countries like Russia, Italy or Spain, where the monster thrives so abundantly? Whatever the future may have in store, the heart of the country is at present sound, and Government, whatever its shortcomings, has a clear idea of the directions in which it ought to move. The anarchist may not, therefore, perturb our vision of the future or affect the nerves and darken the counsel of the rulers as long as it is frankly admitted that he is always a dangerous possibility, and occasionally a dread presence."

## (*d*)—*Education.*

The Muslim University.

32. The following is from the *Comrade* (Delhi), dated 12th October 1912 ;—

"As we had intimated in the last issue of the *Comrade*, published from Calcutta, we do not intend to publish the Muslim University Voting Paper any longer. The results have been frankly disappointing, though there is not the least doubt that those who have an opinion to offer, or—shall we say ?—those who have an opinion at all are by a very large majority against the acceptance of the terms sought to be imposed on the Musalmans by the Secretary of State. But as we had clearly stated, the effect of this majority would be much lessened

by the fact that hardly a third of the number of our Muslem subscribers have voted at all. If we know the abstainers at all—and we think we know them pretty well—their abstention has been due to the political lethargy that has overtaken the community after the sudden and fairly sustained activity displayed during the Separate Electorates controversy. Since then the Musalmans have been resting on their oars, and the numbers of those who have voted on the question of the University is as good an index as any other of the practical energy and effort that the Musalmans can put forth when they cannot secure what they want at the very first endeavour. Much as we feel that in the régime of Lord Minto the Musalmans got only what was rightly their due, and that too only in one direction, their success was a little too easy as political successes go in the world. Is the community capable to-day of a millionth part of the sustained effort put forth by the Irish Nationalists to obtain Home Rule, which will at last be the head and crown of one of the most prolonged political struggles? Nearer home, are they capable of putting forth a quarter of the sustained effort which compelled the Government to unsettle the most settled of facts in Bengal? Resolutions are occasionally passed by the League, its Council and its various branches. Brave words are used in displaying righteous indignation against Italy and Russia, and wily words in finessing as regards the criticism of the policy of Great Britain. Much sympathy is showered on the Turks, the Arabs and the Persians, and by way of change Mr. Montagu is denounced in glowing periods for doubting the solidarity of Islam. But is the farce worth the acting? What is the net result of all this? 'Words, words, words,' as Hamlet would say. The contributions of Indian Musalmans to the relief of the war sufferers in Tripoli could not have exceeded ten lakhs, even if they ever reached that figure. Italy and Russia have not been put in mortal fear of the military prowess of these sturdy sons of Islam, and we doubt if our own Government takes them more seriously than to keep the Criminal Investigation Department eyes a little more carefully on a few scribblers and blabbers. We ourselves are none too valorous to expect or desire anything beyond a *jehad* of the jaw and the shedding of many ink-bottles in the cause of Islam abroad.

*Irádá thá ye nálón ká hilddén rub'-i-maskún ko,*

*Magar, ay hamnafas, dil kí thakan kuchh aur kahtí hai.*

"But the cause of Islam at home was expected to have produced something more practical. After the high feeling noticeable at Lucknow just two months ago, we expected that the Musalmans would convince the Secretary of State that they were in earnest by contributing lavishly to the University Fund, or at least paying up what they had promised towards it, before the 'final' decisions were announced. We at least expected that a few thousand meetings would be held in the country to pray the Government of India to make yet one more effort to convince the Secretary of State that the 'Man on the Spot' could be trusted to deal safely with the question of affiliation. But there is neither money nor meetings, and one or two honourable gentlemen are riding astride the situation with the proposal that the University may be accepted on the Secretary of State's terms, but—for 15 lakhs of rupees! If ever a Musalman possessed the soul of a bazar haggler, it must be the author of this stupid suggestion. Has the community come down so low as to be satisfied with a Banya's bargain? 'What's the use of these bitter words,' one may say. We admit the bitterness with our poet, philosopher and friend:

*Rakhyo, Ghálib, mujhé is talkh nawái men máf,*

*Aj kuchh dard méré dil men siwá hóté hai.*

"Ours has mainly been an educational ideal, and we would any day prefer to be a pedagogue rather than a demagogue. Ours has not been the cult of the bomb, but of books, and in so peaceful a cause the opposition of the Secretary of State has taken us completely by surprise. But our keenest disappointment is that the educated members of the Muslem community, who had talked of nothing but education for forty years, should appear so unpractical and lifeless. It is easy to run down the 'leaders', and it is impossible for any honest individual to admire the splendid isolation of some of the greatest of them at a time when their place is here by the side of their people. But what of the people themselves? We accuse the rank-and-file even more than the General, for armies have sometimes won the day even after the death of General, but a General can only surrender or die when the army has been mown down or fled. The following is the final muster of the Muslem subscribers of the *Comrade*, and it will show that out of every three two have preferred silence, and—shall we add?—secrecy.

| | | |
|---|---|---|
| For the acceptance of the University on Government's terms | ... | 51 |
| Against the acceptance of the University on the Government's terms | | 795 |
| Total | ... | 846 " |

33.. Writing under the heading "Future of the Khalsa College," the *Loyal Gazette* (Lahore), of the 20th October 1912, deprecates the noise made by certain young Sikhs in 1906 over the interference by Government in the affairs of the College. Next it says that, if Sikhs had, at the instance of certain shortsighted and loquacious persons, raised an outcry against the changes that were recently proposed in the constitution of the College Council, most disastrous consequences would have been certain to ensue. The new changes are then enumerated, and the editor says that he does not disapprove of the same and prays that the College may regain its lost greatness.

The Khalsa College, Amritsar.

(*e*)—*Agriculture and questions affecting the land.*

34. The *Rafiq* (Delhi), of the 21st October 1912, has a note headed "Government's habits and Nature's character," in which it says that frequent settlements and the constant increase of land revenue have "squeezed India dry," and that, whenever rain fails even slightly, agriculturists begin to starve and leave their homes. This being so, it is necessary that a Famine Relief Department, with branches in all divisions and districts, should be permanently opened in the Secretariat Offices. No heavy burden would thereby be entailed on the Indian Exchequer; a famine tax could be levied from the people, who have (by this time), become accustomed to giving money for the relief of the famine-stricken and starving. The reason why the paper has suggested the establishment of the above department is that, while Government will never change its land revenue policy, nature also is not likely to change herself, and the agricultural and labouring classes are likely to be crushed between these two forces. Besides, so long as time does not prove (to the authorities) that the permanent settlement of land revenue is most suitable for an agricultural country like India, some such department as that proposed must be established.

A suggestion.

(*h*)—*Miscellaneous.*

35. In the course of an article headed "Bury the Past," the *Comrade* (Delhi), of [illegible] October 1912, publishes the following remark:—

The new Delhi; a suggestion to demolish the Kashmir Gate.

* * * * * * *

"We have no doubt that the officers of Government will soon prepare an elaborate programme for the State Entry on the 23rd December next, and rehearsals of the procession are already taking place. Even if Lord Hardinge strove after effect—which we do not believe—the suggestion that we offer would appeal to him. But a Viceroy who desires to make his term of office one that would be memorable for the hatchets it has buried is not unlikely to find in our proposal the best symbol of his purpose and intention. We would recommend to His Excellency that the first official act that he should perform after taking over the charge India's historic Capital should be the demolition of the Kashmir Gate and its reconstruction as a monument of the desire of Great Britain to bury the carrion of the dead and dread past, and of the resolve of the Government to trust that it may itself be trusted * * *. Let His Excellency ride back from the Durbar Hall, where he takes over charge of Delhi from the Hon. Sir Louis Dane, to the Kashmir Gate, and lay the first axe with his own hands to that grim momorial of 'old, unhappy, far-off things,' and immediately afterwards lay the foundation-stone of a new Arch of Triumph, the triumph of cool and calm statesmanship and of charity, hope and faith, over prejudices that blind and passions that lead astray * *."

36. In a note headed "Temerity of the *Afghan* newspaper: worthy of notice by Government," the *Jhang Sial* (Lahore), of the 17th October 1912, states that (some time back) a Muhammadan of Multan met his death at the hands of a Hindu. The latter was tried and sentenced to seven years' rigorous imprisonment, which has satisfied even (the local) Muhammadans. The *Afghan* has, however, taken advantage of this case to make unbecoming remarks about Diwan Narendra Nath and Lala Gobind Ram, and to embitter the Hindu-Muhammadan question in Multan (*vide* paragraph 20 of Selections No. 42). After quoting an extract accusing the above officers of being pro-Hindu, and applying the epithets "Muslim-killing" and "animal-worshipping" to Hindus, the Editor asks Government to take notice of these expressions. If such mean attacks, he adds, continue to be made on Government officers by bigoted papers

Complaint against the *Afghan*.

like the *Afghan*, and these attacks are overlooked by Government, then these Hindu officers will find it difficult to perform even their official duties.

Abu Said of Rangoon.

37. The *Zamindar* (Lahore), of the 16th October 1912, publishes a letter from one Abu Said (*vide* paragraph 6 of Selections No. 41), who, writing from Cairo, states that he is a native of Dhullian, Kharian *tahsil*, Gujrat district (Punjab); that he owns agricultural land there; but that he has been residing in Rangoon for a long time past. The savage acts of oppression perpetrated by Italy in Tripoli had the effect of reminding him of the following verse (in the Quran):—"And you are not to make war on weak men, on women or children. And say, 'O Lord, drive us out of the city, the rulers whereof are tyrannical; and exert yourselves in the cause of God with your lives and property." This rendered him very restless, and, after having made his will, he left Rangoon prepared to die (at the front). He reached Derna and, since he himself belongs to a country where one cannot freely wield even the pen, it surprised him extremely to see every one armed there. He was given a Mauser rifle and began to learn drill, while Enver Bey introduced him to newspaper correspondents from Austria, Germany and France. From Derna he used to send weekly letters to the (Muslim) press (in India) and wrote several times even to the Nawab Vicar-ul-Mulk, Haji Ahmad Mulla Daud of Medina, and Maulvi Imam-ud-din of Gujrat. He has returned to Egypt, and it is now his heartfelt desire to serve his country and co-religionists (there). After stating that Enver Bey has promised to reply to any letters he writes, Abu Said reports that he sails shortly for Constantinople in company with the younger son of Sadat Lee Muhammad Bek Anis. He wished to see Abdul Wali Khan there, but he has changed his mind in consequence of what has recently appeared about him in the *Zamindar* and the *Siraj-ul-Akhbar* (Kabul). A Muhammadan who plays the spy in order to injure Islamic Kingdoms is an infidel, and should not hope for intercession from the Prophet on the day of judgment.

Official corruption; Ministerial Establishments.

38. The *Tribune* (Lahore), of 25th October 1912, makes the following remarks in course of its leading article:—

"Simple as the life of an Indian village is, it has its complications, as we have already hinted. These, for the most part, perhaps invariably, centre round the countless variations of the old, old, old theme, *zan*, *zar*, *zamin*, with some of which even the most casual observer must be familiar. Security of person (including his nearest and dearest) and security of property are the ideals towards which the Indian peasant primarily strives. Interference with the liberty of his neighbour and encroachment on his neighbour's property are perhaps the inevitable results of his primary ideals, aggression being all the world over the best means of defence. We have already shewn that the complications arising out of these humble aspirations breed discords and disputes which necessitate the interposition of a third party, and we have also shewn that the third party in the first instance generally appears in the form of a constable or a patwari, according as the matter at issue concerns the security of the person or that of property. Having secured the co-operation of the policeman and patwari the peasant is not at the end of his troubles nor is the realisation of his desires by any means assured. He has yet to enlist the sympathy of the courts, which are the final arbiters of his fate, and the road thereto is long and rough and far from straight, and times must be paved with gold or silver, ere the goal be reached.

"Much might be said of the venality of presiding officers and the bartering of justice in our courts, but with such matters we are at present not concerned. We may rest assured that our higher courts are free from blemish in this respect and that the stains, which disfigure the fair face of justice in the courts of some of our subordinate stipendiary and honorary magistrates and judges, are attributable to a faulty method of selection, which too often results in the investment of unworthy persons with the authority, and the exclusion of others who are in every way qualified to interpret and administer the law of the land. Those who, endowed with such authority, betray their trust, are vicious for vice's sake, and for their case there is no remedy. We are here more immediately concerned with the host of greedy underlings, who constitute the ministerial establishments attached to our courts of justice and fatten on the litigation which they foster, and in a thousand ways obstruct the path of equity. With shame be it admitted that these are the offspring of that system of education which, with a characteristic disregard for Indian traditions and Indian needs, Macaulay forced upon the country, and his successors have nursed and nourished. Well may we curse the utilitarian spirit which, unknown till then in India, has flourished since like a green bay tree and has effectually discredited the pursuit of learning for its own sake; breeding a class which looks upon an educational diploma as a passport entitling the holder to employment in Government

service, rather than as the outward and visible sign of an educated man. For Government service, honourable as it may be to those who enter it in the right spirit with a patriotic desire to serve their country, is a veritable 'slough of despond,' a quagmire of vice and iniquity for those whose ideals are other than honourable and straightforward. Unfortunately too many of those who seek this outlet for their abilities are of the latter class. With them we propose to deal in the present article. We have attributed the corruption which obtains among certain classes of officials—to wit the policeman and the patwari—to the absence of educational facilities. We cannot go to the same source for an explanation of the vices of our ministerial establishments, the *personnel* of which is almost entirely from the classes who enjoy the benefits of education and include persons who hold certificates of considerable proficiency. To what then are we to attribute the regrettable fact that even educated persons in the service of Government are not free of the taint of corruption which attaches to their uneducated confrères in other departments ? Is it not in the uneven distribution and the present unsatisfactory system of education, in the absence of moral instruction and public opinion, that we should seek the root of the poisonous weed whose tendrils entwine themselves among the branches of the tree and sap its vitality ?

* * * * * * *

"The peasant having arranged matters with his village officials proceeds to court. Here his time may be wasted unless he takes steps to secure a prompt hearing for his petition. A douceur to the court orderly or some other of the ministerial servants of the court secures him this amount of consideration. At best he is granted a date for the formal hearing of his suit or is told to present himself at the tahsil and he may be informed that he will be expected to produce such and such documents, documents as to the nature of which he is supremely ignorant. A further douceur secures the necessary information in writing. Successful so far he procures the needful papers (after paying the needful douceurs, of course, to each person connected with the production thereof) and awaits the appointed day. Here again his place on the cause list is determined by the liberality of his gifts. From beginning to end he must pay for the privilege of being litigious and ignorant. Each person in charge of any branch of the public service with which he may have dealings expects to be paid for doing his duty and the litigant knows that it is the best policy to pay quickly if he wishes to attain his object without delay. The honest man may kick his heels against the court steps and waste the time of his dozen witnesses day after day. It is of no use to be bold and complain to the presiding officer of the court, because no such officer can listen to such a complaint unsupported by evidence, no such officer can listen to summary evidence when he knows that it is that of biased persons and, as is often the case, exaggerated beyond all recognition. Therefore it is best to pay and pay all.

"It is this helplessness of a presiding officer in the midst of false evidence, it is the want of a public opinion hostile to falsehood, it is ignorance of the masses, which blinds them to the fact that truth in the long run is more profitable than falsehood. It is the astuteness of the educated members of an ignorant community who realise the superiority of reasonable lies over obvious untruths—it is all these circumstances which combine to make the peasant the prey of the townsman, the prey of the educated armed with authority. * * * * We fear however that little progress will be made in the effort to eradicate this defect of our ministerial offices, until the country as a whole has been educated up to a strong public opinion which will not only disapprove but help to render difficult, if not impossible, the practice of corruption. The idea that a Government official is entitled to extra remuneration for doing work for the performance of which he is already being paid, ridiculous as it may at first sight appear, is so prevalent, that few would be surprised to hear such an axiom announciated. Few officials in charge of offices are ignorant that such a principle obtains under their very eyes and few are bold enough to face the storm of opposition and unpopularity, which would break upon the head of the zealous reformer, were he to stretch forth his hand against the almost masonic system which obtains among ministerial establishments and protects their members from the consequences of corrupt practices.

"The solidarity of the brotherhood of petty clerks calls for passing remark, if only because it illustrates how impossible it is for the reformer to make any headway when his reforms involve an attack on the interests of a whole class. It is this very cohesion that obtains among, and is so conspicuous a feature of, the ministerial classes, which gives rise to much of the dissatisfaction of the general public with the complicated system of administration by which it is sought to secure their welfare; and not so much the fact that time-honoured custom requires the petitioner to open his purse. It is to the red tape of office routine that we all with much justice object, the red tape of a system which allows a petty clerk to annoy the public in a thousand little ways and at the same time to gratify a friend or favour an individual without in any way overstepping the bounds of the authority with which he is vested. * *"

LAHORE:
*The 26th October* 1912,

C. STEAD,
*Assistant to the Deputy Inspector-General of Police,*
*Criminal Investigation Department, Punjab.*

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# SELECTIONS

FROM THE

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2. War in the Balkans *(Vakil)* ... ... *ib.*
3. Ditto *(Tribune)* ... ... *ib.*
4. Ditto *(Loyal Gazette)* ... *ib.*
5. Ditto *(Rafiq)* ... ... 914
6. Ditto *(Arya Patrika)* ... *ib.*
7. Indian Muhammadans and the War in the Balkans *(Vakil)* ... ... ... ... *ib.*
8. Indian Muhammadans and the War in the Balkans *(Vakil)* ... ... ... ... *ib.*
9. Indian Muhammadans and the War in the Balkans *(Rafiq)* ... ... ... ... 915
10. Indian Muhammadans and the War in the Balkans *(Zamindar, Paisa Akhbar, Vakil* and *Rafiq)* *ib.*
11. Indian Muhammadans and the War in the Balkans *(Paisa Akhbar, Siraj-ul-Akhbar* and *Millat)* 916
12. Indian Muhammadans and the War in the Balkans *(Akhbar-i-'Am)* ... ... ... *ib.*
13. The Turkish Empire *(Panjabee)* ... ... *ib.*
14. The Islamic World *(Zamindar)* ... ... *ib,*
15. England and Persia *(Rafiq)* ... ... 917
16. Sheikh Shawadesh and Muhammad Beg Farid *(Rafiq)* ... ... ... ... *ib.*
17. Indians in South Africa *(Tribune)* ... ... *ib.*

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18. Maulana Shibli on Muslim politics *(Millat)* ... 918
19. Muhammadans and the Sepoy Mutiny *(Zamindar)* *ib.*

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21. The rulers of Kabul *(Rafiq)* ... ... 920

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### IV.—Kine-killing.

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### V.—Native Societies and Religious Matters.

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23. Muhammadan officials and Friday prayers *(Rafiq)* *ib.*
24. Preferential treatment among Hindus *(Panjabee)* *ib.*

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27. Communal representation in the Punjab Council *(Observer)* ... ... ... *ib.*

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29. The *Tamman* Riot case and the *jhatka-halal* controversy *(Panjabee)* ... ... 923

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30. Complaint against the Peshawar Municipality *(Zamindar)* ... ... ... 923

*(d) Education —*

31. A suggestion *(Sirajul-Akhbar)* ... ... 923
32. The Hindu University *(Panjabee)* ... ... *ib.*

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*(f) Railways and Communications—*

*Nil.*

*(g) Postal matters—*

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*(h) Miscellaneous—*

33. The *Sat Dharam Parcharak* and the Press Act *(Arya Patrika)* ... ... ... 924
34. The North-West Frontier Province *(Panjabee)* ... *ib.*

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 2ND NOVEMBER 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 „ |
| | **MONTHLY.** | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 25 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqah ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sanaulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette† ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun† ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.
† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 2ND NOVEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 36 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 37 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 38 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 39 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 40 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 41 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 42 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 43 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 44 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 45 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 46 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 47 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 48 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 49 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 50 | Lytton Gazette* ... | Delhi ... | Bulaki Das ... | 500 „ |
| 51 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 52 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 53 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 54 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 55 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 56 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 57 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 493 „ |
| 58 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 59 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 60 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 61 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 62 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 63 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 64 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 65 | Sanatan Dharm Pracharak... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 66 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 2ND NOVEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 71 | Waqt* ... | Lahore ... | Ali Husain ... | 300 „ |
| 72 | Watan ... | Do. ... | Muhammad Insha Ullah... | 5,825 „ |
| 73 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | FORTNIGHTLY. | | | |
| 74 | Biwah Samachar† ... | Lahore ... | Ram Chand ... | 500 copies. |
| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette† ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 77 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 78 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies. |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 81 | Fasana‡ ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 82 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 83 | Kakezai Social Reformer ... | Lahore ... | Fazl Din ... | 400 „ |
| 84 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 85 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 86 | Nizamat-ul-Mushaikh ... | Delhi ... | M. Muhammad Khalil ... | 200 „ |
| 87 | Rafiq‡ ... | Lahore ... | Charinji Lal ... | 500 „ |
| 88 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 89 | Sadhu ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 90 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din Awan ... | 3,000 „ |
| 91 | Zaban‡ ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 92 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| 94 | Punjabi Surma* ... | Lahore ... | Dharm Dev ... | 1,000 „ |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (a)—*Foreign.*

Italy and Tripoli.

1. The *Zamindar* (Lahore), of the 24th October 1912, publishes an article headed "The God-given kingdom of Tripoli." In continuation of its previous remarks (*vide* paragraph 5 of Selections No. 43), the paper accuses Italy of having prompted the Balkan States to make war on Turkey. The European powers also, it adds, in their support of Italy, are guilty of shameful conduct. The object of all these moves was to save Italy, which, by repeated reverses and defeats, had brought disgrace and shame on Europe and Christianity; therefore pressure was brought to bear on Turkey to conclude peace and make over Tripoli to the Italians. As regards the Osmanlis, they were surrounded by enemies on all sides, and considered it expedient to "silence the dog by throwing a sop to it."

In its issue, dated the 25th October 1912, the paper remarks that, so long as the Muhammadans of Tripoli continue fighting the accursed Italians, it should be the duty of all Musalmans to help them "with life, faith and money." It is only now that war in the true sense of the term is to commence in Tripoli, and the time for the Italians to roll in blood and dust has arrived. It behoves, therefore, every true follower of the Prophet to give money for his Tripolitan co-religionists.

War in the Balkans.

2. The *Vakil* (Amritsar), of the 26th October 1912, has a leader headed "The enemy has grown insolent; where is the sharp sword?" Referring to the war fever prevalent among the Turks, the paper predicts that they may be relied upon to acquit themselves creditably on the battlefield. It also quotes extracts from a speech made by Husain Kazim Bek, Governor of Salonica, on the occasion of a military review, saying that the words should influence Muhammadans, not only in Turkey, but also throughout India. The Governor exhorts the sons of Bayezid, Selim and Sultan Muhammad (conqueror of Constantinople) to sacrifice their lives for the sake of their country, their honour, and their religion.

The War in the Balkans.

3. The *Tribune* (Lahore), of 26th October 1912, remarks as follows in the course of an article headed "The morality of war:—

* * * * *

"War continues to be the final arbitrament in a dispute among civilised as well as savage races. The day when international differences will be solved by a reference to peaceful arbitration is as distant as ever. But civilised warfare is different from savage warfare and a code of morality is observed by tacit consent when two civilised nations are at war. But this has been ignored in the case of Turkey. The declaration of war by Italy against Turkey was utterly unjustifiable and still no European Power came to the rescue of Turkey. Similarly the war declared by the Balkan States and Greece against Turkey is equally unrighteous, but no Power will intervene until the issue is decided one way or the other. Truly, the morality of war is as strange as it is inexplicable."

War in the Balkans.

4. In a note headed "Will any other power also take up arms against Turkey?" the *Loyal Gazette* (Lahore), of the 27th October 1912, states that, according to Reuter, the *Daily Chronicle* (London) has received a cablegram to the effect that still another enemy is threatening Turkey, and that Kiamal Pasha has appealed to England to use her influence to avert the danger. The appeal by the Turkish Premier is touching in the extreme, and, if his apprehension turns out to be well-founded, it will have to be admitted that the war is being waged owing to the present helpless condition of the Turks and with the sole object of driving them out of Europe. If they are indeed attacked by yet another power, all the people of the East should extend their sympathies to them.

5. The *Rafiq* (Delhi), of the 30th October 1912, publishes a copy of "An address by an Egyptian scholar," to the effect that the Balkan States and Greece have now declared war on Turkey, being secretly helped by the great powers of Europe, "all of which are waiting in ambush and will undoubtedly show their hand at the (right) time."

War in the Balkans.

6. The *Arya Patrika* (Lahore), of 26th October 1912, has the following :—

War in the Balkans.

"The Montengrins are preparing for the attack on Skutari. The Greeks, Servians and Bulgarians are steadily advancing, and the Turks are being driven everywhere from their positions. The official explanation given in Constantinople of the Greek successes is highly interesting. The Greeks are being encouraged to leave their base far behind, in order that when the Turkish attack is delivered it may be absolutely crushing. The sincerity and thoroughness of 'encouragement' will be evident from the fact that the Turks abandoned at Elassona a million cartridges along with wagons, tents, staff maps and even despatches! However, the struggle has only begun, and the course of events cannot be properly judged until Turkey is in a position to bring her whole strength to bear upon the situation. A notable feature of the struggle is that while the Confederacy is trying to excite the religious passions of its troops, the Sultan appeals only to Turkish patriotism. Apparently the Christian allies remain to be told that, once roused, there is no knowing where Moslem religious fanaticism will stop. Since the above was in type a report has been received from Sofia that the Bulgarians have captured Kirk Kilisseh and no less than fifty thousand Turks."

7. Writing under the heading "Muslim Volunteers for Turkey," the *Vakil* (Amritsar), of the 23rd October 1912, says that the cup of Turkey's troubles has now been filled. "The intriguing for centuries by the European powers is about to assume a practical form and the moves that have brought about the death of Persia, Tripoli, and Morocco are to be completed by the universal rising in the Balkans." The Ottoman Empire has to fight, not a few petty States, but the diplomacy of the whole of (Christian) Europe. The Turks are fully aware of the gravity of the situation and know that they will either cripple the Balkans for ever or be themselves driven out of Europe, while their existence even in Asia will be placed in danger. After remarking that they may be relied upon to die sword in hand, the paper enquires whether Indian Musalmans do not wish to die side by side with their co-religionists in preserving the honour of Islam and the guardians of Mecca and Medina. They will undoubtedly give money for the sufferers of the war, but the Editor would like to see how many of them are willing to take an active part in the war. This conduct on their part will not be illegal, seeing that several noble-minded Englishmen have fought in Tripoli on the side of the Turks. The Prime Minister of Bulgaria has, moreover, declared in plain language that the war is of a religious character. This means that the gauntlet has been thrown down to the entire Muslim world, which renders it incumbent on every Muhammadan to do his utmost to maintain the dignity of his religion.

Indian Muhammadans and the War in the Balkans.

In a foot-note the paper says that, the British Government having issued a proclamation of neutrality, "the people of India" should hold themselves aloof from the war.

8. The *Vakil* (Amritsar), of the 23rd October 1912, says that the combined attack on Turkey by the Balkan States has caused excitement in the entire Islamic world. Meetings are being held in all parts of India to sympathise with the Turks and to express indignation at the conduct of the Balkan Confederacy. There are, says the paper, thousands of Muhammadans who are unable to obtain war news. Is there no one among the Prophet's followers, who will visit streets, lanes, and small villages and influence (his co-religionists there) with his words? "We" want unselfish Mussalmans who will give up their personal comfort for the sake of their community, without looking for any reward.

Indian Muhammadans and War in the Balkans.

Indian Muhammadans and the War in the Balkans.

9. The *Rafiq* (Delhi), of the 27th October 1912, publishes a *futwa* by Ahmad Ibrahim, Zamir-ud-Din Ahmad, Muhammad Kifayatulla, Muhammad Qasim, Zia-ul-Haq, Auzar Husain, Muhammad Abdul Haq, Muhammad Saif-ur-Rahman, Muhammad Abdur Rashid, Syed Muhammad, Abdul Hassan, Ahmed Ullah, Syed Mehdi, Talattuf Husain, Muhammad Karamatulla, Abdul Jabbar, Amjad Ali, Syed Muhammad, Abdul Salam, Muhammad Abdul Ali, Muhammad Ali and Muhammad Abdul Wahab, declaring it unlawful for Muhammadans to utilise *Zakat* money (the portion or amount of his property that is given by a Muhammadan to the poor, in accordance with the rules laid down in the Quran) for relief to the Muslim sufferers in the War in the Balkans.

Indian Muhammadans and the War in the Balkans.

10. The *Zamindar* (Lahore), of the 28th October 1912, publishes an article headed "Wanted Muhammadan Volunteers for the Balkans." After remarking that to-day Islam expects every one of its sons to prove of use to it, the paper states that Mr. Shaukat Ali, B.A. (Alig.), recently suggested in the *Comrade's* columns that some Muslim Volunteers from India also should go to fight those Christian warriors in the Balkans who have resolved to dye their unclean hands with Muhammadan blood; for how could Muhammadans better please the spirit of the Prophet than by laying down their lives for truth and justice? Mr. Shaukat Ali also addressed a letter to the *Zamindar* to suggest the despatch of a Muhammadan Volunteer Corps to the Balkans, adding that he himself is prepared to go to the front at his own expense, and that he feels certain Government will lend a helping hand to Musalmans in the matter. The suggestion is good and the editor most gladly welcomes it, and he blesses Mr. Shaukat Ali for having interpreted the feelings of seven crore Indian Musalmans. The editor further publishes two letters lately received; the writer of the first—Maulvi Shakur Ahmad Khan, Ansari, of Panipat—offers to go to the front as a volunteer at his own expense, and says that he knows and can also teach drill. The other correspondent—Mir Farzand Husain, of Narowal, Sialkot district—also makes the same offer, and reports that three other young men have also vowed to take part in the War. Then follows another communication from one Mirza Anwar Beg, who states that a Diwan Bhagwan Das, of Hyderabad (Sind), who embraced Islam some time back, has attained martyrdom in Tripoli. Commenting on the above, the editor wishes that all his co-religionists (in India) could share the Diwan's end. He also expresses the hope that Mr. Shaukat Ali's proposal will bear fruit, and that "Indian Muhammadans will afford proof of their national life by sending in their names to Mr. Shaukat Ali." In conclusion, he says that "our house" is being looted to-day, it is on fire, and streams of blood are flowing in it. And if "we" raise "our" weak hand to save it, "our beloved Government," the sole champion of honesty and justice in the world, should encourage "us."

The *Paisa Akhbar* (Lahore), of the 28th October 1912, believes that all true Muhammadans will heartily endorse the suggestion made by Mr. Shaukat Ali, who is a trustee of the Aligarh College. The Prophet's followers should use the liberty enjoyed by them under British rule, not only to voice their real feelings in regard to the present troubles of the Turks, but also "to give their opinions a practical shape," On the outbreak of hostilities in Tripoli the Hon'ble Lieutenant Montague went there to fight on the side of Turkey, at the risk even of losing his commission. It will be a shame if the Muhammadans of India do not emulate his example and if no young Muslims go to the help of the Turks in the Balkans. Some active and influential Musalmans should, however, first step forth to recruit volunteers and organise the proposed corps. It is also necessary to open a fund in connection with the proposal.

The *Vakil* (Amritsar), of the 26th October 1912, also publishes Mr. Shaukat Ali's letter, and reports that two educated young men named Bashir Khan and Chitu Khan (address: Sayad Hasham's shop, Kiddarpur Bazar, Calcutta) are determined to go to the front.

The *Rafiq* (Delhi), of the 30th October 1912, assures Mr. Shaukat Ali that several Muhammadans will accompany him to the front, seeing that "our national existence" is bound up with that of the Ottoman Empire. The object of the Balkan States in waging war on Turkey, and of Russia and Austria in rendering them secret help is to wipe Islam from off the earth. The event is due to the writings of a certain European Professor, which appeared at the beginning of this century, to the effect that it would be a piece of great service to civilisation to banish the Prophet's faith from the world. And, if newspapers are to be regarded as the mouth-piece of a people, the English public also seems to have forgotten the obligations conferred on it by Muhammadans during the Mutiny of 1857.

Indian Muhammadans and the War in the Balkans.

11. The *Paisa Akhbar* (Lahore), of the 29th October 1912, has an article headed "A pathetic appeal for help for the Turks wounded in the Balkans." It begins by transcribing a cablegram, which it has received from the London Muslim League, through Reuter's agency, and which says that the War in the Balkans is nothing short of a crusade; that pecuniary help for the Turks is sorely needed; that "National Relief Committees" should forthwith be established in India; that "societies of women" also should be founded; that prayers should be offered for success to the Turkish arms; and that the doctors employed by the Red Crescent Society should be despatched by the first steamer. Next the paper refers to what is being done in Russia for Christian sufferers from the War, and appeals to Indian Musalmans to contribute their mite in aid of the Turks: such conduct cannot displease Government.

The *Siraj-ul-Akhbar* (Jhelum), of the 29th October 1912, says that in the event of the War, which is of a religious character, being prolonged, Indian Muhammadans should make large remittances to Constantinople in aid of the wounded.

The *Millat* (Lahore), of the 1st November 1912, also asks Muhammadans to render all possible help to Turkey.

Indian Muhammadans and the War in the Balkans.

12. The *Akhbar-i-'Am* (Lahore), of the 29th October 1912, has a note entitled "Religious side of the War," in which it refers to, and defends, the conduct of Indian Muhammadans in regard to the Balkan War. Those people, it adds, who place a sinister interpretation on the efforts of Musalmans to make Government end the Porte's troubles not only commit a mistake, but also "fan the fire of bigotry, defame the country, and place obstacles in the way of (? the formation of an Indian) nationality," and "cause misunderstanding between the people and Government."

The Turkish Empire.

13. The *Panjabee* (Lahore), of the 31st October 1912, publishes the following note under the heading "Islamic Abhimanyu";—

"The *Amrita Bazar Patrika* compares the position of Turkey to that of Abhimanyu in the Mahabharata. The analogy is far-fetched. Abhimanyu neither made pledges to the Kurus nor brandished his sword before them on the pretext of carrying out manœuvres. Nor was there a general massacre at the instance of any of the Pandus justifying declaration of war by Kurus. The 'righteousness' of the Islamic Abhimanyu cannot be judged absolutely and in disregard of the feelings of the Christian Kurus. The *Patrika* would be better able to judge the conduct of its Abhimanyu by exchanging places with the Kurus in the Balkans."

The Islamic world.

14. The *Zamindar* (Lahore), of 25th October 1912, says that the story of the wolf and the lamb has been illustrated by the civilised European powers in their treatment of Turkey in the near East. The followers of Christ have thrown the teachings of the Bible overboard, and daily commit bloody deeds with their tyrannical hands. Their oppressive moves and cruel doings have been fully revealed to the world, while the hollowness of their civilisation and sense of

justice has been thoroughly exposed. These sheep of Christ, who have no fear of God, do not let the followers of Islam know peace even for a moment. The Turks are a kind-hearted and peaceful people, but civilised Europe leaves nothing undone to represent them to the world as being cruel and barbarous in the extreme. Bombs are thrown in some Christian spot (of the Ottoman Empire) and a few Christian sheep put to death in some other place, and the outcry over the bloodshed leads "friends" to attack the Turks, leaving them no rest "till a large piece of flesh has been torn off their body."

This is how Muhammadans fare outside India. As regards this country itself, there has arisen a nationalist party here, which has taken upon itself the task of harassing and defaming Mussalmans. The paper has recently stated in several issues how Doctors Modi De and Ram Sarup, of the Agra Medical School, have been ill-treating their Muslim pupils. It has now come across a short but highly offensive note in the *Hindustan*, dated the 19th October, in which it is alleged that for some time past beef has been cooked in the boarding-house attached to the Murray College, Sialkot; that recently, on coming to know of this, the Hindu boarders complained to the Principal, but that he declined to interfere in the matter. Continuing, it asserts that there is absolutely no truth in the complaint published by the *Hindustan*, and that the same has been made owing simply to the employment of a Muhammadan waterman in the College, which has reduced the earnings of the Hindu *halvai* concerned.

15. Writing under the heading "Gratitude towards Britain," the *Rafiq* (Delhi), of the 27th October 1912, adverts to the recent understanding between the Russian and British Foreign Ministers in regard to Persia, and thanks the British Government for its sympathetic attitude towards that country. It also endeavours to justify the appeals made by Muhammadans to Great Britain on behalf of Persia, which is being oppressed by the Muscovites.

England and Persia.

16. Writing under the heading "Britain's graces," the *Rafiq* (Delhi), of the 23rd October 1912, says that the arrest and subsequent release of Sheikh Shawadesh was a stroke of policy on the part of the British Government, which has thereby manifested its might and told the Egyptians that they are of very little account. After remarking that the event has opened the eyes of the nationalists and made them fear, the paper asserts that Muhammad Bey Farid, formerly a leader of the Nationalist party, is undoubtedly the most courageous man in the Islamic world. English newspapers therefore look askance at him, and the British Government also is afraid of him. His ideas may be seditious and mischievous, but even his enemies admit that he is a most independent and sincere nationalist, and "this is what we want; this is what we call honour."

Sheikh Shawadesh and Muhammad Bey Farid.

17. The following is from the *Tribune* (Lahore), of the 26th October 1912:—

Indians in South Africa.

"A Reuter's message from Cape Town says that Mr. Gokhale, in replying to the addresses of welcome presented to him by British Indians in South Africa, said that his compatriots in that country would find that India would support them, but he advised them not to do anything which might jeopardise the real interests of the Empire. The first question that arises in our mind on reading this is: Have British Indians in South Africa so far done anything to jeopardise the real interests of the Empire? It will be admitted in this connection by all fair-minded people that the grievances of the Indians in the various South African Colonies are serious and legitimate and their conduct so far has succeeded in evoking expressions of opinion, distinctly favourable to their case, even from those who might reasonably be expected to be hostile to it. In the course of his speech on his Resolution in the Supreme Legislative Council on the prohibition of Indian indentured labour in Natal, Mr. Gokhale said that no single question of our time has evoked more bitter feelings throughout India than the continued ill-treatment of Indians in South Africa. And we have seen

that by the sufferings that a handful of British Indians, men, women and children, have undergone patiently, self-sacrificingly, and patriotically during the last few years they have been able to raise their country and their countrymen in the estimation of the entire civilised world. As we said yesterday, it would not be proper to form any exaggerated expectations of the outcome of Mr. Gokhale's visit. It may, however, be expected that the visit will bring about a better understanding between the South African Colonists and the British Indians resident in that part of the Empire. It is a significant fact that the Mayor presided at the meeting at Cape Town referred to above at which Senator Schreiner delivered a speech of welcome."

## (*b*)—*Home.*

Maulana Shibli on Muslim politics.

18. The *Millat* (Lahore), of the 25th October 1912, publishes an article headed "Did Muhammadans practise oppression on India?" The writer says that Shamas-ul-Ulema Maulana Shibli has recently contributed an article on Muslim Politics to a Lucknow paper (the *Muslim Gazette*), the Editor of which holds curious religious views and zealously urges Muhammadans to agitate and to join the National Congress. Even a casual reading, however, of the article shows that it has been dictated by motives of personal enmity and revenge. The writer's condemnation of the Muslim League and praise for the Congress is exaggerated in the extreme and regardless of the truth. His wish seems to be that Muhammadans should sever their connection with the League and join the National Congress, whose policy and views are, he believes, of a "most universal" (All-India) character. The writer in the *Millat*, however, contends that this policy is far less practicable than that of the Muslim League, and let "us" remember that "we" are Muhammadans first and only Indians afterwards. Self-styled (Muslim) politicians—like Maulana Shibli—however, would merge Muhammadans in the Hindu majority, and they have come to be so fascinated by the idea, that, to gain their object, they do not hesitate even to deny the truth of historical events. The Maulana says that it is well-known that the Hindus never invaded Persia and Arabia, but that Muhammadans did invade India, destroying the famous Hindu "Kaaba, *viz.*, Somnath" and the temples at Mathra and Benares. But the Maulana should remember the conspiracies hatched against Subaktgin in Raja Jaipal's Court, and the fact that the Raja assembled, without any cause, a very large army on the frontiers of Peshawar. In the event of success Jaipal would doubtless have practised oppression on the Muhammadans of Afghanistan. No fair-minded person can be in doubt as to whether the responsibility for the invasion of India by Subaktgin or Mahmud of Ghazni rests with the invaders or Jaipal. Hindus had, besides, become effete and it was to their good that a more virile people should infuse new life into them, by ruling over them. It is God's law that able nations should govern incompetent people; and, but for Muhammadans, Hindus would have been non-existent to-day. As regards the question of iconoclasm, Maulana Shibli should first say why the idols in the Kaaba were broken after the conquest of Mecca. Mahmud of Ghazni's conduct in doing what the Prophet did with his own hands was, according to Islam, highly commendable. Muhammadan Kings have never practised wanton oppression on Hindus. Maulana Shibli praises Hindu Native States, but, in view of the (wretched) condition of Muhammadans in Kashmir, Bikaner and Bharatpur, no Mussalman can have the cruelty to endorse his opinion. The Maulana also writes that Sivaji and the Sikhs of course raised the standard of rebellion, but, since they were claimants to the country, their conduct was in no way rebellious. These words, comments the *Millat*, emanate from a person who claims to be able to point out a proper policy to the Muslim League. "Fie on such knowledge of history and a curse be on such seditious politics!" In conclusion, the paper says that the burning of incense by Shams-ul-Ulama Shibli at the altar of Hindus is highly suspicious. He cares only for his secret object, no matter what fate befall his community.

Muhammadans and the Sepoy Mutiny.

19. Writing under the heading "A savage charge against Indian Muhammadans," the *Zamindar* (Lahore), of the 27th October 1912, says that "the attack which the Balkan Confederacy has delivered against

Turkey with gun and sword, is far less dangerous than the extremely base, nay, satanic arrows of attack with which the quiver of foul falsehood and disgusting lying is filled" ; and the men who use these arrows are arrayed all over Europe. These children of villany have raised a party of supporters even in England by sending lying telegrams and fabricated stories. And just as they themselves have been inflaming the religious passions of Christians against Muhammadans, in the name of the Cross, their supporters also have begun to shoot the arrows of missionary anger and Christian indignation in the columns of certain (English) newspapers, the object in view being to destroy even the little sympathy which England now feels for Turkey. These journals have, in order to justify the satanic attack which Servia, Bulgaria, Montenegro and Greece have made on Turkey, and the shedding of the streams of blood that are flowing in Macedonia and Albania, begun to indulge in the extremely dangerous, nay, insane ravings that the war (in the Balkans) is one between the Cross and the Crescent, and that the Crescent—being tyrannical, usurping and oppressive—the time for the Cross to lay it in blood and dust for ever has arrived. But perhaps the most savage attack delivered by these newspapers against Indian Muhammadans is the revolting lie that the Prophet's followers were the authors of the rising of 1857. These missionary rags have indulged in this nonsense with the object of making the British Government attach no importance to the voice of Indian Muhammadans against the war in the Balkans. "We protest with all our power against this devilish lie, and hope that our kind Government will prevent our hearts from breaking by putting an end to such foul ravings." Next the paper thanks the Right Hon'ble Mr. Amir Ali for having entered a spirited protest in the columns of the *Times*, and expresses the hope that "our Government will not be influenced in the least by the ravings of these insane missionaries and demented journalists."

## II.—Afghanistan and Trans-Frontier.

Government and the tribal country.

20. Writing under the heading "Further precaution," the *Rafiq* (Delhi), of the 23rd October 1912, says that the *Pioneer's* frontier correspondent reports that Mullah Saiyid Akbar addressed a meeting of Afridi and Orakzai tribesmen at Bagh on the 11th idem ; that he repeated some of his old stories about the tribes being threatened with danger from the Indian frontier ; but that his discourse was mainly directed against headmen suspected of furnishing news to the British authorities and of maintaining friendly relations with the latter. He urged that on proof of this kind of behaviour all such *maliks* should be expelled from tribal territory, and the meeting is said to have endorsed his views. This, however, according to the *Pioneer*, must have been mere pretence ; the Afridis rely greatly upon the allowances paid by Government, and the majority of their headmen willingly journey to Peshawar when the *jirgas* are summoned to assemble. They are not, therefore, likely, concludes the said journal, to listen to the fanatical appeals of the Mullah. It is the duty of the British Government, nevertheless, comments the *Rafiq*, to conduct itself with the greatest care and not to pin its faith only on the payment of allowances to the Afridis. These tribesmen are undoubtedly a greedy people, but they are also very patriotic and willingly lay down their lives to preserve their liberty. To interfere with their independence is to stir up a hornet's nest, but the paper knows that Government has no such intention. There is absolutely no truth in the report that it intends building a railway to the tribal country ; indeed, its responsibilities are so great that, as is known even to itself, it cannot be advisable, now or hereafter, to engage in a war. There is consequently no likelihood of its ever commencing hostilities on the frontier on the pretence of constructing a railroad. This being so, tribesmen also will not interfere with Government and may, therefore, have things their own way within their own territory. As regards any irregular force on that side of the frontier ever developing into a great power, the British or any other Government cannot prevent this. Afghanistan must advance, as also the tribal territory which is not under the present Rulers of India.

The rulers of Kabul.

21. The *Rafiq* (Delhi), of the 25th October 1912, says that, according to the *Pioneer's* (Frontier) correspondent, the Amir intends holding a Darbar at Jálalabad and making an important pronouncement at it in regard to the foreign policy of Afghanistan. The Editor takes exception to the *Pioneer's* hostile attitude, and contends that, in order to ensure the defence of the (north-western) frontier of India, the ruler of Kabul should be placed above suspicion and allowed the fullest liberty of action.

## V.—Native Societies and Religious Matters.

Alleged ill-treatment of pilgrims to the Hedjaz at the Kamran quarantine camp.

22. The *Vakil* (Amritsar), of the 19th October 1912, publishes a communication entitled "Hardships at Kamran," in which it complains that pilgrims to the Hedjaz were subjected to the following serious hardships at the quarantine camp at Kamran this year :—

1. They were detained there for 40 days instead of a week or so, although they had only 7 days' food with them.

2. All the luggage with them was desecrated (? dessicated) by being thrown into "the hellish engine."

3. The edibles with them were destroyed.

4. They were not allowed to walk on the sea shore.

5. They were not allowed to say their prayers in the mosque attached to the camp.

6. They could not get sufficient water to drink.

7. The shop-keeper at the camp charged exorbitant prices, *e.g.*, two annas for a box of matches, twelve annas for a cake of soap and eight annas for one *chapatti*.

8. The lady-doctor attached to the camp serves the purpose only of a companion to the male doctors; it is the latter who examine the female pilgrims and consider it a duty to hurt "our feelings."

The writer ascribes all this to the "kindness of European powers," whom he also accuses of preventing Turkey from spending in her own way the fees realised from the pilgrims.

Muhammadan officials and Friday prayers.

23. The *Rafiq* (Delhi) of the 25th October 1912, publishes a communication, in which the writer—Hafiz Ahmad Khan, an Ahmadi of Delhi—suggests that, instead of requesting Government to allow Muslim officials leave to say their Friday prayers, Muhammadans ought rather to ask that offices should on that day work from 6 or 7 A.M. to 12 o'clock. This arrangement, he adds, would preclude the possibility of Government work suffering in any way.

Commenting on the above, the Editor says that the suggestion would entail great inconvenience on the litigating public. He is, therefore, of opinion that Muhammadan officials should instead be granted leave for some time to say Friday prayers.

Preferential treatment among Hindus.

24. The following is from the *Panjabee* (Lahore), of 31st October 1912 :—

"An unusual instance of rivalry among the members of the same race and religion has cropped up in Behar, over which the Calcutta press has already raised a strong protest. It is proposed to frame certain rules of admission to Government Colleges in Behar, which give all round preference to the Beharees as against domiciled Bengalees. In one case only 15 per cent. of the admissible students will be taken from the domiciled Bengalees and in another students from United Province and Central Province will be given preference over Bengalees. A third case is that the class fees will be Rs. 1-8-0 'except for non-domiciled Bengalees who shall pay Rs. 8.' Moreover, 75 per cent. of the scholarships are reserved

for 'Beharees by race.' It is also stated that preference will be given generally to Beharees over domiciled Bengalees. This sort of differentiation between members of one community on territorial grounds is, we admit, a very painful one and calculated to foster no friendly sentiment among those unfavourably affected. But we believe that the object of the Government is not to split up communities or discourage the progress of any section of the subjects of the same Government, but to give encouragement to such of those who are admittedly backward. The Beharees, it is well-known, have not hitherto received the benefits of education as well as the Bengalees. The object of separating Behar from Bengal is partly to advance the progress of Beharees whose unequal competition with the more advanced Bengalees was much against them. We, therefore, perfectly understand the objects of the Government, and it would have been only fair if the Calcutta papers had admitted this. We are not aware of the exact proportion of Beharee and domiciled Bengalee population, but we hope that every facility will be given for the latter in point of education and service. For, though backward communities should be adequately helped forward, sections should not be subjected to disabilities and their progress blocked. A domiciled Bengalee should be as good as a natural-born Beharee."

## VI.—Legislation.

Lalas Lajpat Rai and Harkishen Lal and the forthcoming Council elections in the Punjab.

25. The *Punjab Samachar* (Lahore), of the 26th October 1912, publishes a note headed "Who are entitled to seats on the Punjab (Legislative) Council?" The paper says that titled or rich Hindus have no claims to the elective seats, seeing that they wish only to please the authorities, and are incapable of indulging in plain speaking in the Council. Only those who desire to serve, and sympathise with, the (Hindu) public should be elected by the Hindus of this province. Of the gentlemen who have offered themselves for election this year, Lalas Lajpat Rai and Harkishen Lal deserve special mention. Their past services entitle both of them to seats on the Council, and it behoves their co-religionists to vote for them. It is, however, to be regretted that certain titled persons, who hanker after fame and honours, object to their being elected. They have, therefore, issued a confidential letter to prejudice people against them, and to secure the votes for themselves. These men are in the habit of deceiving the authorities by posing as public leaders, whereas, if they were to die to-morrow, not a single member of the public would mourn for them. Such people are equally dangerous to the country, the nation and Government, and the Hindu community should not, therefore, allow itself to be imposed upon by them.

The White Slave Trade Bill.

26. The following is from the *Panjabee* (Lahore), of 31st October 1912:—

"In our opinion the White Slave Trade Bill and the Black Slave Trade Bill should both be embodied in one Bill and suitable provisions should be made to prevent trade in immorality, without distinguishing white or black. We notice that the Government of India have referred Mr. Madge's White Slave Trade Bill to the Local Governments for opinion, and expressed their desire to 'arrive at a decision' before the close of the approaching session. Apparently they are not so urgent about Mr. Dadabhoy's Black Slave Bill. We do not know if there is any great difficulty in taking the two together and embodying both in one. We have to deal with crime of one sort, though it affects different classes of persons. We do not want such provisions as deportation or interference with questions of personal morality of individuals. It has been found that the provisions of the Penal Code are insufficient to punish individuals who trade in vice and inveigle young and apparently innocent women and girls. In England the White Slave Traffic Bill was strongly opposed and some of its effective clauses considerably weakened as they were believed to interfere with the liberty of individuals. Apparently the White Slave Traffic does prevail in England and the Continent on a large scale. There are special social conditions in the Punjab which have to be carefully considered before legislating in this direction. The safety and purity of women are precarious in this province of wretched customs and low social ethics. Primarily there is the great deficiency of female population which probably accounts for defective laws and vicious customs. If immorality is banished from the Punjab and traffic in women stopped, in whatever form it may be carried out, it would be the dawn of a new and wholesome social era. But women must be imported in some form or other to supply the deficiency of nature."

27. The following is from the *Observer* (Lahore), dated 30th October 1912:—

Communal representation in the Punjab Council.

"The *Panjabee*, which like most other Hindu organs of the Province is chuckling over the initial reverses sustained by the Turks and would probably be most happy if the

Oriental rulers of Eastern Europe were turned out of the West by the Balkan Confederacy, makes a very *naïve* suggestion to the Muhammadans in regard to elections to the Punjab Legislative Council. After shedding crocodile tears over the unfortunate differences that divide Hindus and Muhammadans in this Province, our contemporary advises both the communities not to fall out among themselves over the coming elections, but to settle the matter amicably in the following way :—Of the eight seats to be filled by election, the two seats representing the Punjab University and the Punjab Chamber of Commerce should be treated as 'neutral,' and of the remaining six seats, Muhammadans should not contest the election of Hindus as representatives of the Eastern and Central Groups of Municipalities and one Group of District Boards, and in return Hindus should leave the Musalmans to elect Muhammadan representatives for the Western Group of Municipalities and the two remaining Groups of District Boards. This, according to the local tri-weekly, would secure three seats to Hindus and three to Muhammadans, and, therefore, preserve the balance between the two communities. Our contemporary, however, conveniently forgets that no Muhammadan can hope to be elected as a representative of either of the 'neutral' Groups. The Punjab Chamber of Commerce is sure to elect a Hindu, if it does not elect an Englishman, while the Punjab University may be regarded as a safe seat for Mr. Shadi Lal. Thus the result of the *Punjabee's* suggestion, if accepted, would be that out of 8 elected representatives, only 3 will be Muhammadans, and at least 4 Hindus, that is to say, the community which is in the majority with regard to population will be placed in a minority as regards representation by election !

"Such a one-sided proposal cannot obviously be acceptable to the Musalmans of the Punjab. If, however, the Hindus really want to eliminate inter-communal contests, they should suggest a scheme which would secure 4 out of 8 seats to the Muslims. The following proposal ought to satisfy our Hindu friends :—

| | |
|---|---|
| **Municipalities.** | |
| Eastern Group ... ... ... | Hindu |
| Central Group ... ... ... | Muhammadan. |
| Western Group ... ... ... | Muhammadan. |
| **District Boards.** | |
| Eastern Group ... ... ... | Hindu. |
| Central Group ... ... ... | Muhammadan. |
| Western Group ... ... ... | Muhammadan. |
| Punjab University ... ... ... | Hindu. |
| Chamber of Commerce ... ... | Neutral. |

"The above scheme would give 4 out of 8 seats to Musalmans, who in point of population deserve more than 4, and at least 3 to Hindus. It has the further merit that it will secure Hindu representation to tracts where the majority of inhabitants are Hindus, and Muslim representation to Groups where the majority of inhabitants are Muslims, it being hardly necessary to point out that Hindus preponderate in Eastern Punjab, and Musalmans in Central and Western Punjab. If our Hindu friends are really in earnest about union between the two great communities, they ought to prove it by their acceptance of our equitable scheme or make some counterproposals on the above lines. Otherwise mere empty pretensions of good-will can do no good. And when such protestations are accompanied by proposals which are calculated to hoodwink the Musalmans, their effect can better be imagined than described."

## VII.—General Administration.

### (*a*) *Judicial.*

Mian Muhammad Shafi and the Bench of the Madras High Court.

28. The *Hindu* (Lahore), of the 26th October 1912, has a note headed "Mian Muhammad Shafi and the Madras Judgeship," in which it reports that the Government of India intends appointing the Mian to succeed Mr. Justice Abdur Rahim, of the Madras High Court, who has been selected to serve on The Royal Indian Services Commission. While the Hindus of the Punjab, it adds, cannot obtain their legitimate rights even in their own province, their Muslim neighbours are appointed to highly-placed posts in distant parts of the country, as well as in the Punjab.

Elsewhere the paper refers to the vacancy to be caused on the bench of the Madras High Court in consequence of Mr. Justice Ayeling's departure for England (on leave), and suggests that Government should confer the same on some deserving Hindu in the Punjab.

29. The *Panjabee* (Lahore), of the 26th October 1912, publishes the following as "The Tamman Dacoity case."

The Tamman Riot case and the *jhatka-halal* controversy.

"To-day we publish the text of the judgment in this important case. The judgment is the one delivered by Mr. F. H. Burton, District Magistrate of Attock. The conviction and sentence having been confirmed by the Sessions Judge, Mr. Burton's judgment stands and deserves the widest publicity. It would be seen that the Muhammadans concerned in the case resorted to cow-killing and even to looting in revenge for the slaughter of a goat by Jhatka. Mr. Burton says: 'Even if Jhatka were performed it is evident that it was not done with any intention to wound the feelings of the Musalmans, but quietly and was only discovered by chance.' Yet such was the bigotry and intolerance of the men that one of them brought his own cow and killed it in front of a Hindu's house to the beating of a drum. In addition to this sacrilegious act the men had the brutality of forcibly detaining a Hindu to witness the slaughter of the cow. Not satisfied with these malicious and spiteful acts they looted the shops of the Hindus and scattered in the streets the wares kept in the shops. The Lambardar is a Muhammadan and he is said to have stated that the men dared not loot their shops. Yet in spite of his assurance the shops were looted, and in the court the plea was set up that the complainants themselves had thrown their wares, in order to concoct a charge against innocent men. Mr. Burton has generally taken a judicious and strictly independent view of the whole question. A remarkable passage in his judgment is this: 'It seems to me that this cow-killing was done with the approval of all Mussalmans of the village and no one thought of interfering with it until the riot degenerated into looting.' It is for the Government to state what such a state of affairs signifies. Mr. Burton has convicted 22 men and awarded them varying sentences from six months' imprisonment to a fine of Rs. 200. But the facts disclose a state of affairs more serious than the sentences suggest. Mr. Burton overlooks the fact that as a rule in villages common people among Hindus and Muhammadans live side by side in amity and concord and that trouble comes in when outside influences prevail. The new theory of the sacredness of the goat to Islam and the objection to Jhatka is spreading, and numerous Marconi stations have been erected for the transmission of wireless messages. We suppose it is pertinent to inquire whether since the British occupation of the Punjab no goat was slaughtered anywhere by the Jhatka process, and whether each time a goat was so slaughtered, Islam resorted to avenge itself by cow-killing and loot. We commend Mr. Burton's able judgment to the earnest attention of the Government and trust that the Government will see its way to terminate this vicious agitation finally and satisfactorily.

### (*c*)—*Municipal and cantonment affairs.*

30. Writing under the heading "An undeserved hardship on Peshawar Muhammadans," the *Zamindar* (Lahore), of the 25th October 1912, complains that although Peshawar is a "purely Muslim city" the Municipal Committee there, seven of the members of which are Musalmans with large paunches, has so oppressed the local followers of the Prophet, as to cause consternation throughout the place. Next it publishes a telegram from the Muhammadans of Peshawar stating that great excitement has been caused among them by the new rules regarding the sale of mutton and beef in the city. They are right in saying, the Editor adds, that, if they had been supported by their co-religionists on the committee and if the latter had not been devoid of all sense of "national" and Islamic self-respect, they would not have suffered their present troubles. In conclusion, it asks Sir George Roos-Keppel to take immediate notice of the matter.

Complaint against the Peshawar Municipality.

### (*d*)—*Education.*

31. The *Siraj-ul-Akhbar* (Jhelum), of the 22nd October 1912, has a note headed "British flags on schools," in which it commends the Madras Government's proposal to plant the Union Jack on the buildings of every public school in that Presidency. Other parts of the country also, it suggests, should adopt the idea, calculated as it is to promote feelings of loyalty among the students.

A suggestion.

32. The following is from the *Panjabee* (Lahore), of 31st October 1912:—

The Hindu University.

"The Draft Bill of the proposed Hindu University of Benares has been submitted to the Government of India. The desire of the University Committee has also been intimated

to the Government that the questions of affiliation, name and other particulars could be settled at a private conference. But it has been pointed out that the name of the Benares University would not be so well appreciated by the people as that of the Hindu University, and that the affiliation of mofussil colleges would not impair the value of inspection. Yet we must remember that the Secretary of State has finally decided the questions and for the present we have to accept his decision. As we have stated before, the affiliation would be found necessary at a future time when we could very well press the matter. In the Draft Bill provision is made for the affiliated colleges in the mofussil, but this could either be changed or left alone. And as for the name, we think the Government of India would have no objection to substitute the name of Kashi for Benares, which though national has been corrupted beyond recognition. But we do not think that it is such a vital part of the University scheme that the ancient name should be revived in connection with a purely modern scheme. The Hindu University Committee regret that the Viceroy could not become the Chancellor of the University, but desire that the names of His Majesty the King Emperor and His Excellency the Viceroy should be associated with the scheme as protector and patron respectively. It would, indeed, be a source of gratification if this could be agreed to, but in view of the denominational nature of the new ventures, we are not sure if the Government will readily accede to the request.

"The Draft Bill submitted to the Government provided for a constitution which reflects the liberalism and manysidedness of the Hindu religion itself. It is remarkably short and free from extravagant provisions. It shows that the Committee have rightly valued the scope and purpose of the proposed University as an academic seat, providing for secular as well as for religious education. The University is open to all classes, races and creeds without distinction, and also to women, and the religious side is not compulsory to those who do not care for it. This is as it should be, and we are sure that the fears of those who expect that a sectarian spirit will be fostered will prove altogether groundless. There is nothing in the Draft Bill to show either a sectarian tendency or a narrow view of educational uses. Due provision has also been made for the teaching of Jainism and Sikhism and for adequate control by the representatives of these religions. * * * * We are of opinion that the constitution is on the whole very sound and while giving the Hindu people adequate voice in the management of the University, it makes adequate arrangements for efficiency and progress. The Draft Bill ought to find the approval of the majority of the thoughtful men, whether Hindus or others. The Hindu University is Hindu only so far as Hinduism is taught to those who require it, and in all other respects, it is purely and avowedly educational. The existing Universities, though useful, have not been able to attend to the development of the vernaculars and promote Sanskrit learning. All these the new University proposes to do, and in addition includes in its scheme original research and practical application in arts, sciences and industries. No doubt, success depends on the practical work and the amount of funds available. We hope that the Hindus will continue to make donations so that the funds may constantly increase and yield revenue for extensions. The University Committee have provided for every donor of Rs. 500 exercising his or her voice in the formation of the main governing body and we believe this privilege will be given even to non-Hindu donors. It is a good, just and liberal provision and as it is not beyond the ability of almost every Hindu educated man to give a donation of Rs. 500 to the University funds, we hope that donations will continue to be made and the funds will be augmented and brought to a figure which will enable the authorities to undertake all the items in the programme."

### (*h*)—*Miscellaneous.*

The Sat Dharm Pracharak and the Press Act.

33. The following is from the *Arya Patrika* (Lahore), of 26th October 1912 :—

"With a sense of profound regret we have learnt of this descent of the bolt from the blue! Inscrutable are the ways of the powers that be. Security Deposit! Security against what? If it be to protect the paper from the attacks of caluminators of which there are many, the deposit money ought ungrudgingly to be paid. Why on earth is money needed for such a purpose we are at a loss to know. If the object be to prevent its entrance into the regions of politics, has it ever done so before? Is not its past policy a security in itself for maintaining a sane one in the future? It is idle to find causes for all these actions. Whatever agnostics or atheists or rationalists may say there is something as 'The Unknown' or preferably that of the unknowable. By the bye, 'is Delhi far from the maddenings crowd's ignoble strife, to have a branch of the *Gurukul* started there? Probably the authorities are moving with the times. Anyhow even this is as unknowable as the "Security amounts" cause for deposit. But it is better for a layman to "wait and learn."

'H.'

The North-West Frontier Province.

34. The following is from the *Panjabee* (Lahore), of 29th October 1910 :—

"It appears the Government of India has under consideration a proposal to transfer the Revenue and Judicial Jurisdictions of the North-West Frontier Province to the Punjab,

If this be so, we dare say that they will remove some at least of the causes of dissatisfaction The creation of the Frontier Province has not been successful. There is evidence to show that the border men have, instead of becoming more docile, become less obedient both to their own chiefs and to the Government of India. Whereas formerly these men used to go to Peshawar to receive what they regarded as *buksheesh* or rewards for keeping peace and protecting trade routes, they now go and demand what they call *kists* or revenue ! They have come to regard this as their claim and seem to assert what they think to be their rights. This remarkable. change in the attitude of the border tribes does not indicate success of the Frontier Province. Moreover, the raids and the disobedient conduct of the people are a source of anxiety. Mr. Harji Mal in his letter to the Punjab Hiudu Conference says that the tribes who had full confidence in Mullicks or leaders and feared them have lost both. We believe they have acquired individual rights to do as they like and a few of them have given up their national dress and preference to modern fashions and Turkish caps. We do not know how the Government regards these changes, but, if these are the indications of success, we certainly do not object, only the new ideas and changes should take a more peaceful and law-abiding shape. Education has apparently made little progress, to induce the tribes to appreciate the benefits of more peaceful and disciplined life. But we hope that with the proposed changes these advantages will ensue."

LAHORE:
*The 26th October* 1912.

C. STEAD,
*Assistant to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

Punjab Government Press, Lahore—7-11-12—59—165—H. L. S.

[ Confidential. ]

[ Vol. XXV. ]

SELECTIONS [ No. 45. ]

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Examined up to 9th November 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Sahig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 „ |
| | **MONTHLY.** | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 25 | Afghan ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqsh ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sanaulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.
† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 9TH NOVEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 36 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 37 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 38 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 39 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 40 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 41 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 42 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 43 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 44 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 45 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 46 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 47 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 48 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 49 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 50 | Lytton Gazette* ... | Delhi ... | Bulaki Das ... | 500 „ |
| 51 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 52 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 53 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 54 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 55 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 56 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 57 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 58 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 59 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 60 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 61 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 62 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 63 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 64 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 65 | Sanatan Dharm Pracharak... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 66 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 9TH NOVEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 71 | Waqt* ... | Lahore ... | Ali Husain ... | 300 „ |
| 72 | Watan ... | Do. ... | Muhammad Insha Ullah... | 5,835 „ |
| 73 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | FORTNIGHTLY. | | | |
| 74 | Biwah Samachar† ... | Lahore ... | Ram Chand ... | 500 copies. |
| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 77 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 78 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 81 | Fasana‡ ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 82 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 83 | Kakezai Social Reformer‡ ... | Lahore ... | Fazl Din ... | 400 „ |
| 84 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 85 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 86 | Nizamat-ul-Mushaikh ... | Delhi ... | M. Muhammad Khalil ... | 200 „ |
| 87 | Rafiq‡ ... | Lahore ... | Charinji Lal ... | 500 „ |
| 88 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 89 | Sadhu ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 90 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din Awan ... | 3,000 „ |
| 91 | Zaban‡ ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 92 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| 94 | Punjabi Surma* ... | Lahore ... | Dharm Dev ... | 1,000 „ |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (a)—*Foreign.*

War in the Balkans.

1. The *Zamindar* (Lahore), of the 31st October 1912, publishes a letter from its Constantinople correspondent—Muhammad Abdul Wali Khan—giving an account of the war fever in Turkey and praising the rapidity with which Turkish forces are being mobilised and concentrated on the frontier. After predicting victory for the Turks, the writer reports that a great event has occurred at Constantinople; on Friday, the 4th October, thousands of Muhammadans went to the St. Sophia Mosque to say their prayers. The Imam ascended the pulpit in a green robe and with a sword instead of his usual staff, to show Muhammadans that the sword also must frequently be used to maintain the unity of God "in the dark places of heathenism and the Trinity."

War in the Balkans.

2. Writing under the heading "The Blaze in the Balkans" the *Khalsa Advocate* of 1st November 1912, makes the following remarks:—

* * * * * * *

"Evidently the fortunes of war are so far going deadset against the Turks, and, unless a turning-point reaches soon, disaster and humiliation stare them in the face. The enormous military strength and staying power of Turkey may, however, still come to the rescue and avert that sad contingency for that much-troubled country."

War in the Balkans.

3. The *Watan* (Lahore), of the 5th November 1912, disbelieves the report that the Porte has requested the Powers to mediate between it and the allies. After remarking that Greece, Bulgaria and Servia are being crushed by the Turkish forces, the paper regrets that the Turks are not likely to be allowed (by the Great Powers?) to have things their own way. They are certain to prove losers in the end, whether they continue the war or not.

War in the Balkans.

4. The following is from the *Tribune* (Lahore), of 6th November 1912:—

"* * * But there is no longer room for doubt that the *status quo* is dead and Macedonia is hopelessly lost to Turkey. The fall of Turkey is a great blow to all Asia, for after Japan, Turkey was looked upon as the greatest Asiatic Power."

Indian Muhammadans and the Balkan war.

5. The *Zamindar* (Lahore), of the 31st October 1912, publishes a communication from one Abdul Hamid Chisti, of the firm of Abdul Rashid Brothers, Anarkali, Lahore, saying that Persia, Morocco and Tripoli "are things of the past." After remarking that the Caliphate is now about to be wiped out by its enemies, he asks his co-religionists to shake off their sleep and reflect why their enemies wish to end their days. Recent events, he adds, are due to their weakness; and, if they wish to preserve their existence, Muhammadans should display a spirit of sacrifice, curtail their expenses, and render pecuniary help to the Turks. Continuing, he says that the poor Muhammadans constitute the backbone of Islam, and that no good should be expected from those rich Musalmans who have amassed wealth by sucking the blood of the poor. The former alone can preserve the honour of Islam, and should make for the purpose whatever sacrifices they can.

In its issue of the 4th November 1912 the *Zamindar* has a note headed "Arabic newspapers have not arrived to-day," in which it states that no Arabic journals, or letters from its Egyptian and Constantinople correspondents, were received by its office on the 3rd instant, although the overland mail was delivered at the usual time on Sunday last. The Muslim public, it adds, has been most eager of late to gather authentic news about Tripoli and the Balkans from these newspapers. It would, therefore, request Government

to ask the department concerned not to subject them to unusual scrutiny but to let them reach Muhammadans without any hindrance. Continuing, it reports that on the 30th ultimo it remitted Rs. 300 by telegraphic money order to Mr. Abdul Wali Khan at Constantinople and asked him to wire back news about the war in the Balkans. Nothing has, however, been heard from him up to the present, which is rather suspicious.

In another place the *Zamindar* of the same date publishes an article headed "Proclamation of neutrality and Muhammadan Volunteers." It begins by transcribing a letter from Mr. Shaukat Ali, who reports that 54 Muslim Volunteers are fully prepared to go to the front; that most of them are very strong and healthy, while some know even "military work (? drill)"; that not a few of them wish to sell everything they possess, to cover their expenses; that Musalmans (*lit.* people) are most eager to take a hand in the war; and that no great efforts are required to raise a large number of Volunteers. The writer himself cannot spare time to organise the proposed volunteer corps, and would, therefore, request some able and zealous Muhammadans to undertake the work. After stating that he will join the corps at the place of embarkation, he expresses his conviction that Government will allow Muhammadans to take steps to protect their religion, especially when thousands of Christians are going to the front to fight for the allies and are being openly inflamed by Christian missionaries to exterminate Islam.

Commenting on the above, the paper endorses Mr. Shaukat Ali's conviction, but suggests that the gentlemen named and others desirous of going to the Balkans at the head of the corps should first apply to Government for permission and passports.

In its issue of the 5th November 1912, the *Zamindar* publishes two communications giving an account of the Muhammadan meetings held at Calcutta on the 27th and 28th ultimo in connection with the war in the Balkans. The writer of the letter about the first meeting—one Barkat Ali, B.A.,—reports that the Editor of the *Hilal*, who was president, declared, in the course of his speech, that the time had come when every Musalman should prepare himself for a *jehad*. He also deprecates the conduct of Muhammadan nobles in having taken no part in the meeting and says that, if they continue treating their community like this, they will one day be driven out of it.

The *Comrade* (Delhi) of the 2nd November 1912, writing under the heading "The sacrifice," makes the following remarks :—

"When amidst the world's idol temples the first House of God was to be built, as Iqbal puts it, Abraham was required by Allah to make a sacrifice of that which he loved best, and, as every Mussalman knows, it was Ishmael, his dearest son, that was chosen by a loving father for this sacrifice to his Maker. In that trial the ancestor of the Prophet of Islam proved himself worthy of the choice of Allah to be the builder of His first dwelling on earth, and nothing that history has recorded or romance has invented has yet equalled the sublime nobility of the sacrifice of Abraham. The time is fast approaching when the anniversary of that great sacrifice would be celebrated throughout the Moslem world, and in India too the old convention will be carried out just in the old way. But is it not a fitting time to consider whether the demands of the Islamic creed can be satisfied with the observance of mere conventions? Is nothing happening to-day which was not happening a year ago, that the Mussalmans of this country can be content with slaughtering a few sheep and goats and quarrelling as usual with the Hindus over the sacrifice of a few cows? Those of them at least that offer their prayers to the God of K'aba repeat five times a day the prayer, that He should bless Mohamed and the posterity of Mohamed as he had blessed Abraham and the posterity of Abraham. God has already blessed Mohamed and he stands in no need of Moslem prayers. But the spiritual posterity of the last of the Prophets is in dire need of fervent prayers for Allah's blessings. Never in the whole history of Islam has its worldly prestige been so low as to-day, and the successor of the Prophet, according to many, and the Protector of the Sacred Places, according to all, has unfurled the banner of Islam for the protection of such temporal power as he still wields in the name of Allah. Need we describe in detail the horrors of the stricken field and the woes and miseries of the soldiers of Islam who lie maimed and bleeding after their valiant struggle against the foes of the Moslem faith, in order to rouse Indian Mussalmans to the supreme sacrifice that is demanded of them to-day? That

would, no doubt, provide us with an opportunity for much studied eloquence which would earn us the poetaster's meed, and our Moslem readers with an occasion for tears that are the only weapons of a woman. But if the temporal power of Islam, for the continuance of which the Mussalmans pray when they ask for *hasanatan-fid-dunya* (good in this world), is to be saved, tears and elegies are equally unavailing. Islam has not lacerated the affairs of this world from those of the next, and temporal power is as good an index as any other of spiritual salvation. The Mussalmans cannot, therefore, console themselves over the loss of temporal power by promising themselves the Kingdom of Heaven. This, therefore, is for the present their only world, and, if Heaven can ever be purchased, the price can now be paid on the earth to-day. All that is required is that, in support of the defenders of K'aba, the Mussalmans of India should nerve themselves for the supreme sacrifice such as was willingly offered by the builder of K'aba. We do not sound the trumpet for a muster of the forces of Islam to wage a bloody war. Of that there is no need in India, and we trust there would never be. Moreover, the God of Islam is not a Moloch, propitiated only by human sacrifice. On the altar steps of Allah there is no need to sprinkle the blood of Indian Mussalmans, and their brethren in Turkey do not require it. But money, which the whole philosophy of the East far more than that of the West has taught us to regard as dross and filthy lucre, can to-day bring to the soldiers of Islam the munitions of war and to the wounded and ailing much needed food and medicine. We have already published more than one appeal and our contemporaries have been not a whit less enthusiastic in this matter. Some money has been collected, but there is no central organisation which could control and direct these widely scattered agencies for the collection of funds. It is, therefore, not possible for us to form even a rough estimate of the aggregate amount hitherto collected. We would incidentally suggest that the All-India Moslem League should organise a central body for the purpose, and in the meantime we would repeat our earnest desire to be placed in a position to publish from week to week the progress of various Turkish Relief Funds. But in the absence of a well-established organisation it is not easy to collect as large a sum as the situation urgently demands, and it is necessary to look somewhere else for speedy aid. Now, it is only too well-known that the hopes of the best Mussalmans of India are centred in the proposed Moslem University, and even the delay that has taken place in inducing Government to accept the Draft Constitution has caused them a disappointment unparalled in its magnitude. Many who are no doubt as keen in their enthusiasm for the Moslem University as ourselves have rushed forward ere this with schemes showing how the thirty lakhs collected should be spent, as if it was the spending and not the collecting of money that was the task worthy of the efforts of educational enthusiasts. We have ourselves deprecated in no uncertain manner such schemes of expenditure, and we trust we are permitted to believe that in a considerable measure our steadfastness has prevented the coming scramble that the wild-cat schemes of some leaders had clearly indicated. But the situation has entirely altered, and to-day it is we who beseech the leaders to scatter their hard-won treasure, and that too in the name of something other than the education of Indian Mussalmans. We refer to the need of Turkey and our conscience is clear when we appeal to the Mussalmans to sacrifice, even the University to the cause of Islam abroad. For our part, we trust we shall be believed, when we say that this decision has been arrived at after much consideration and that it has caused us many a pang in the process. We have, however, nerved ourselves to this great sacrifice, and it is now for those who have contributed lavishly out of their wealth to nerve themselves for the same. A poor man's mite comes out of his bare sustenance, while the rich man's gift mostly comes out of his superfluity. Nevertheless, if the rich men who have contributed in lakhs and thousands to the Moslem University come forward with the request that their contributions should be sent over to Turkey, we are sure the poor men will not say 'nay' as regards their small change. 'Will the rich be bold enough to do it?' is now the only question.

"It may be said that, if the money so assiduously collected is spent so easily, the Mussalmans may never be able thereafter to endow a University. We, therefore, suggest that the Muslim University Fund be sent to Turkey in the first instance only as a loan. With reference to this, the correspondence which we have had with Government will no doubt be read with keen interest, and elicit in favour of Government, which has acted with such conspicuous fairness and justice, the same enthusiasm that swept over Delhi when His Excellency the Viceroy's declaration, wired after clearing the line of all other traffic, was announced.

"The following telegram was sent by us on the 1st instant to the Privato Secretary to His Excellency the Viceroy :—

"'Some Mussalmans are anxious to advance a loan to Turkey. I understand such action would not contravene His Majesty's declaration of neutrality. May I beg you to place this telegram before His Excellency the Viceroy to ascertain if such action is in any way contrary to law or British policy. Indian Mussalmans gratefully recognise the great efforts made by England to prevent Balkan aggression and are convinced of her desire for the preservation of peace. An authoritative declaration that Government will not oppose the contemplated loan will confirm their confidence in the good-will of England towards Turkey and such sympathy as is not inconsistent with neutrality. I beg you to kindly send the reply by express telegram to enable me to announce it in the Jama' Masjid after Friday prayers and publish in Saturday's *Comrade*.'

"The following reply was received from the Private Secretary to His Excellency the Viceroy :—

"'Clear the line. The advance of a loan by Mussalmans to Turkey would not contravene His Majesty's declaration of neutrality.

'P. S. V.'

"We telegraphed to the Private Secretary to His Excellency as follows :—

"'Please convey my hearty thanks to His Excellency for the message of assurance regarding advance of a loan by Indian Mussalmans to Turkey. The message was read out to a large congregation in the Jama' Masjid and elicited great enthusiasm and grateful recognition of Government's sincere sympathy. Shams-ul-Ulama Syed Ahmad Sahib, Imam of the Jama' Masjid, invited the congregation to express the thanks of the Mussalmans of Delhi for this clear declaration by His Excellency, and the congregation authorises me to convey their respectful gratitude.'

"There is now no let or hindrance, and, if after this clear and authoritative declaration the Mussalmans fail to succour their brethren in the fighting line, nobody in the world would care a straw for the international position of the community out of which much capital has at times been made, and Mr. Montagu would have good reason to take back his recantation. If this is not the time for the display of Muslim solidarity, let them rest assured no other would ever come. If the community offers thirty lakhs as a loan to Turkey and the leaders gird up their loins to collect a crore more for the real 'Ransom of Islam,' Turkey would have a useful loan in her hour of need and the coffers of the Muslim University would also be replenished. We have every confidence in the generous devotion of the masses and the classes to Islam and have no fear of failure. But if the worst comes to the worst, would it be a matter for deep regrets that Indian Mussalmans did not try to cure themselves of fevers and colds and such other minor ailments when Islam itself was done to death? With a dagger at their throats, they must either be abnormally cool or abnormally stupid if they can think of pills and potions."

One Muhammad Asaf Ali, from Delhi, contributes the following to the *Comrade* (Delhi), of 2nd November 1912 :—

"SIR,—A more critical moment than the present for Islam can hardly be imagined, especially because the prestige of Turkey is synonymous with the prestige of Islam, and the existence of the Ottoman Empire is essential for the secular progress of the Moslem races. Not only have the Balkan States conspired to make common cause against Turkey as a State, but they have (nothing can be more evident) determined to make war upon Islam as a rival religious force.

"We need not be concerned with the utter want of international ethics in the European Nations, which do not seem to get tired of vaunting their shallow enthusiasm for the 'cause of civilization,' because the present is the time when our attention should be concentrated upon our own weaknesses, so that we may strengthen ourselves to meet the enemy. There are certain questions which naturally arise in every Moslem's mind at this time, and the following are some of them :—

"(1) Is Turkey the back-bone of Islam? and does the defeat of the Turks mean the lowering of its prestige?

"(2) What can I do to ease my conscience under existing circumstances?

"(3) Does an Indian Moslem owe a duty to the Turks?

"These and a stream of other questions surge up in every Moslem's mind in India, and he tries to answer them as best he can according to his lights.

"There cannot be two answers to the first question. Islam as a civilising force will disappear with the dissolution of the Ottoman Empire. And it necessarily follows that as soon as an 'Independent Caliphate' yields place to a 'Vassal Caliphate'—a consummation that is well within the ambition of a section of European diplomacy—Islam will become a byword for hypocrisy. It would mean the substitution of the spurious for the genuine; and will gradually lead to a complete demoralisation of the Moslem world. If Turkey falls, Islam cannot stand. Turkey is, therefore, the back-bone of Islam, and this does not leave the answer to the other half of the first question in doubt. I need not repeat the oft-quoted example of the poor Hebrews or other people who are in the same plight. Our prestige cannot survive a great disaster to the Turkish armies. If ever there was a time for the Moslem units to range themselves on the side of their religion and the cause of righteousness, that time is now. The present world is slowly forgetting that the Moslem can sink all paltry differences (and we have so many schools of theology) before he is sunk. He is sinking now, and it is high time for him to come to the rescue of his faith, be he a Shia or Sunni. It matters little what his particular sect is, as long as his essential creed is summed up in

'God is one and Muhammad is His Prophet.' The common tie which binds us all together is this external formula, and no matter what the details of our beliefs are, if we do not all feel like one man, then that formula is in jeopardy.

"We can all best think out for ourselves what each of us can do to help those who are fighting for the cause of righteousness, and for the cause of the Prophet's faith; but I desire to draw the attention of the Indian Moslems specially to the fact that Islam, when it is in peril, has the strongest claim upon them, as they form the largest number of the Moslem population inhabiting any single country, and, again, because they have ever so many things in their power to do. They have all along been boasting of their solidarity and the influence they claim to possess as a living body; should they suffer anything to stand in the way of their religious sentiments? If then Islam has a strong claim upon us, and since Islam owes its dignity and status to the existence of Turkey, each and every Moslem owes a duty to the Turk, which if unperformed to-day shall make every defaulter accountable to his conscience and to his God.

"Some leading Moslems are, we know, afraid to express their religious sentiments, not because they consider such an expression seditious or in any way illegal, *for it is not*, but because they seem to associate the cause of the Balkans with Christianity and they associate Christianity with British Raj, and they fear they might earn the displeasure of the rulers and lose the last chance of getting the long coveted 'title'!

"If this is the logic of their argument, there is a still 'shorter cut' to their goal. But there are others, and they mistakenly think that an Indian's duty at all times lies in India! This is a noble but misinterpreted sentiment. There are times when our duty calls us more imperatively outside India. We live in the land of 'peace' and now our duty lies in the land of war."

The *Watan* (Lahore), of the 2nd November 1912, publishes a communication headed "Muhammadans wounded and orphaned by the Balkan war." The writer—Dr. Abdul Hakim Khan, of Rampur,—takes exception to (Mr. Shaukat Ali's) proposal about the despatch of Indian Volunteer Corps to the front, saying that men ignorant of the art of war will prove a source of trouble rather than of help to the Turks."

The *Paisa Akhbar* (Lahore), of the 1st November 1912, publishes some verses by Shaikh Nur Ilahi, of Mahrauli, formerly Municipal Commissioner, Delhi, referring to the war in the Balkans and saying that arrangements have everywhere been made to exterminate the Turks, who are a thorn in the side of Christian Europe. He then writes as follows:—

"The Turks, who rely only on God, are single-handed,

"But numberless Christians are against them;

"Strange is civilisation, thriving as it does on cunning and the dagger!

"Strange is the pretence of religion! Still such impudence is displayed (by Christians)!

"They claim to profess the religion of the Bible, but their practice is different;

"They fight with their neighbours at all times.

"Their object is to combine and drive the Turks out of Europe."

Therefore, says the writer, let all Indian Muhammadans render all possible help to the Turks.

In its issue of the 5th November 1912, the *Paisa Akhbar* publishes an article headed "Indian Muhammadans and relief to wounded Turks." It begins by reporting that the *Ullemas* of Deoband have issued a *fatwa* making it incumbent on Muhammadans to give money for the Red Crescent Society and declaring it lawful for them to hand over even *sakat* money, offerings, skins of sacrificed animals, &c., for this good work. They are also subscribing towards the Society's funds, and it is to be hoped that the

example will be followed in other parts of India also. After remarking that lakhs of rupees could be collected in a few days by these means, the paper suggests that the Turks being involved in serious trouble the Prophet's followers in India should not celebrate the coming 'Id, but should remit the money thus saved for the relief of the wounded, and should curtail their expenses in every way for the same purpose. Every one of them is willing to contribute his mite, but there is no one at present ready to collect the money from lakhs and crores of Musalmans ; therefore necessary arrangements in every village town, *tehsil* and district must be made. Rich Muhammadans should also lend money to Turkey, and the paper wishes that thousands of them would spare some of their wealth for the purpose. Next it refers to Mr. Shaukat Ali's proposals to send a corps of Muslim Volunteers to the front, and says that the first step in the matter ought to have been to ask for permission from Government. Muhammadan Volunteers would, besides, prove of no use to the Turks, being ignorant of the latter's language, as also of the art of war. Again, Turkey wants, not men, but money, and is making appeal after appeal for funds.

In its issue of the 6th November 1912 the *Paisa Akhbar* refuses to believe that the entry of Egyptian papers into India has been prohibited. If Government has, however, really done so, in order to prevent excitement being caused among Indian Muhammadans by the writing of these journals, it is labouring under a low and unstatesmanlike thought. It is far better to let the Prophet's followers in this country learn what is happening to Turkey than to keep them ignorant of events, especially as the British Government has been doing its utmost to help Turkey and maintain peace.

Writing under the heading 'The War : anti-British sentiments,' the *Panjabee*, of 5th November 1912, remarks as follows :—

"It is difficult to enter into the mind of Indian Muhammadan leaders and the great bulk of their followers. The recent victories of the Balkans and the defeat of the Turkish forces are naturally regretted by Indian Muhammadans, in common with several Asiatics. But we do not see why there should be any resentment against the British authorities. The pet theory of the Indian Moslems is that great Britain should interfere and protect Turkey and other Muhammadan States against aggression, because in India there are 70 millions of Moslems as British subjects whose feelings are rendered unhappy. We dare say that England would gladly protect Turkey, if Turkey becomes an English Protectorate like Egypt. But consistently with Turkish independence, protection is hardly possible. Moreover the British Government can hardly be held responsible for the growth of extra-territorial patriotism of Indian Moslems who are 'Moslems first and Indians last.' Mr. Amir Ali and men of his ideas ought to prevent the war and protect Turkey. Moreover there is another great problem that the Balkan War is going to settle to some extent. How far can Asiatic nations successfully govern foreign nationalities, and how far can European States govern Asiatic nationalities. If Turkey is made to lose European possessions and be confined to Asiatic ones, then it would show that the political domination of the feeble minority over an alien majority cannot be maintained happily. We believe that intelligent Moslems in India have thought over this problem. It is a question of efficiency, reforms, adjustment and conciliation. The history of India furnishes numerous examples of success and failure of this principle. Instead of entertaining any impractical theories of international duties, Moslems would do well to discuss the broad issues of the war and of bringing about a satisfactory termination."

The *Vakil* (Amritsar), of the 2nd November 1912, speaks of the unsatisfactory condition of the Muslim world, and of the recent happenings in Asia, Tripoli and Morocco. During the past few months "we" have lost countries containing 14,19,000 square miles of land and 10,00,30,000 followers of the Prophet; while efforts are now being made to raise the banner of the Cross over "the few remaining Islamic possessions in Europe." Should Muhammadans, it asks, put up with "this degradation" and consent to being reduced to the condition of Wandering Jews? Will not the nations which are determined to ruin Turkey attack even the sacred places at Mecca and Medina, of which she is the guardian? Musalmans should give money for the supply of arms and ammunition to Turkish warriors in the Balkans, while those of them who can do so should go to the front and lay down their

lives for their religion. It would be as well, however, first to ask permission from Government, by holding meetings everywhere and unanimously requesting Government that, since Englishmen have been taking part in wars in spite of the British Government's proclamations of neutrality, they (Muhammadans) also may be allowed to fight in the Balkans.

Elsewhere the paper publishes a letter headed "It is our duty to sympathise with the Turks." The writer—Sardar Muhammad Aslam Khan, Biloch, Editor of the *Muin* (Amritsar)—says that the Balkan States and their patrons—Russia and Austria—wish to sweep the Turks off the face of the earth. If they succeed in doing so, they may be relied upon to make mischief even in Arabia, Syria and Asia Minor, while Mecca and Medina will be placed at the mercy of the enemies of Islam. It is, therefore, the duty of Muhammadans to sacrifice their lives and property at the altar of holy Islam. Indian Musalmans should rise and render help to those of their oppressed and friendless brethren who are, for the sake of their religion, being trampled under the hoofs of the horses of Islam's enemies. They should also appeal to England which is practically an Islamic power, to lend a helping hand to Turkey. Their lives and property are dedicated to the service of the British Government and they have, consequently, the right to ask it to help the guardians of Mecca and Medina.

Hindus and the Balkan war.

6 The *Paisa Akhbar* (Lahore), of the 31st October 1912, complains that several narrow-minded Hindu papers in the Punjab not only feel jubilant over the present troubles of Turkey, but are also beside themselves with joy over the supposed Italian conquest of Tripoli. They endeavour to justify their conduct by arguing that, as Indian Muhammadans claim political importance over, and look down upon, Hindus—owing to the existence of Islamic kingdoms abroad, especially of Turkey—every Hindu who feels for his community ought to wish for the extinction of the Ottoman Empire. It is, however, a matter for thankfulness that the number of such narrow-minded Hindus is very small, and that prominent and influential Hindus, as well as Parsi leaders, in all parts of the country, regard any injury to the Turks in the light of damage to the importance and greatness of the entire East.

The *Rafiq* (Delhi), of the 30th October 1912, says that the European Powers wish to crush the Turks, but that even a combination of all of them cannot work the slightest injury to the latter. The Turks have the sympathy of crores of Arabs, and indeed of all fair-minded persons in both Asia and Europe; while the entire East is willing to render them help and support. Every one in India, and in Muslim countries in particular, is rendering help; and even Hindus in this country are subscribing towards the Turkish Relief Fund. There exists disunion between the followers of Islam and Hinduism, but being neighbours, the two communities become one on occasions like the present. It is to be hoped that the British Government also will do all it can for Turkey. In conclusion, the paper asserts that the time has come when Muhammadans and Hindus will become one and learn to help each other.

Writing under the heading "Muhammadans themselves are to blame,' the *Hindu* (Lahore), of the 2nd November 1912, says that some Muslim papers disapprove of the attitude of their Hindu contemporaries towards Turkey. The fact of the matter is that, since Muhammadans favour a separatist policy and insult Hindus by claiming importance over them, the latter also feel compelled to think only of themselves. The Prophet's followers themselves are therefore to blame for the feelings of the Hindus and their papers. It is strange, indeed, that they should expect Hindus to sympathise with distant co-religionists of the Muhammadans, when these Muhammadans themselves humiliate their very neighbours (Hindus), insult their religious feelings and traditions, and cause them offence in a thousand ways.

The Powers and the Balkan war.

7. The following is from the *Tribune* (Lahore), of 8th November 1912:—

"The request of the Porte that the Powers should prevail on the allies to a cessation of hostilities or a declaration of truce pending the negotiations for peace has been rejected. There is nothing to be said against this course in the abstract. In a war the winner is entitled to the fruits of victory and to dictate his own terms for the imposition of peace. But neutrals are concerned in the maintenance of the balance of power and the prevention of the undue aggression of any single Power. Thus when Napoleon became the scourge of Europe, all the Powers combined to crush him. France and England made common cause against Russia in the Crimea. In the present war if the circumstances had been reversed and the allies had been defeated and Turkey demanded annexation of the Balkan States, the Powers would have intervened to prevent the undue preponderance of the power of Turkey. In the war between Japan and China the latter was defeated and Japan seized Port Arthur, but three European Powers compelled Japan to abandon that naval base, which was calmly appropriated by Russia, which had not fired a shot in the war. Port Arthur passed to the possession of Japan only after the Russo-Japanese war when there was no longer any pretext for any other Power or combination of Powers to dispute the right of Japan to the main fruit of her glorious victory. If therefore the Powers wanted it, there would not be much difficulty in presuading the Balkan confederacy to declare a truce, but it is not the interest of the Powers to do so and Turkey cannot hope for any help in her dire distress. The allies will demand the complete independence of the Balkan States and they will get it. Whether they will proceed further and insist on a slice from the province of Thrace also remains to be seen, and probably the Powers may intervene at that stage. But it is useless to disguise the obvious fact, that the sympathies of the Powers are not with Turkey and she will not get much help from them in her present tribulation."

Christendom and Muslim kingdoms.

8. Writing under the heading "An eye-sore to Christian kingdoms," the *Hindu* (Lahore), of the 2nd November 1912, states that the impression is fast gaining ground among non-Christians that the Islamic States that still remain are a thorn in the side of Christian kingdoms. Two Christian preachers at Calcutta have of late been saying that the prophesy in the Bible about 'Christ's inevitable (*atal*) rule can be fulfilled only by the expulsion of the Turks from Europe.' The expression of such sentiments in India, containing as it does a very large number of Muhammadans, is palpably wrong and calculated to disturb the peace and injure the feelings of Musalmans. The paper also finds fault with the Prophet's followers in this country for trying to impart a religious colour to the Balkan War.

The Turco-Italian peace.

9. Writing under the heading "Peace is good," the *Vakil* (Amritsar), of the 30th October 1912, says that the peace negotiations between Turkey and Italy have resulted in the bestowal of autonomy on Tripoli, and that the event cannot but prove beneficial for the Ottoman Empire, while it argues wisdom on the part of the Turkish authorities. Although, adds the paper, Turkey has had to conclude peace to enable herself to fight the Balkan confederacy, it is noteworthy that the Sultan will have, even after the nominal surrender of Tripoli, a very close connection with that country, which the Italians are not, moreover, likely ever to subjugate completely. Next it observes that the Balkan war has special importance for the Islamic world; it is no local affair, but partakes, rather, of the character of the Crusades waged in the 12th century. After contending that all the European powers, not excluding even England, are likely to be drawn into it, the *Vakil* remarks that the allies not only wish to secure independence for Macedonia and certain rights for the Christian subjects of Turkey, but that they are also after the Caliphate and the Islamic religion. They wish to drive the Turks out of Europe with the open or secret help of the Powers, and thereby to curtail the influence of the Caliphate, and even to end it both in Europe and in Asia. The Turks wish to save themselves and Islam from this ruin, and, in all probability, it is for this reason that they have, to some extent, left the Arabs (in Tripoli) at the mercy of Italy, and have resolved to devote all their energies to fighting in the Balkans.

10. The following is from the *Panjabee* (Lahore), dated 5th November 1912 :—

Mr. Gokhale at Johannesburg.

"Speaking on the occasion of the public banquet at Johannesburg the Hon'ble Mr. G. K. Gokhale said he had experienced the greatest kindness in South Africa and had every facility given him for the study of the Indian question. He mentioned three principal difficulties in the settlement of this question, *viz.*, the fear of Europeans being swamped, the fear of political institutions being affected, and trade competition. He recognised the seriousness of the first two difficulties and seemed to admit the necessity of giving 'reasonable assurances' to the South African Government on these points. 'Unless Europeans were, he said, 'able to feel that no more Indians would be allowed to enter, there would not be satisfaction. If that point were conceded, he hoped that Indians would be granted liberty. The third was a question of justice, pure and simple, for Indians in the country.' It is difficult to comment upon the meagre telegraphic summary proceeding from such a quarter as Reuter's. Nevertheless we confess our inability to reconcile Mr. Gokhale's two statements—'reasonable assurances' and 'no more Indians.' If the two are interchangeable, that is to say, if the rights of British Indians are proposed to be abandoned in order to procure justice for existing settlers, we would suggest the return of every Indian from South Africa. The public discontent will then gain in strength and volume, and we can prevail upon the Government to retaliate effectively against South Africa. The spectacle of one part of the Empire erecting embargos against another is not very pleasing, and it is none of our choosing. We are taught to do so, and in fact we are driven to it in self-interest. The fears of South Africa being swamped and its political institutions being affected are greatly exaggerated. We are willing to make reasonable concessions, but we consider that British citizenship should be interpreted alike for Indians and Europeans. King Edward has styled that Indians *are* British citizens and not merely British subjects. Consistently with the language employed by the Sovereign in his proclamation we should have the rights of British citizenship. Indians should, and we are confident they would, protest with all the emphasis they command against the attempts now made to whittle down the language of the proclamation and reduce us to the status of political Pariahs."

11. Writing under the heading "British Troops for Persia," the *Observer* (Lahore), of 6th November 1912, makes the following remarks :—

England and Persia.

"Telegraphic messages from Bombay published in the Anglo-Indian journals announce the approaching departure of some Indian troops for Persia. It is not explained whether these soldiers will relieve those who form the consular guard for the British Consulates or serve some other purpose. We feel it our duty to point out that apprehension is expressed in some quarters that, now that the weakness of Turkey, the principal Muslim Power, has been revealed, the European Powers may have decided to destroy the independence of Persia and Afghanistan and bring all the lands of Muslims under Western control. We think there can be no reason for such fears, so far as the British Government is concerned. When our benign Government has at last succeeded in persuading Russia to withdraw her troops from Persia, it cannot send troops to occupy a part of Persia on its own account. Nor can there be any reason to doubt the sincerity of the British protestations in regard to the necessity of the maintenance of Afghanistan as a buffer State between India and Russia.

Indians in South Africa.

12. The following is from the *Tribune* (Lahore), dated 7th November 1912 :—

"The cordial reception which South African officials and Colonists have given to Mr. Gokhale has led some of our countrymen to form exaggerated expectations of the outcome of his visit to South Africa. We have already pointed out that, when the British Government and the Government of India have failed to influence materially the policy of the Union Government, we do not hope much from Mr. Gokhale's visit. But it would be a great gain, if the visit leads to a better understanding between the European Colonists and Indians. * * * * According to ordinary moral and legal standards Indians have as much claim as other subjects of the British Empire to go to all parts of the Empire. For the present, however, they do not demand unrestricted immigration into South Africa. What they demand is an equitable and just treatment for those who are already in that part of the Empire. Unless the Union Government are prepared to do this, it is plain that there can be no hope for a satisfactory solution of the South African problem."

## (*b*)—*Home.*

13. Writing under the heading "Contradiction of a dangerous and sensational rumour," the *Loyal Gazette* (Lahore), of the 3rd November 1912, says that it was reported by a Madras Anglo-Indian paper, some time back, that the Nicholson Committee

The Nicholson Committee.

would recommend the replacement of 27 native regiments by 6 British battalions. This led certain German papers to criticise Jack Sepoy adversely; the example being followed by some of their English contemporaries especially the *Manchester Guardian*, which used grossly abusive and defamatory language towards native soldiers, particularly Sikhs. The writing in the *Manchester Guardian* was reproduced by the Canadian press, which made still more offensive comments on the same. Enquiries in well-informed quarters, however, have satisfied the Editor that the rumour referred to is wholly unfounded; while he has learnt from reliable official sources that Government reposes the fullest trust in its native forces and admires the warlike qualities of Sikhs. In conclusion, he asserts that Government is not likely to make the dangerous mistake of disbanding as many as 27 native regiments.

*Swaraj.*

14. The *Hindu* (Lahore), of the 2nd November 1912, has a note headed "Experiments in *Swaraj* in India," in which it observes that *Swaraj* only means that "we should have the right of expressing our opinion about the administration of our country, and that due weight should be attached to this opinion." Experiments in such *Swaraj* have so far been made in Baroda, Rampur, etc., and no one can say that they have proved a failure. The Maharaja of Bikaner also recently granted *Swaraj* (parliament)* to his subjects, and the news has now been received that the example is going to be followed by the Cochin State. The success of such experiments is strengthening the belief that, if the British Government also were to confer *Swaraj* on its Indian subjects, it would not have to regret the step.

## III.—Native States.

*Hyderabad affairs.*

15. The *Vakil* (Amritsar), of the 26th October 1912, publishes a note headed "Hyderabad's freedom from bigotry." The State of Hyderabad, says the paper, treats all religions alike, sometimes it even seems to favour other religions at the expense of Muhammadans. For some time past the influence of Christians has been steadily on the increase in the State, with the result that educated Musalmans are gradually succumbing to it, and the religious condition of the Islamic population is becoming precarious. There are several reasons for the preferential treatment accorded to Christians, but the consequence is that Musalmans are being drawn towards Christianity and the spread of that religion is being helped forward by the State. In conclusion, the paper asks the Nizam's Government to treat Christians and Muhammadans alike.

*Bikaner affairs.*

16. The *Vakil* (Amritsar), of the 30th October 1912, publishes a letter entitled "Muhammadans of the Bikaner State." The writer reports that the case in which an ox was injured at Charu some time back (*vide* paragraph 17, Selections No. 21) was finally disposed of in September last; one Muhammadan having been imprisoned for seven years and another sentenced to undergo imprisonment for one year and pay a fine of Rs. 500. After asking whether this is just, he states that it was ordered by the Maharaja in the first instance that Rs. 300 a month should be recovered from the Muhammadans of the place until the offenders had been arrested. After over Rs. 7,000 had been so realised and scores of (Muslim) families had left Charu through fear, factions were created among the ignorant local Muhammadans, with the result that two or three Musalmans were named (as the culprits) and feelings of enmity were caused among the Prophet's followers for ever. Next the writer complains that the men arrested have been convicted without a formal trial.

The paper also publishes another letter in which the writer complains that, on all occasions of joy in Bikaner, contributions are levied from all State subjects, including officials of all ranks. One-eighth of the pay received by every official, he adds, was deducted in connection with the present Maharaja's marriage 15 years ago, while a sum of Rs. 4-4-0 was ordered to be realised from

*The brackets are the paper's.

every (other) State subject. After alleging that the arrears are being still recovered, he states that, while several sections of Hindus are exempted from the payment of these contributions, no class of the Prophet's followers is allowed this privilege. Next he reports that, on the occasion of the Maharaja's recent silver Jubilee, all big *Sahukars* and *Mahajans*, as also State officials getting more than Rs. 10 a month, were required to contribute to different funds. People have, moreover, to pay specified sums of money for the titles and honours conferred on them.

Jeypur affairs.

17. The *Paisa Akhbar* (Lahore), of the 30th October 1912, reports that a correspondent writes to complain that the Muhammadans of Khetri, Jeypur State, have of late been subjected to diverse severities. Hundreds of them have been dismissed from the (State) service, while not a few have been thrown into jail on different pretexts. Nor is this all. The (local) officers try cases in mosques, a course which seriously inconveniences Muhammadans in their prayers.

Baroda and Social Legislation.

18. The following is from the *Panjabee* (Lahore), dated 2nd November 1912 :—

"Baroda is indeed an up-to-date State. It has a Legislative Council where, at the last meeting, one of the elected members introduced a 'Bill for the Prevention of Caste Tyranny.' It would be worth knowing what wonderful provisions the Bill contained, but there was a vehement discussion, at the end of which the member withdrew the Bill on hearing that the Government would do something on the lines desired. This is the first time we hear of legislation concerning castes. Truly legislation is a powerful and much used weapon in this country. It is a nostrum for all defects due to want of educational zeal."

## V.—Native Societies and Religious Matters.

The Muslim League and the Hindu Conference.

19. The *Jhang Sial* (Lahore), of the 31st October 1912, says that the annual meeting of the Punjab Provincial Muslim League synchronised with the Delhi session of the Hindu Conference, but that the resolutions adopted at it were, with the exception of the one about the raising of the Chief Court's status, antagonistic to those passed by the Conference. After contrasting the two sets of resolutions, the paper asks how any one can say in these circumstances that Hindus and Muhammadans will become one in a short time.

The Hindus of Lahore.

20. Writing in the *Jhang Sial* (Lahore), of the 31st October 1912, under the heading "Banka Dyal's letter to the inhabitants of Jhang," the Editor says that party feeling is rampant among the Hindus of Lahore; that every one of the various factions claims that it alone consists of true workers; but, as a matter of fact, all of them consist of selfish people, who appeal to public sympathy in order to gain their personal ends. The pleaders and professional men also pose as public leaders from selfish motives, and a certain book-seller (the reference is to Pindi Das) refers to his imprisonment simply with a view to increasing the sale of his books. There are, strictly speaking, no (Hindu) leaders in the Punjab; otherwise, the Hindu community would not be in its present unsatisfactory condition. There is also no (Hindu) public worker in Lahore; while in view of the coming elections, the local Hindus have formed themselves into two parties, led by Lala Lajpat Rai on the one side and Lala Shadi Lal on the other.

The Fourth Hindu Conference.

21. The following is from the *Khalsa Advocate* (Amritsar), of 1st November 1912 :—

" * * * Lala Shadi Lal is reported to have declared on more occasions than one that he is a Sikh, but we notice that in reviewing the past history of Delhi he admiringly remembered Yuthishtra, the founder of Indra Prastha, even Prithwi Rai and the Moghal Emperors, but he had not a word to say about the martyrdom of Sri Guru Tegh Bahadur Sahib, the epoch-making event that has lent virility and nobility to the people of this Province. In the previous Conferences, the advocacy of the Punjabi language figured prominently in Presidential addresses, but this time not the slightest

reference was made to its advancement and literature, though it formed a part even this time of the Provisional List of subjects to be discussed at the Conference. Praises of Hindi have been sung. Hindu Shastras have been extolled; but Punjabi, the mother-tongue of the people of the Punjab, that enshrines the matchless spiritual teachings of the Sikh Gurus and the memories of the innumerable Sikh heroes and martyrs has not been even referred to. Evidently to Hon'ble Lala Shadi Lal there is very little inspiration in Sikh history. But, in this studied disregard of the remarkable part Sikhism has played in the history of the Province, he does not stand alone. He only reflects the views of the aggressive Pan-Hindu fraternity here that goes to Rajputana and Maharashtra in search of illustrations for bravery and valour or alludes to the deeds of the mythological heroes of Ramayana and Mahabharatha, but fails to see anything ennobling or edifying in what many a Sikh martyr and hero have accomplished nearer home and in less distant past. The more we think of this studied and unholy effort to mis-interpret and pervert history the more deeply we feel pained at this mental atrophy of our Hindu friends and we regret to have to say that, if better counsels do not prevail in the council chambers of Pan-Hinduism, the relations between Sikhs and Hindus in this Province will become less and less cordial as time goes on, a consummation which every true patriot cannot think of with a feeling of quietude. The clientele of Lala Shadi Lal are loud in their denunciations of our policy and remember us by such names as Separatists, Tat Khalsas and so forth. While following a policy of absolute exclusiveness they take pleasure in singing the songs of united Bharat. But their Bharat is Bharat inhabited by Hindus exclusively. Musalmans and Christians, even Sikhs, have no place in it. Talking of representation on the Provincial Legislative Council the Hon'ble Lala Ji said 'On the Provincial Council as against seven Muhammadans there are altogether five Hindus, two *of them being Sikh gentlemen*.' The italics are ours. The admission that Sikhs cannot represent Hindus and *vice versâ* Hindus cannot represent Sikhs serves to a great extent in clearing the mist of political misconceptions that has darkened our path and hampered our march onward as a community with distinct traditions and distinct ideals. Our friends can now no longer find fault with our calling ourselves Sikhs and nothing more.

"Leaving aside these observations on sectional Politics we repeat that we regard the address as a master-piece of sagacity and breadth of view. The criticism of men and measures was bold and straightforward. There is not one serious problem that concerns the development of the community that has not been handled in a skilful manner. Our friends must have irresistibly contrasted the success of their annual gathering with Hon'ble Lala Shadi Lal as their President with that of the one over which *His Holiness* Baba Gurbakhsh Singh Bedi had the honour to preside. We are glad our friends appear to have lost faith in the magic wand of Bhagat Ishwar Das and his ilk. Their doings are now more straightforward and therefore they command our respect, however divergent may be our views on public affairs."

Unity between Hindus and Muhammadans.

22. The *Tribune* (Lahore), of 5th November 1912, publishes the following under the heading "Hindus and Muhammadans":—

"Mirza Sami-ullah Beg, of Lucknow, who is a well-known Muhammadan leader of advanced views, has contributed to an Allahabad journal a thoughtful article on the prospects of unity between Hindus and Muhammadans. The Mirza Sahib is one of those Indians who are firm believers in the doctrine of the identity of Hindu and Muhammadan interests. He already sees visible signs of the approaching *rapprochement* among Hindus and Muhammadans. The Muhammadan, he believes, will ere long begin to see that co-operation with Hindus will bring more advantages to him in the long run and the Hindu will not take long in seeing that, if progress on certain lines is to be ensured, it will not be desirable to keep 7 crores of the population of India ignorant or backward. An attitude of mutual sympathy and good understanding is what both Hindus and Muhammadans should strive their best to adopt. He says 'there is no doubt that the Muhammadans have been keeping a jealous and strict watch over their economic and social developments as a separate body, but, if serious thought be given to the question, it only amounts to the preparation of another portion of the same ground and is perhaps the only feasible way of doing it to-day.' Mirza Sami-ulla Beg clinches his argument by saying, 'there is still a field for co-operation all round. After, say, 10 years the National Congress and the Muslim League will both sing the same song, though in different tunes. Even now three-fourths of the resolutions of the Muslim League are copied from the annual reports of the National Congress.' We have always held that the operation of the causes which at present divide Hindus and Muhammadans is purely temporary, and that in course of time, as education progresses among the Muhammadans, the platforms of the Muslim League and the National Congress are bound to draw nearer to each other. The men and the public bodies that at present in their own interests keep up the existing difference between the two communities are bound to go under, and wiser counsels are sure to prevail. The interest of the two communities are indissolubly bound up, and those who regard them as separate and apart, labour under a great mistake. The foresight of the patriotic men in both communities has already begun to perceive it."

## VI.—Legislation.

The Punjab Pre-emption Bill.

23. The following is from the *Tribune* (Lahore), dated 2nd November 1912 :—

"* * * The main object of the present Pre-emption Act is to strengthen and supplement the provisions of the Land Alienation Act for the prevention of purchase of agricultural land by non-agricultural tribes, and regard for the feelings of the people played only a subsidiary part. It is perhaps at present a counsel of perfection to urge before the Government the repeal either of the Pre-emption Act or of the Land Alienation Act. The Government, we know, are too firmly wedded to their principle of prevention of land purchase by non-agricultural tribes, and we have seen that the opinion of even the Chief Court has had no effect on it. We therefore make no drastic proposal. We are willing to concede that the new Bill should not be hostile in spirit and appearance to the cherished policy of the Government, however much our opinion may differ in respect of such policy of restriction on the right of sale. But we do insist that pre-emption should not be allowed to grow, as it has done, out of proportion to the limits recognised by custom or Muhammadan law. We want that pre-emption should be retained within the boundary line defined by Mr. Justice Powell. To use the words of the Lieutenant-Governor in his review of the Civil Justice Administration Report, let pre-emption remain a device by which in villages agnatic relations may retain agricultural land in the family and by which house-holders in towns may endeavour to maintain the institution of the purdah. But it should not be allowed to grow further. We shall make our meaning clear by a reference to the wording of the Bill. Section 14 of the new Bill runs as follows :—

"'Subject to the provisions of section 14, the right of pre-emption in respect of agricultural land and village immoveable property shall vest —

"'(*a*) Where the sale is by a sole owner or occupancy tenant, or, in the case of land or property jointly owned or held, is by all the co-sharers jointly, in the persons in order of succession, who but for such sale would be entitled, on the death of the vendor or vendors, to inherit the land or property sold.

"'(*b*) Where the sale is of a share out of the joint land or property and is not made by all the co-sharers jointly—

"*firstly*, in the lineal descendants of the vendor in the male line in order of succession;

"*secondly*, in the co-sharers, if any, who are agnates in order of succession.

"There are two other provisions to clause (*b*) of section 14, and several sub-divisions in clause (*c*) of the same section. We would omit them all, as they give an arbitrary and artificial extension to the right of pre-emption in a manner unknown to custom or to the people. We do not for a moment see why distant collaterals or co-sharers or *khewatdars* or *pattidars* or mere occupancy tenants should have any right of pre-emption. There exists *absolutely no feeling* in the province in favour of the pre-emption right of co-sharers or *pattidars* or any of these folks. It has been created artificially by law and it has been availed of by unscrupulous pre-emptors, who have neither the desire nor means to pre-empt, merely for the purpose of black-mailing the *bonâ fide* purchaser for value. A legislative measure, which allows to bogus pre-emptors advantage ground wherefrom to harass purchasers for full value stands self-condemned and the least that the Government can do for the relief of the latter is to do away with the vexatious provisions, which confer right of pre-emption to men no way connected by blood with the original owner. As it is, these provisions operate as a punitive measure against the honest purchaser, who is compelled in many cases to grease the palm of the bogus pre-emptors.

"We have already observed the change made in the Bill by restricting pre-emption of agricultural land only to cases where the vendor happens to be a member of an agricultural tribe. Non-agricultural tribes, *viz.*, those who do not come under the schedule will therefore be at liberty to purchase lands sold by non-agricultural tribes and there will be no sword of Damocles hanging over them in the shape of a right of pre-emption by others. We have already suggested the deletion of the words 'in the same group' in section 14 of the Bill and also of section 29. It is true that they are in conformity with the provisions of the Land Alienation Act, but there is no obligation to retain them in either Act. Another amendment we do strongly insist is the limiting of the pre-emption right, as we have already said, to the lineal descendants and co-sharer agnates in cases of villages and to contiguous neighbours in such sub-divisions of towns only where the custom already exists.

"Let us now sum up the improvements. First, membership of an agricultural tribe will, in cases of sale of non-agricultural lands, in itself no more create any special preferential right. Secondly, the anomaly in exempting shops, serais, mosques and *dharamsalas* in towns only and not in villages has been removed, the new Bill exempting such buildings both in towns and villages. Thirdly, section 8 (2) of the new Bill has been so amplified as to allow a general notification exempting all agricultural land sold in good faith for industrial, commercial or residential objects. The rest of the changes relate to matters of form and draftmanship

and need not be detailed here. The Bill will still remain a sore grievance with the non-notified tribes and it is with a view to removal of some of their grievances consistently with due regard to the policy of the Bill that we have made the foregoing suggestions."

The Lieutenant-Governor of the United Provinces and the Taluqdars of Oudh.

24. The following is from the *Tribune* (Lahore), dated 3rd November 1912 :—

"We cannot congratulate Sir James Meston on the way he has solved the difficulty which had arisen in connection with the election of a member to the United Provinces Legislative Council by the British Indian Association of Lucknow. There were two candidates for the seat, namely, the Hon'ble Raja Partab Bahadur Singh, C.I.E., and the Hon'ble Raja Rampal Singh, C.I.E., and, it appears from the comments made by the *Advocate*, that there was some danger of dissensions among the Taluqdars of Oudh over the contest. His Honour the Lieutenant-Governor saw this, and in the words of our Lucknow contemporary: 'He asked Raja Rampal Singh whether he would agree to place the matter in the hands of a Committee which would decide the question as to who should be unanimously sent to the Council. Raja Partab Bahadur Singh was also called in. He also agreed to abide by the decision of the Committee.' On this a sub-committee was appointed, consisting of the Hon'ble Raja Sir Muhammad Ali Muhammad Khan, K.C.I.E., of Mahmudabad, the Hon'ble Raja Sir Muhammad Tassadduk Rasul Khan, K C.S.I., of Jahangirabad, the Thakur Sahib of Kasmanda, the Rana of Khajurgaon, the Rajas of Mankapur, Amethi, Pirpur Karwar and Salempore, and the Hon'ble Mr. Burn, the Chief Secretary to the Local Government, with the Hon'ble Mr. Lovett, Commissioner of Lucknow, as President. 'The Committee was to go through the correspondence' says our Lucknow contemporary, 'which passed between the two Rajas, to consider the question as to which of the two should be sent to the Council and if necessary to recommend a third person. The Committee met on Thursday at the Commissioner's bungalow and after some discussion came to the conclusion that a third person should be selected and the choice fell on Rana Sir Sheoraj Singh of Khajurgaon.'

"The result of the action taken by His Honour the Lieutenant-Governor of the United Provinces has been, practically speaking, to deprive the British Indian Association of Lucknow of the privilege of electing a Member for the Provincial Council for the next term. The facts disclosed by our esteemed contemporary, the *Advocate*, do not prove that Sir James Meston had any the least justification for interfering in the matter. His Honour's action can be supported only if it is agreed that it is undesirable that two candidates should contest a seat. But no reasonable man would advance such an absurd theory in defence of Sir James Meston's unwise intervention. As our Lucknow contemporary very appropriately remarks, 'unless the Taluqdars are to be made bereft of the privilege conferred on the body of sending members to the Provincial and Imperial Councils, and if they are to make the best selections from their body, it will be impossible in future to elect members with perfect unanimity.' The way in which official pressure was put on the Taluqdars appears to us to be the most indefensible part of the whole transaction. If some less exalted officer had interfered in any election in a similar way we can very well imagine what resentment and dissatisfaction it would have caused among the people. The officials, high or low, should not, we think, be allowed to interfere in elections and thereby hamper the fair choice of candidates by electors. Those officers who have to work as attesting and returning officers should not go an inch beyond what their formal duties require them to do. If the Taluqdars of Qudh wanted to settle the differences between the two rival candidates amicably the proper thing for the British Indian Association would have been to appoint a sub-committee from among themselves. We do not understand why it should have been thought necessary to appoint the Chief Secretary of the Local Government as a member of the sub-committee and the Commissioner of Lucknow as its Chairman. It very plainly shows that official pressure was required to bring about the settlement. The whole transaction brings discredit on Sir James Meston's Government and we very much regret His Honour should have adopted such an extraordinary and unwise course."

The Punjab Hindu Sabha and Council Elections.

25. The following is from the *Panjabee* (Lahore), dated 5th November 1912 :—

"* * * We join the Hindu Sabha in its hope that Mr. Sinha's constituency will renew its confidence in him, so that he might continue to serve the Punjab and the North-West Frontier Province. As regards Mr. Shadi Lal we refrain from expressing any opinion. Those who have leisure and inclination to examine the pages of the Council proceedings can judge his work for themselves. Before long the Senate of the University will have to judge his work and its judgment will certainly be accepted by the public. The Hindu Sabha ought to be able to settle the disputes of rival candidates for Council elections in the Punjab. It should make a thoughtful, judicious and practical appeal to Hindu voters to avoid the disastrous policy of the last elections and keep in mind the value of compromise for the attainment of the ultimate object of Hindu union, Hindu strength and Hindu triumph. Parallel lines will never meet and disunion will end in disaster and death. Constructive work is always slow and impediments have to be overcome. Wise men and men of foresight ought to welcome

almost any proposal which will throw a bridge over the wide gulf between one Hindu brother and another. It matters little who has his innings first, so long as all are agreed that each should have his innings. No less an authority than Sir P. C. Chatterjee is strongly of opinion that every effort should be made to effect a compromise and settle the nomination of candidates by means of arbitration on the lines proposed and accepted at Delhi. The common interests of the community are large and of vital importance; and mutual dissensions should not be allowed to imperil them."

Communal representation in the Punjab Council.

26. Writing under the heading '*Council Elections in the Punjab*,' the *Tribune* (Lahore), of 8th November 1912, makes the following remarks :—

"* * * If the Hindus do not profit by their experience and insist on disputing among themselves and more than one Hindu is opposed to a single Muhammadan in a single constituency, the Hindus will have themselves to thank if they are defeated all along the line and do not succeed in securing even one out of the six seats. From what we can judge, the forthcoming elections will be treated as a great opportunity for settling old scores and repaying old grudges. Hindus will oppose one another not because they think they have a chance of securing a majority of votes, but because they hope to divide the votes of their rivals. The consideration that this will enable the solitary Muhammadan candidate to obtain a majority of votes does not weigh with them at all. As the Indian saying goes, it is a case of cutting of one's own nose to spite an enemy or a rival. If therefore all seats are lost by the Hindus owing to internal dissensions or mutual jealousies, they will have themselves to thank for it and will not be entitled either to make a grievance of their defeat or to claim public sympathy."

The Punjab and the Imperial Legislative Councils.

27. The following is from the *Panjabee* (Lahore), of the 7th November 1912 :—

"Let us take the Muhammedan electorate first. In Bombay the Muhammadan member for the Imperial Council is elected by the Muhammadan non-officials on the local Legislative Council. In Madras he is elected by Muhammadan landowners having income of not less than Rs. 3,000 per annum, or by those who pay an income tax on Rs. 6,000 a year, or by those who are members of the local Provincial Council, or those who are Fellows of Madras University or holders of certain titles. In other provinces the qualifications of Muhammadan voters are practically the same as possessed by the Madras Muhammadans, the only difference being a variation in property qualifications to suit the circumstances of each locality. In the United Provinces in addition to the men of above qualifications the trustees of the Aligarh College, Muhammadan Assistant-Collectors, Muhammadan Honorary Magistrates and Honorary Munsiffs also possess the franchise. In the Punjab, however, the matter stands on a different footing. Here the right of election is not given. Their interests are considered to be best served by a nominee of the Government. The representatives of the Punjab Muhammadans in the Imperial Council need possess no qualifications. On the other hand we find that the greatest force of the Muhammadans is to be found in the Punjab, for they constitute 56 per cent. of the total population of the province. The theory of 'political importance' finds its greatest support in this province. The Punjab Muhammadans are considered to be the most advanced among their community in the country. The separatist policy has been pushed to the extreme in this province, and yet, notwithstanding all this, the Government thinks the Punjab Muhammadans are unfit to elect a member for the Imperial Council. Could not the Muhammadan Fellows of the Punjab University, the Muhammadan members of the Provincial Council, and the Muhammadan title-holders of the province be entrusted with this simple task? * * * *

"The landed interests of Bombay in the Imperial Council are represented by a member elected by the Jagirdars and Zamindars of Sindh and Sardars of Gujrat and Deccan. In Bengal, Madras, United Provinces, East Bengal and Central Provinces property qualification, varying in each province to suit local circumstances, has been fixed. In Oudh the British Indian Association of Taluqdars are given the franchise. But in the Punjab the Government nominates a member first from the Northern Punjab and the next time from the Southern Punjab and so on alternatively. The landowners of this province are considered unfit to possess the right of election. * * * *

"As regards representation of commerce according to the present rules three seats are allotted for them, *viz.*, two for European section and one for Indians. Here again the Punjab is to be found nowhere. In European commerce only the Chambers of Commerce in Calcutta and Bombay are represented. In Indian Commerce only Bombay is represented. Why should not the other provinces share in the privilege of possessing this franchise? Why should not the Chambers of Commerce in Madras, Burma, Upper India, Karachi and Punjab join in the election of a member to represent their interests? Moreover why should European commerce possess two members as against one for Indian commerce? If it be considered that more than three seats cannot be allotted to commerce then let the European commerce

possess two members and Indian commerce one member for the first term, and the Indian commerce two members and European commerce one member for the second term, and so on alternately. Then, in order to make representation real, let the franchise be extended. Let all the different Chambers of Commerce in Burma, Bengal, Madras, Bombay, Karachi, Upper India and the Punjab unite and vote together to elect a member for representing European commerce. In the same way let the Indian associations in several provinces join together for the purpose of representing their interests in the Council. Such an arrangement will make representation real and effective. In that case the Punjab will have no grievance with respect to the representation of her commerce in the Imperial Council. The Indian commerce is at present suffering from another disability. At present Indian commerce is represented in the Imperial Council only by a nominee of the Government. When the right of election has been granted to European commerce fairness and justice demand that the same privilege be extended to Indian commerce. There is no reason why the two sections of commerce in the country be treated differently.

As regards the representation of special minorities, the Punjab again has a grievance to urge. There are four seats available to represent special minorities. Last time one was given to the Budhists, one to Indian Christians, one to Parsees and one to Sikhs. We as Punjabees are concerned only with the representation of the Sikhs. Our last representative, if I mistake not, was the Kanwar Sahib of Patiala. Now he was a nominee of the Government. It is just possible the Sikhs may not consider him to be their leader. If that be so, then the representation of the Sikhs is a mere farce, and the original object of the Government to secure to the people proper representation in the Council would be defeated. Could not the Sikh graduates resident in India, the trustees of the Khalsa College, Amritsar, the Sikh members of the Legislative Council, the Sikh Honorary Magistrates and Honorary Munsifs and the Sikh title-holders, be given the right to elect a member for the Imperial Council? This has been done in the case of United Provinces Muhammadans. The principle ought to be applied in the case of the Sikhs also."

Legislative Council in Assam.

28. Writing under the heading 'Is the Punjab inferior to Assam?' the *Panjabee* (Lahore), of 7th November, makes the following remarks :—

"The newly-constituted Legislative Council in Assam has 25 members, 11 of whom will be elected by the people. They include three representatives from the tea-planters who form the most important community economically. It will be remembered that Assam is in every respect behind the Punjab in progress, and its 6 million population is almost rural. It has a nominal roll of 19 towns, the highest of which is much smaller than Bhera, Jhelum or Chiniot. Nevertheless it has 11 members out of 25 in the newly-constituted Councils, elected by five different groups of people, whereas the Punjab had the unique honour of returning only 5 out of 26 and was recently given the doubtful privilege of electing 3 more from the mostly *nominated* group of District Board members. We hope the Government will consider the injustice of treating the Punjab with the affections due to a step-daughter. In what sense are we to regard Assam as being senior to the Punjab? Is it intellectually superior or historically more important? Are the population in any higher stage of refinement and culture, or is the administration more up-to-date? Is it industrially or commercially ahead of the Punjab? In area Assam is only two-thirds of the Punjab. Every province may get its due some day, but it seems the Punjab must take the *last place* among the provinces for rights and privileges, but the *first* to fight for all!"

## VII.—General Administration.

### (*d*)—*Education.*

The Khalsa College.

29. One Bhagat Lakshman Singh, Honorary Member of the Council, contributes the following to the *Tribune* (Lahore), of 2nd November 1912 :—

"I was about 25 years old when the Khalsa College movement was launched by a small batch of noble-handed (*sic.*) Sikhs under the leadership of the late Sir Sirdar Attar Singh of Bhadaur. The Sirdar was the most public spiritual Sikh chief of his time. His influence with the British rulers was very great. His chief follower was the devoted, selfless and level-headed worker, the late Bhai Gurmukh Singh, father of the Singh Sabha movement and sponsor of the Sikh renaissance. He lived for the Guru and the Panth alone. If his heart beat, it was for the Sikhs. If he talked, it was for the Sikhs. If he felt, it was for the Sikhs. Born of humble parents and stationed low in life he possessed a marvellous influence over his co-religionists of all classes. British officials of all departments treated him with such a great consideration, that envy and jealousy won him the appellation of a Government spy. Such was the man whose activities resulted in the formation of the Khalsa Diwan, Lahore, the pioneer of the present Sikh revival, and in the conception and inauguration of the Khalsa College movement. The Sikhs were very backward then. To launch a scheme for the education of the Sikhs on the lines of the D-A. V. College, the only sound manner that can catch popular fancy, was next to

impossible. The Government of the day, moreover, was a pro-Sikh Government. Sir James Broadwood Lyall, the then Lieutenant-Governor of the Punjab, felt for the Sikhs, as no other British rulers, with the exception of course of Sir Charles Rivaz, has to my mind, done before or after him. Lord Roberts, the prince of British chivalry, who had personally witnessed the bravery of the Sikhs in his war on the frontier, felt an admiration for them and wished to do them a good turn. The Viceroy, Lord Lansdowne, was known to be not unwilling to listen to a proposal calculated to advance the Sikhs. All these circumstances combined to encourage the Sikh workers in starting a collegiate institution for their community at Lahore under Government patronage. No sooner the desire was expressed, influential support was promised. The Sikh States advanced a donation of about five or six lacs of rupees and the establishment of a first class college for the Sikhs was assured. But a powerful and hostile agitation was set on foot in Rawalpindi. Men like the venerable Baba Khem Singh Bedi, and Rai Bahadur Sirdar Surjan Singh were made the leaders of conservative Sikhs. The cry of the orthodox Sikhism in danger was raised. A faction was formed in Amritsar and on its behalf the claim was raised that the College should be located in it, for its being the chief seat of Sikh pilgrimage. The promoters of the movement wanted its location in Lahore, the centre of national activity. The Government also thought so; but the hostile attitude of Baba Khem Singh Bedi, afterwards Hon'ble Sir Baba Khem Singh Bedi, compelled Sir James Lyall, much against his wishes, to decide in favour of Amritsar. The Sikh patriots felt sorely disappointed. England friends like the late Sir William Rattigan, and Colonel Halroyd, and Mr. William Bell, the first energetic and enthusiastic Secretary of the movement, were disheartened and though, for years afterwards, they continued to work for the College with a zeal and earnestness that wrested admiration from me and many others of my colleagues in the College Council, it is too much to suppose they could take as much interest in the institution at Amritsar as they could have done had it been located in Lahore. A great blow was thus unwittingly struck by our own kith and kin. The institution then became a prey of the rival Lahore and Amritsar factions. The constitution was so ill-conceived and badly worked out, that in the course of time it contained among its members mostly men who had no right to be there. They were mostly uneducated. No member was required to contribute anything towards the expenses of the College monthly or annually. The State, which found funds for running the College, and the Government, under whose auspices the project was started, were poorly represented on the Council. And, what was still worse, on the Council were men who were not only not Sikhs, they were actually believers of antagonistic creeds, actively engaged in perverting Sikhs and Sikhism whom we found very difficult to wean off. This is what made me write the following note in the *Khalsa* of May 16, 1900, which I then edited:—'So the Khalsa College is a State College, with this difference that a regularly constituted State College is well organized and well managed, while the Khalsa College is hardly organized and badly managed. In a State College the governing body consists of men of sound learning and mature experience, while in the Khalsa College the governing body consists of gentlemen who though otherwise estimable, are with a few honourable exceptions, not competent to grapple with the educational problem, and this is the reason why the expectations that were formed at the time its foundation was laid have not been realised. We do not know who it was that framed the Articles of Association of the College and who were the members who allowed these Articles to be made into law; but this much we can say that the rule conferring the right of membership for life-time or whomsoever it may please the Council is greatly responsible for making the institution a hindrance rather than a help to our educational advancement. We consider the College to be a hindrance in our way; because the unthinking mob, that has from the nature of things come to have a voice in the conduct of public affairs, is mentally so constituted that it rests contented with the name of a thing and never cares to find out and profit by the reality. When this time last year we called upon Doctor Oman to persuade him to withdraw his resignation of the Principalship of the College he complained that he was hampered in every little thing that he did and that he looked for help in vain from the Council.....' Thirteen years have elapsed since when I made these observations. The state of things complained of can no longer exist. The revised constitutions that comes up before the meeting of the College to be held on the 15th instant is a great step in advance. Persistent rumours of a conflicting nature were being circulated. Thanks to the courtesy of some friends, I have just been furnished with a copy of the proposed revisions in the constitution.

"A hasty perusal has convinced me that there will be a cause for rejoicing if the changes now proposed became law. The most important change is the addition of the following new rule (Rule 32) to the constitution:—'The Lieutenant-Governor of the Punjab shall have power, after fully and carefully considering any representation made by the Council or the Committee, to suspend the rules and to direct the Committee to take such action as the special circumstances may appear to demand, and it shall thereupon be binding upon the Committee to take such action.' This rule may appear to some as inaugurating a very reactionary policy on the part of the Government with reference to the Sikhs; I do not take this view. Bravery alone feels any deference for bravery. By instinct and tradition the British officials and non-officials will feel for the Sikhs as no other community in the Punjab has done. If disputes arise, as they must sometimes, an arbiter is needed. And which arbiter can be more safely relied upon than the head of the Province who, having the greatest stake in the country, will calmly deliberate on the matters under dispute before pronouncing his

judgment. If, perchance, he errs, his successor will conscientiously endeavour to rectify the mistake made if he cares to earn a name for himself as a sound administrator. There is no 'settled fact' in British polity. The Britishers believe in development. Their direct association with the only collegiate institution we possess ought to be a Godsend to us. It is absurd to suppose that a nation that has produced large-hearted statesmen of the type of Lord Macaulay, Lord William Bentinck, Lord Canning, Lord Ripon, our present Viceroy Lord Hardinge, Mr. Montague and our beloved King Emperor, George V, the most exalted of them all, will, in our case, thwart our efforts to avail ourselves of the blessings vouchsafed to us under Pax Brittanica. Why not speak of our present Lieutenant-Governor, Sir Louis Dane? How can we sufficiently repay our debt of gratitude to him for his influential support in the passing of the Anand Marriage Act? He may not have satisfied our expectations in other respects. But who has pressed for anything with requisite persistency. I believe in 'knock and you will find.' If our people show that they are in earnest and deserve what they ask for, there is no reason why they should fail where others succeed.

"We may have on rare occasions unsympathetic and short-sighted men at the helm of affairs in this country; but has not Great Britain had a King John as her ruler? No people have always received unmixed blessings. It is too much for us to expect a different treatment.

"Another change of vital importance is the addition of the following clauses to rule 25:—

"'(*iv*) The Principal shall be *ex-officio* President of all associations and committees within the institution, except the religious Committee.

"(*v*) No scholarship shall be given except with the approval of the Principal.'

"These rules will considerably strengthen the hands of the Principal in securing unflinching loyalty to himself and the institution under his charge of his students and his staff. An educational institution the Principal of which has not a freehand in dealing with matters of internal economy fails in its purpose. If a Principal makes himself unpopular, the Government with the authority which it is now proposed to vest in it will not find it difficult to turn him out. My idea is that a Principal who cares for his pay and prospects will not knowingly court unpopularity.

"The abolition of the office of Honorary Secretary appears to me to be a very salutary rule. Honorary Secretaries, generally, come to have lofty airs. As a reward for their honorary services they lord over the committees of which they are Secretaries. They resent free criticism of their work. The committees out of deference to them connive at many things of which they would have otherwise taken a serious notice.

"In the proposed constitution I do not read anywhere, as has been stated in the columns of the *Tribune*, that the paid Secretary shall work as Secretary of the Principal. A serious change is, however, contemplated inasmuch as after the expiration of 3 years from now the number of representatives from the British districts shall be reduced from twenty-six to thirteen. This, I deferentially submit, appears a retrograde move. It is true Sikhs of the British districts have hitherto contributed very little for the up-keep of the College, but the serious reduction of their strength on the Council is hardly the proper remedy. The levying of admission fees and monthly fees would have very well served the purpose.

"There is another serious omission in the proposed rules. There is no provision in them for the adequate representation of the educated Sikhs of British districts who are engaged in the furtherance of the educational status of the community. I humbly think nobody will be more loyal than they to the Khalsa College and to the Government. They have all a stake in the country. They receive considerable aid from Government to which their interests are indissolubly bound. Uneducated men on the managing committees of educational institutions are mere figureheads. They strengthen nobody's hands. They only succeed in making themselves a laughing stock of their people. Illiteracy does not necessarily connote loyalty and godliness. Fawning and cringing for selfish ends ought not to be mistaken for love and fidelity. In our matter-of-fact world those men count in the end who have the courage to say 'no' when need be, and who care more for general than for their own personal advancement at the sacrifice of their convictions.

"Provision for life membership has proved a curse for the College. From the proposed constitution it is not clear whether this extremely objectionable feature will be retained or abolished.

"I have no time to examine the constitution more closely. On the whole I think both the Government and the community deserve to be congratulated on the inauguration of the new era."

Duties of Indian citizenship.

30. The following is from the *Panjabee* (Lahore), dated 2nd November 1912 :—

"One of the suggestions made at the meeting of the Madras University Senate the other day was the teaching of the duties of Indian citizenship. * * * It is not easy to say what the status of Indian citizens are outside India. Even in India the status varies from place to place and among different communities. The status of Hindus, and consequently their duties in the Punjab are certainly not the same as in Madras or Bengal. Yes these duties must be defined and tend to uniformity year by year. It would certainly be a wise resolve to give a course of lectures on the duties of citizenship, and we wish that the Panjab University took up the idea to begin with, having regard to the Frontier Province on one side and Delhi Enclave on the other."

### (*h*)—*Miscellaneous.*

The Viceroy's State Entry into Delhi.

31. The *Paisa Akhbar* (Lahore), of the 4th November 1912, publishes a letter from "M. B.," who suggests that the 21st and 23rd December next (the 22nd falls on Sunday) should be declared public holidays in the Punjab, to enable Government servants in this province to witness the Viceroy's State Entry into the new Capital.

The following on the same subject is from the *Panjabee* (Lahore), dated 2nd November 1912 :—

"The State entry into Delhi on the 23rd December is an important ceremonial occasion. The Lieutenant-Governor of the Punjab formally gives over Delhi to the Viceroy and Governor-General, and officials and non-officials will take part in the Darbar. An elephant procession will take place, in which the Viceroy will be seated and this affords the most impressionable intimation to the people of the establishment of new Capital in Delhi. Non-officials will be invited to the Darbar. In former times when new Capitals were established, the people living there used to get certain concessions and gifts. But no such announcement is to be expected now. On the contrary, the people of Delhi have lost even the privilege of electing a member to the Legislative Council. They will probably look for benefits in other directions.

"Why Messrs. Brock are to be invited all the way from London to give an exhibition of fireworks in Delhi on the occasion of the Viceregal State entry is not clearly explained. Considerable criticism has appeared as to the extravagance of this step. But the *Pioneer* assures us that the fireworks will be on a modest scale and the public reports are exaggerated. One can understand the influences there are for great economy. But why were not Indian fireworks considered sufficient on an occasion and for a function chiefly intended to please the Indian public? It is whispered that Delhi will be more British in every detail than any Provincial head-quarters and it is not intended to be purely Indian."

Official corruption.

32. The following is from the *Tribune* (Lahore), dated 3rd November 1912 :—

* * * * * *

"Verily the old world picture of the idyllic bliss of an Indian village is—at least in modern times—but a one-sided one, for no account is taken of the little afflictions to which the humblest subjects of the British Crown are so often subject. The picture is one of bright sunshine and merry children desporting themselves beneath the spreading pipal, with the village elders placidly smoking the common pipe of peace, and the women, young and old, gaily working at the well or cooking the family loaf. Let us turn the picture and inspect a few of the less satisfactory scenes of peasant life and let us realise that it is not all sunshine and that the cloud of despair not unfrequently flits across the scene of bucolic happiness.

"Let us accompany the herdsman with his herd of cattle or flock of sheep and goats to his mountain pasture. Ignorant shepherd, he cannot read the harsh prohibition half-erased by time and weather from the forbidding signboard, which signifies that thus far and no further may he go. Onward goes he, heedless, but the eyes of the law are all-seeing; it is not long before a Forest Ranger enquires his business and threatens him with the rigour of the law. Ignorance is pleaded in vain, entreaties are useless, and either the law or the Ranger must be satisfied. It is on the whole cheaper to appease the latter, and the sum necessary for this purpose is collected from the village elders in solemn assembly, and the transgressing herds are released. From this stage to a permanent arrangement with the Ranger by which the village herds are allowed to graze unmolested in Reserved Forests is but a step. Thus while Government, in the interests of forestry, pays a Ranger to exclude all animals from reserved areas, the villages affected pay him to allow free grazing, and the Ranger, with surprising success, manages to serve two masters, to the entire satisfaction of both. Such a state of affairs is indeed to be wondered at, but who that has had any experience of forest areas can deny that it obtains almost everywhere in all the nakedness which we have tried to expose above?

"Let us change the scene to a village in the plains near a large city at harvest time, and follow the progress of the village corn from the threshing floor to the city markets. Our peasant, on arrival at the city gate, finds his way blocked by a small office building, outside which stands a giant pair of scales, around which lounges the octroi clerk and his assistants. An unintelligible schedule graces the wall for the purpose of informing him as to the correct toll-charge leviable on his goods; the clerk informs him in more intelligible language what he has to pay and gives him a receipt for half the amount received, the amount which should have been levied. Ignorant peasant, he knows no better and pays, with a curse at the tyranny of towns, which appear to exist for the purpose of depriving him of as large a fraction as possible of the value of the produce of his land and labour.

"Let us turn to country life in a higher sphere and witness the arrival of a local potentate at one of the tahsil headquarter towns of the province. It is practically the duty—in some cases even a pleasurable duty—of the local gentry to visit our grandee for the purpose of paying their respects and discussing, if necessary, the local situation; but interposed between the visitor and the object of their visit is a crowd of underlings in the red garb of officialdom, commonly known as chaprassis, whose duty it is to attend to the convenience of visitors, announce their arrival and introduce them in order of arrival or precedence, as the case may be, to the officer sitting in state in tent or bungalow. Now visitors are expected on such occasions to make a donation to these underlings, and in proportion to the size of their gifts is the comfort which is accorded them while waiting. Moreover, the chaprassis of every district or many of them have reduced the whole system to simplicity by assessing all the gentry of their districts to fixed contributions. Any attempt on the part of a local notable to rebel against such impositions results in his not receiving a chair or such other convenience as might be accorded to a man in his position, and few are brave enough to attempt to break down the practice or even to complain of it to the only person capable of causing it to stop, namely, the local officer whose servants are the cause of their dissatisfaction. No doubt Lieutenant-Governors and Commissioners and others in high position are not cognisant of the trouble occasioned by their visits, but that scarcely affects the fact that their progress through a district is often the direct cause of much misery and trouble, not only to the local gentry referred to above, but also to the common herd, whose villages are ransacked for eggs, butter, milk, etc., intended not for their own tables but for those of their numerous following, which seldom or never pays for provisions consumed.

"The doings of the zaildars and patwaris employed by the Canal Department are perhaps too well known to require detailed notice here, but the pathetic reply of thousands of owners of canal irrigated land to the queries of the Canal Colonies Commission as to whether they would prefer to retain the canal or the revenue patwari, is worthy of special remark. We are left to surmise why the Commission failed to give due prominence to the attitude of the people in this matter or to recommend the change for which the people loudly cried. 'Both patwaris rob us' said they with one voice, 'each robs us in his own way; we don't mind which you abolish, but for heaven's sake abolish one. One is sufficient for us.'

"Let us follow the peasant from his rich squares in some canal-irrigated tract as he takes his string of laden camels to the railway whence he would send them to Karachi for export to the mighty markets of the world. Having bribed a zaildar for water, a patwari to record his matured area as less than it actually was, an octroi clerk to allow him a cheap entry into the town market, he proceeds to the railway station, confident that no more bribing has to be done, to despatch his waggon load to the seaport. Rudely is his meditation on his profits disturbed by the gruff demand of a stationmaster or a booking clerk for the customary gratuity without which no goods may leave that station until they have rotted in the rain and sun. Argument is useless and pay he must for the system is all but recognised by the department, which in spite of its glaring publicity and notoriety allows it to continue. Nay more, the very scale of salaries drawn by stationmasters and others engaged in this lucrative business, if compared with that drawn by petty clerks on the railway whose duties allow them no such opportunities, would seem to make it quite clear that these unrecognised sources of gain are not only tacitly countenanced but are actually to a very large extent taken into consideration in calculating the salaries of such persons. It is too well known to require emphasising that the most effective punishment for a stationmaster who has incurred departmental displeasure without sufficient cause to justify dismissal or reduction to a lower grade is to transfer him from a busy station which is a despatching centre for goods to a quiet wayside station which seldom sees a bag of grain. The corruption rampant in goods booking stations is so large a question and so wide-reaching in its effects that we have been content to indicate its nature rather than analyse it in detail. Such a task awaits some large Commission of the future and to that Commission we leave it to right the wrong which we have exposed."

Presents to officials.

33. The following is from the *Panjabee* (Lahore), dated 2nd November 1912 :—

"The Amritsar Temperance Society gave 21 baskets of fruits to His Excellency the Commander-in-Chief, who was pleased to accept this profuse token of respect. People beyond the Punjab will feel more interested to know it is common to present 17, 21, 31, 51, 101, or 1,001 tokens of love and esteem to big people only and in one instance a Hindu rais,

I hear, formed a procession of presents laiden on mules and camels. He took no less than 121 or more big baskets of fruits, forming a long and gorgeous procession from his house to that of the Huzoor and made himself famous. Punjab is a land of fruits and presentations."

Industrial development and the Punjab.

34. The following is from the *Tribune* (Lahore), of 5th November 1912 :—

"The chief obstacle in the way of the rapid and expeditious development of the industrial resources of the Punjab is the absence of power. In these days the industrial development of any country on a large scale is out of the question, unless a fairly sufficient supply of power at moderate cost is available. There are no coalfields worth the name in the Punjab and the supply of coal from Bengal is expensive on account of the long distance from which it is to be carried. Unless electric power on a large scale can take the place of steam power, for the generation of which large and abundant supplies of coal are necessary, there can be but little hope for the development of the industrial resources of the Punjab on an extensive scale. But the creation of cheap electric power is not without the range of possibilities in the Punjab. It lies latent in the rivers of the Province, whose potential capacity for helping agriculture by providing ample facilities for irrigation, has been amply demonstrated. Science, if pressed into service, can solve the problem of industrial development in the Province. Sir Louis Dane, who has in these matters a comprehensive grasp of large ideas, has already sent up to the Government of India, for sanction, a large and an elaborate scheme by which the snows of the hills and the rain water which often takes the form of devastating floods, will be controlled and utilised, not only for augmenting the supplies of water in the various irrigation canals of the Province, but also for generating a supply of fairly cheap power which will be available for industrial development. Such schemes have been a success in America and they have had a beneficial effect in developing the agricultural and industrial resources of the United States. In having the Punjab scheme expert advice of a high order has been taken and there is no reason why it should not prove a success. The money spent will be a kind of profitable investment. We hope the Government of India will not make any unnecessary delay in dealing with the scheme, and it will be a source of personal gratification to His Honour the Lieutenant-Governor, if it could be possible for him to start work on the scheme before he lays down his high office."

Mr. Montagu and the Punjab Hindus.

35. The following is from the *Panjabee* (Lahore), dated 5th November 1912 :—

"The Hindu leaders of Lahore desired to entertain the Right Hon'ble E. S. Montagu at a garden party. Accordingly they put themselves in communication with the authorities. Mr. Montagu himself did not object to such a social function ; but his plans being unsettled he found it difficult to make a definite suggestion at the time he was approached. At a later stage it was found that Mr. Montagu's stay at Lahore was limited for two days, that his programme included a garden party at the Government House and that therefore time would not admit of a second garden party, and possibly of a *third* garden party. Had that been the fear, it should not have been difficult to merge the second and the possible third into one and give to that brilliant statesman a united welcome. It is a thousand pities that the opportunity has been missed. Other provinces should benefit from our experience and put themselves in direct communication with Mr. Montagu. It is entirely a social function and Mr. Montagu should see Hindu and Muhammadan society outside Government Houses.

Town-planning of the new capital.

36. In its leader, the *Panjabee*, of 5th November 1912, publishes the following under the heading "Town-planning and Indian Ideals :—

* * * * * * * *

* * * * * * * *

"Within two or three generations many changes have taken place, not only in the forms of life of cultured Indians. but also in their activities and aims. The modern dwellings in cities and towns of educated men, of merchants, of artisans and working men do not resemble those of a century ago or of the classic ages. Modern commerce and industrial influence have greatly affected the activities and aims of the people and in like manner have introduced changes in building city requirements. Having in view these rapid changes, it is not possible to suggest any great national or traditional adaptation in the arrangements of Delhi town-planning. * * *

"New Delhi may or may not represent the past ideals of the nation. It will probably represent the present struggle for definite ideals which is going on in the country. There will be a new ideal that will dominate the country as there has been a new order of life and events that dominates the people. But as regards the expression of the old communic ideal of life in the cities and towns, very little can be said definitely. Those that populate cities feel the need of it probably, but what helps to populate and expand cities and towns is modern industry and commerce and these do not follow communic ideals. Mr. Frederic Harrison has described Western city life as showing a 'low stage of organic life,'

It is bereft of patriotism, religion and art. It is ever changing, loose in organization and casual in form. It has no founder, no traditions, no patrons or saints. It is the product of the speculative builder or a company that want quick returns. There is no doubt that these features are, to some extent to be found in Indian commercial and industrial cities, but, unless the traditional ideals and influences of life are wholly without effect in India, city building and expansion will not be altogether alien in design. If we want to see an Ayudhya, Hasthina or Dwaraka to be built to-day, or anything like the description of them that have created so deep-seated an affection for them, we must also restore the forms and activities of life that supported those cities; and this, it will be found, is practically impossible. Moreover, we have seen in our pilgrim centres and other holy places, which retain perhaps some corrupt and debased modifications of the original ideals, very little attempt is made for purity and improvement. Some of the more modern temples have been built on unorthodox lines, and in Bombay and Calcutta one might see the inner apartments of rich shrines lighted with electric lamps. The idols are painted in other places and the presentations and offerings made to the deity are changed. There is, however, one strong reservation to be made in regard to any national ideals in India. The changes, either plain or complex, are believed to be mere surface changes, as only a fraction of the people are directly brought under the new influences. The bulk of the population lives in rural areas and has not made its influence felt. When the day comes for most of them to be educated ever so little and brought under modern influences, what force they exert, to revive the old communal ideals and traditional forms, must be seen. It is very improbable that the Indian nation would be completely transformed one way or the other. There must be a blending of the various ideals, an adaptation and assimilation of modern requirements with the inherited culture of ages past. Till then we may witness faults, attempts at adaptation, surrender of true expression or entire domination of foreign ideals. These tend to resolve into something definite—neither old Ayudhya nor brand-new Delhi, but some pattern resembling both."

The Conference of Registrars of Co-operative Societies.

37. The following is from the *Tribune* (Lahore), of 6th November 191. :—

* * * * "The conference at Simla was held for the purpose of considering many important matters connected with the movement and to compare the lines of advance made in the different provinces, and it gave an opportunity to the Registrars to discuss certain questions of principles affecting the progress of the movement in India. Sir Robert Carlyle rightly said in the course of his speech that the co-operative movement was one of the most important movements of the present day in India. It will be admitted by all who have been watching the progress of the co-operative movement in India from its inception, that the results which have so far been achieved have surpassed the most sanguine expectations of those to whom is due the credit of introducing the beneficent movement in this country. Though the movement is still in its infancy in India, there can be no doubt that it has already taken firm root in some parts of the country at least. A perusal of the reports of the Registrars of Co-operative Credit Societies will show that the provinces are gradually making real progress in the matter of the spread of the principle of co-operation. Those who know about the striking success which the movement has achieved in Western countries are convinced that the spread of co-operative principles may be more confidently relied upon than any other economic agency, to improve the industrial condition of the country * * *

* * * "The co-operative movement in India has just passed the preliminary stage, but the progress which it has so far made indicates a gradual and healthy development. Now that the scope of the Act has been extended, we hope nothing will be done to check the growth of the movement. Sir Robert Carlyle saw that his words of caution might be misconstrued, that is why he clearly indicated in an explanatory speech that, if a sufficiently large number of non-official gentlemen, interested in the movement and understanding the principles of co-operation, came forward to help the movement, there could be no doubt that societies could be started in large numbers and yet be run on sound lines. The general complaint so long had been that the educated community took very little interest in the movement. The recent reports of Registrar of Co-operative Credit Societies, however, tell a different and more hopeful tale. It is a very satisfactory feature of the movement that the educated community are gradually realising that a substantial improvement in the social and economic advancement of the people can be effected by the spread of the co-operative movement. The success of the movement now depends on the active co-operation of the educated community. It is therefore with very great satisfaction that we notice that some of the Registrars in their last annual reports bear testimony to the fact that the educated community are rendering valuable service to the movement.

* * * * "It is mainly owing to the exertions of Government that the benefits of co-operation have been known throughout the country, and what appeared to all to be an unpromising experiment has been converted into a strong and healthy movement. It has already done much for the cultivators and it is expected to do much more as the societies spread far and wide. Now that the people are realising that

great benefits, moral as well as economic, are bound to accrue to them from the co-operative movement, we hope Government would not place any artificial barriers which may retard the growth of this beneficent movement."

A complaint about Europeans not mixing with Indians.

38. Under the heading 'Splendid Isolation' the *Arya Patrika* (Lahore), of 2nd November 1912, publishes the following :—

"'Srinagar is empty'—was the opening line of a newsletter which appeared in an Anglo-Indian paper the other day. We were naturally alarmed by this news, and we had almost begun to wonder as to the nature of the catastrophe which had overtaken the beautiful capital of Kashmir. Was it a flood, or was it an earthquake, which had made it 'empty'? Oh dear, no! It was neither a flood nor a tornado, nor even an earthquake, but—as the next few lines of the newsletter showed—only the departure from the city of the handful of European visitors at the close of the season which had made Srinagar 'empty!' The fifty thousand 'native' inhabitants of the city did not apparently enter into the calculation of the correspondent. What a ratling commentary on the 'splendid isolation' of the 'Imperial' Briton!

One may have noticed how complacently do the Anglo-Indian correspondents of London papers press the views of Anglo-India upon the British public, in the name of India! Even the Partition of the Bengal was reported to have considerably delighted India! It was not until the Bengalis shook heaven and earth with their agitation that the British public became aware of the existence of an India which was different from Anglo-India. Not long ago an English tourist described Lahore in the columns of a London paper as a city of beautiful lawns, fine buildings, broad, well-kept streets brightly illuminated with electric lights! If he had cared to detach himself from the 'splendid isolation' of the Upper Mall, he would have become aware of the existence of a Lahore whose narrow streets and choking lanes, dust-laden and filth-bespattered, were not even properly lighted with oil lamps, and where the public thoroughfares were closed to pedestrian traffic every blessed morning by filth-laden carts open at the top and moving at a lordly pace! One actually broke on Sunday morning last right in the midst of the road leading from Moti Bazar to Masti Gate, and the fragrance it left behind stuck to the atmosphere for full twenty-four hours!

"'Splendid isolation' has no doubt stood the British people in good stead in their political relations with the Continental Powers. In India, where they are responsible for the welfare and happiness of a people entrusted to their care by an all-wise Providence, such an attitude hardly fits in with the natural order of things. For not a few of the troubles of India the 'splendid isolation' of the Olympian heights of Simla is solely responsible; and we challenge the contradiction of the fact that, if a particular class of Anglo-Indians had cared to know India beyond the 'splendid isolation' of a Pingpong Club, they would not have grown so suspicious of 'natives' as to count their fingers after shaking hands with them. And if a "bounder" fresh from England could tear himself away from the 'splendid isolation' of his conceit when setting foot on one end of the country, he would not expect the other end to flop up in the air! And if the Srinagar correspondent of the Anglo-Indian daily we have mentioned could have managed on at least necessary occasions to emerge from the 'splendid isolation' of the white man's society, he would not have given us the fright he did. And if the English tourist referred to elsewhere had known the existence of a Lahore beyond the 'splendid isolation' of the Upper Mall, his description of the capital of the Punjab would have put the local Municipal authorities to the blush. And if our rulers, in moments of release from the 'splendid isolation' of the official world, could have mixed as freely with us as they would have done if we had not happened to be 'natives,' and if in that happy condition of things our friends of the Upper Mall were more frequently seen in the streets and lanes of the City of Lahore, the Lahoris would not have been grovelling in dust and wallowing in filth."

The Public Services Commission.

39. The following is from the *Tribune* (Lahore) of 7th November 1912 :—

"The Public Services Commission, it is expected, will begin the work of touring in the different parts of the country, with a view to examine witnesses, early in the new year and it is, we think, the duty of our public bodies and public men to take steps to make out a good case on behalf of the people of the country. The great grievance of the latter is that the services are at present divided into Imperial and Provincial; that the people of the country are almost debarred from entering the Imperial branches; that the disparity between the pay and prospects of the two branches is very great; that in the majority of cases the admission to the Imperial branches is by selection and nomination and not on the result of a competitive examination and that, in cases in which admission is regulated by the results of a competitive examination, the people of India are at a great disadvantage

because the examination is held in London. It is thus clear that our grievance can be redressed only if the distinction between the Imperial and the Provincial Services is abolished; if admission into them is regulated by the results of an open competitive examination held simultaneously in India and in London. This constitutes the crux of our demand and we should make every effort to press it on the Commission. Unless we make out a very strong case there is little or no chance of the Commission recommending the concession of our demand. We may take it that official influence will be exerted to the utmost against this demand being conceded in any shape or form. The official agency will be able to make out a good case from their point of view and to press it on the Commission with all the persistence and ability it is capable of putting forth. The task before us, therefore, is a most difficult one, and we should do our utmost to perform it well. It is clear that, unless our witnesses are thoroughly well prepared and gain a thorough mastery over facts and figures, it will be difficult to convince the Commissioners that we have a very strong case. A great deal of most careful study is necessary for those who are going to appear before the Commission and every possible effort should be made to make satisfactory arrangements in connection therewith."

LAHORE:
*The 9th November* 1912.

C. STEAD,
*Assistant to the Deputy Inspector General of Police,*
*Criminal Investigation Department, Punjab.*

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# SELECTIONS

[ No. 46. ]

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
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| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
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* Not received during the month.

† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 16TH NOVEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
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*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 16TH NOVEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
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| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
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| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
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| 83 | Kakezai Social Reformer‡ ... | Lahore ... | Fazl Din ... | 400 „ |
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| | MONTHLY. | | | |
| 94 | Punjabi Surma‡ ... | Lahore ... | Dharm Dev ... | 1,000 „ |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (*a*)—*Foreign.*

War in the Balkans.

1. The following is from the *Panjabee* (Lahore), dated the 9th November 1912 :—

"Indian Muhammadans have largely identified themselves with the Turks in the present war. Nevertheless it seems to us that the Turkish quarrel with the Balkans is not our quarrel, and we Indians cannot afford to take sides. * * *

* * * * * *

"Mr. Durham's letter to the (London) *Nation* of the 12th ultimo, which we reproduce in another column, partly furnishes an answer. Whatever Indian Muhammadans may say to the contrary, the war with Italy has damaged the reputation of the Turks; and those Muhammadans who know them better and who have closer acquaintance with them than Indians have no hesitation in agreeing with Mr. Durham in the opinion that it is the people in the Balkans who count more than the Ottoman power. The cruelties and barbarities described by Mr. Durham might be exceptional, but that they should be tolerated in the twentieth century, to sustain the Turks in power, is most incomprehensible.

"At the same time, judging from the point of view of the Turks themselves, it is difficult to withhold one's sympathy from them in their dire distress. For five hundred years they have been regarded a ruling race in Europe in the midst of more progressive and more enlightened nations than themselves. Step by step they are being deprived of their provinces, and their sway over the remnants of a once extensive and glorious empire rendered almost nominal. This being so, it was not unnatural that the Turks should have taken the Balkan demands for insolence. But the Balkans could have hardly framed their demands in the belief that the autonomy of the kind under foreign control was practicable. Even the *Times* admits that autonomy under foreign control is not practicable and 'can never have been believed to be practicable, until the dispute had been fought out upon the battle-field.' * *

* * * * * *

"The *Times* also admits 'dire oppression' in the past. It admits that the Turks never really administered their territories on progressive lines, that they have remained a race of soliders defending the remnants of their ancient conquests with the sword alone and that mere autonomy, in whatever form it were possible, being useless as a permanent settlement, war and bloodshed have been inevitable. One passage in particular should be quoted in full. It says: 'In its essence the war is a further attempt on the part of the peoples of the South Eastern Europe to fling back to Asia those influences of nomadism which for five centuries have hampered, and often completely arrested their development. They are thus renewing in a limited form a world-movement which can only have one ultimate result, though that result will hardly be reached yet.' It is impossible to mistake the significance of such writings and to misread the signs of future struggle they indicate. In the attainment of this result irrespective of the issues of war, Europe has been unanimous. Now that the results have so far demonstrated the determination of the oppressed people to dictate terms at Constantinople, there can be little doubt of that result. In the interest of humanity and in its own interest, the Turk should now quit Europe and forget he ever held other races than Moslems is subjection."

The *Rafiq* (Delhi), of the 7th November 1912, publishes a communication in which the writer says that it is now an admitted fact that Turkey is a cake on the political table of the Powers of Europe, who carve off pieces for themselves whenever inclined. For the last 50 years, she has continuously been on the battle-field; whenever she has a little leisure to attend to internal reform, one or other of the Powers, supported by all the children of the Cross, attacks her, and considerations of both justice and peace are scattered to the winds. There exists, it is clear, a conspiracy to continue inflicting wounds on Turkey, until the days of Muhammadans are ended. What happened (*i.e.*, the victory of Turkey) in Tripoli is known to everyone, but it is Turkey that has at the last gone to the wall. These calamities which are overtaking Islam from all sides are, says the writer, "our" own work and the natural result of "our (present) condition." The path that "we" are treading in India can never lead to "our" betterment. "Our" progress and welfare depend solely on "our" becoming (true) Muhammadans, but nothing is ever done to bring this about. Those (Musalmans) who are called educated and enlightened have proved, in this matter, more worthless than even the old-fashioned *Ullemas*.

The path " we " are now following leads only to the Cross, and Muhammadans think they are moving with the times. The honour and power of Turkey have been seriously damaged by the result of the Tripolitan War, and " the ghosts of Christian crusaders, with crosses round their necks, are challenging the spirit of Saladin in Montenegro." Unitedly now they (? the Balkan States) commit acts of highhandedness, and the chains of these wild dogs are in the hands of France and Russia and the other Powers. It is hard for Turkey to bear her limbs being torn off one by one. She had better make one supreme effort to break the net in which she is caught. Muhammadan women have discontinued producing " Muhammadan sons." Their produce are only " Musalman-looking Christians." " We no longer obey God, and therefore it is better that we should depart from this world. We are a disgrace to Islam ; for otherwise what does (our) present condition signify " ? The Balkan States have, in the opinion of the writer, been prepared and equipped (by the Powers). It is, however, somewhat premature in some people to imagine hostilities in the Balkans leading to a universal war. The fact of the matter is that, if Turkey proves too weak, she will be made weaker ; if she turns out to be strong, every piece of deception will be employed to prevent war from becoming " dangerous for the world." The wounded lion has been attacked by ants, and the other beasts of prey are biding their time. If the Turks continue to act in the future as they are acting now, they will fare in Turkey as they did in Tripoli, and will be driven out of Europe and finally out of Asia also. Have they forgotten the history of Spain ? There is no other alternative for them but to prepare themselves for a decisive sacrifice, exterminating themselves or " the others " for ever. It is far better to die than to live a life of disgrace. When Turkey unfurls the green banner (of the Prophet) and steps into the battle-field, Muhammadans throughout India, nay, the world, " will welcome " her " with money and tears."

The *Paisa Akhbar* (Lahore), of the 7th November 1912, has a note headed " What should be the terms of peace ? ". With regard to the Porte's request to the Powers to mediate, the Turks are, says the paper, entitled to substantial concessions, since the war was commenced by the Balkan States. The European Powers should also bear in mind that the Balkan States defied the Powers in commencing hostilities, and it behoves them to abide by their declaration of the maintenance of the *status quo*. Indian Muhammadans have the right to tell their Government how deeply pained they have been at the Powers' treatment of the Turks, and that it would still further wound their feelings to see Turkey subjected to greater ill-treatment. In conclusion, the paper expresses the hope that British statesmen will earn the gratitude of the Muslim world by lending a helping hand to the Sultan in his present troubles.

The *Zamindar* (Lahore), of the 7th November 1912, publishes a communication headed " Flash," in which the writer—one Muhammad Sharif Khalid, of Lyallpur—calls on " the lightning of destruction to flash and show that an enemy of Islam can never be safe ; " " to fan the fire of revenge in (the) dejected hearts (of the Turks) ; " " to pour down fire on the houses of the enemies of the faith ; " to strike the palaces of Victor (Emmanuel) and Nicholas ; and to fall, like God's wrath, on the forces of the enemies.

Indian Muhammadans and the Balkan War.

2. The *Zamindar* (Lahore), of the 10th November 1912, publishes a letter from S. Begum of Delhi, who appeals to her Muslim sisters to give money for the Turkish sufferers in the Balkan War, saying in the course of her remarks that Muhammadans are being everywhere oppressed ; that Islam is in a very critical condition at present ; and that it is now faring just as it did in the Prophet's time, when it was insulted in every quarter and was almost exterminated by the infidels.

The paper has also a communication from the wife of Khan Bahadur Habib-ur-Rahman, School Road, Quetta, to the effect that Muhammadans should regard the (threatened) extinction of the Ottoman Empire as the

final blow to the prestige of Islam, and should consider themselves on the brink of being reduced to the friendless condition of the Jews. The time is at hand when the unclean boots of European victors will desecrate those sacred places at Mecca and Medina, before which the Prophet's followers prostrate themselves. The present is undoubtedly a time when it becomes the duty of every Muslim to engage in *Jehad*, and when he should reck nothing of his life in defending his religion. Those who are able to fight should go and lay down their lives. The writer is selling her ornaments and will send the proceeds to Turkey, and has also firmly resolved to curtail her expenses and send the money thus saved.

The *Vakil* (Amritsar), of the 6th November 1912, publishes an article headed "The Turks hemmed in by Europe." The last mail from Constantinople has finally made it quite clear, says the *Vakil*, that "Russia, Austria, &c., have all unitedly egged on" the Balkan States, and that "in spite of Europe's general proclamation of neutrality, most of the (European) States are openly helping" the allies with munitions of war. So far the Turks have given a good account of themselves on the battle-field, and the war fever in Constantinople and the Muslim world's sympathy with the Turks are well-known. The Porte's financial condition is, however, very weak, and, were it to borrow from any European Power, the transaction would give that Power "The right of supervision" over Turkey for all time to come. It should, therefore, be "our" duty to open a fund towards which the Muhammadans of all classes and families should enthusiastically subscribe, in order to be able to make a loan of at least one crore of rupees to the Turkish Government; the money collected for the proposed Muslim University being also utilized, if necessary, for the purpose. Again, every brave and able-bodied Muhammadan should hold himself in readiness to take part in the war. Such volunteers should have a thorough knowledge of English and Arabic, and should, if possible, pay their own expenses, and a fund should be started to defray the expenses of those who cannot pay their own way, but are likely to prove of special use in the war.

3. The *Rafiq* (Delhi), of the 8th November 1912, says that the Balkan war was declared so unexpectedly that the Turks had no time to prepare for it. This, indeed, was what six Christian States desired; their object being to ensure the speedy overthrow of the Porte. That the holy war is a pre-arranged affair should be evident from the fact that, at the time of the Italian invasion of Tripoli, the press of Europe wrote that it was "but a link in a long chain"; and that the end would be the extinction of "the political life of Turkey." Islam is given a bad name for no reason, and it is the Christian brotherhood which has assumed such a dangerous aspect as to place (the existence of) all non-Christian races and religions in danger. The Powers, says the *Rafiq*, deliberately prevented Turkey from preparing for war by holding out hopes of peace. Who has ever heard of a single kingdom being opposed by a combination of four petty States, supported by as many greater Powers, backed in their turn, by a quartette of mighty *confrères*? "We all know," it adds, "how the war will end. We can also . . . . . prophesy that good results will not follow the destruction of a splendid existence by means of such fraud, cunning, and hypocrisy." When the form of Government was changed in Turkey, the representatives of all the Christian nations went to Constantinople and forced the young Turks to so extend the circle of Turkish brotherhood that Christians also began to be recruited into the Ottoman army. The recent incident at Kirk Kilisseh, where some Christian regiments, by refusing to fight at the most critical moment, caused confusion in the Turkish forces, is a direct result of the events of the years 1907-08. The Turks are now undoubtedly to be wiped off from the earth, let alone Europe; and "we" must, says the *Rafiq*, prepare ourselves to witness this harrowing scene. The event will, however, open the eyes of Muhammadans in every part of the world, teaching them to rely on themselves alone and to regard it as their duty to sacrifice themselves in order to make their descendants more powerful.

War in the Balkans: the Powers and Islam.

War in the Balkans and the European diplomatic situation.

4. Writing under the head "Verily God is with us," the *Zamindar* (Lahore), of the 8th November 1912, reports that, according to the *Pioneer's* London correspondent, Germany has lent three crores of rupees to Turkey; and German newspapers are now displaying greater activity than ever in spitting poison against England, while Austria, the ally of Germany, has despatched her fleet to Syria. England is sending warships to Turkey in reply. All this goes to show, says the Editor, that Europe's hopes of the restriction of the war to the Balkans are likely to be falsified, and that international complications are assuming alarming proportions. The members, he adds, of both the Triple Alliance and the Triple Entente are about to step into the arena, and a most sanguinary war is going to be waged. It is a pity that England did not openly side with Turkey; she would then have won the hearts of Musalmans, not only in India, but throughout the world, for all time to come. It, however, grieves them to see that she, whose destinies are bound up with theirs, should allow her mortal enemy, Germany, to lay the Turks under an obligation. The Osmanlis are certain to prove victorious, for the reason that they are in the right. It will, however, grieve "our" hearts if England does not befriend them in their hour of trouble.

England and the Balkan War.

5. The following is from the '*Rafiq*' (Delhi), of 12th November 1912:—

(Audacious move on the part of Britain). The battleships "Hibernia", Britannia", "Commonwealth", and "Dominion" as well as the cruisers "Black Prince" and "Cumberland," have been ordered to proceed immediately to the East. The destroyers only will remain at Malta. (May God destroy them).

The brackets are the paper's own.

Writing under the heading "The Ottoman Empire ought to be rescued from danger," the *Paisa Akhbar* (Lahore), of the 6th November 1912, says that, if the Porte has really requested the Powers to mediate (between Turkey and the Balkans), it must be admitted that the Turkish army has failed to beat back the Bulgarians and that Turkey has been overtaken by a danger such as she did not experience even in the Crimean War. With regard to the international situation in Europe, the paper remarks that England should revert to the wise policy followed by her towards Turkey fifty years ago, and should order the Bulgarians to retrace their steps, making the Powers abide by their declaration of the maintenance of the *status quo* in Turkey.

The *Watan* (Lahore), of the 7th November 1912, publishes a letter, dated the 14th ultimo, and headed "The base declaration by the Confederate States.' The writer—Mr. Kazim Husain, Honorary Secretary, Muslim League, London—says that the astounding declaration by the Balkan Committee, published in the *Times* (London) on the preceding Saturday (the 12th idem), will be certain to have a most injurious effect on the King Emperor's Muslim subjects. The committee of the All-India Muslim League, therefore, wishes to draw the attention of the paper's readers to the declaration, for the reason that it openly invites England to partition Turkey and dye her hands with the blood of (both) Muhammadans and Christians. The absurdity of the declaration and the appeal made in it to religious passions must be viewed with feelings of contempt by the wise; but there can be no doubt that it will cause great indignation among the Prophet's followers. It should be remembered in this connection that 80 or 90 per cent. of the Muslim subjects of England regard the Sultan as their Caliph and are most deeply influenced by his words. "We" read, says the writer, in (British) newspapers that Jerusalem has been in the hand of the Turks long enough. "We" hear language from a British Minister that, although vague, creates the suspicion of (British) partiality (for the Balkans). It is "our" duty then to raise "our" voice in protest. If the English cannot sympathise with an Islamic State, which has ever been

the victim of conspiracies, it is to be hoped that they will at least have regard to the dictates of humanity and desist from such inflammatory deeds, so that the Crusades, with their attendant calamities, may not break out again.

The proposal to abstain from sacrifice at the coming *'Id* and to devote the money thus saved to the relief of the Turks.

6. The *Zamindar* (Lahore), of the 7th November 1912, publishes a letter from one Muhammad Safdar, B.A., LL.B., a Pleader at Sialkot, who enquires from Shams-ul-Ulama Shibli, Maulana Hakim Nur-ud-din, and Mufti Muhammad Abdulla of Tonk, whether it would be lawful in Musalmans to abstain from sacrificing sheep and goats on the occasion of the coming *'Id* and to devote the price of these animals to the aid of the Turks.

The *Paisa Akhbar* (Lahore), of the 8th November 1912, (published in a subsequent issue) replies to the question in the affirmative, and states that it has received a *fatwa* in support of the contention.

The *Hakam* (Kadian), of the 7th November 1912, opposes the idea.

The *Watan* (Lahore), of the 13th November 1912, publishes a letter from Hakim Nur-ud-din, of Kadian who says that, as far as he knows, such action would be contrary to Muhammadan law.

The Balkan War and the Radical Cabinet.

7. The following is from the *Observer*, (Lahore), of 9th November 1912 :—

"We hesitate to believe that the British Cabinet, now in power in England, has a mind to observe the Gladstonian traditions for open hostility to the Turks and for flagrant disregard of the feelings of the loyal Muslim subjects of His Imperial Majesty the King Emperor. 'That, should the war nevertheless break out, the Powers will not permit at the end of the conflict *any* modification of the territorial *status quo* in European Turkey'—these were the very words which before the outbreak of hostilities the Powers addressed to Turkey as well as to the Balkan Confederacy, in a Note signed, among others, by a representative of the British Government. Now, however, that the fortunes of war are declaring themselves against the Turks, Europe appears to be changing its mind and seems to be bent on eating its words. But while none of the spokesmen of any European Cabinet has been hitherto reported as having openly expressed any intention of going back upon the Note, to Sir Edward Grey belongs the responsibility of being the first to make such an utterance. The British Foreign Secretary has announced in the House of Commons that circumstances have now changed, and he thereby implies that the Powers are not prepared to carry out their pledge in regard to the integrity of Turkey. Such is Occidental diplomacy! And to crown all, the announcement is made first of all by the Foreign Secretary of the Government of a country which is the greatest Muslim Power in the world! One wonders why Sir Edward Grey should have been in such indecent haste to commit himself so openly and so enthusiastically.

"Sir Edward Grey is talking of the right of the Allies to lay down terms of peace; and even fantastic proposals have been made in certain quarters to curtail the sovereignty of the Sultan and reduce the area of territory under his jurisdiction. But, as explained above, a few days before the Powers had unitedly declared their resolve to allow no territorial change, whatever the result of the war be. What an instructive contrast between the previous declaration and the present tendency to acquiesce in the *fait accompli*! Was the former announcement made simply to hoodwink a credulous world or to counteract the possible effect of Turkish victory and provide by way of anticipation against what then appeared to be certain, we mean the ultimate triumph of Ottoman arms? That the latter explanation is not the less probable of the two is borne out by the intercession of the European Concert and its success in forcing Turkey to hand back the conquered territory to Greece in the Greko-Turkish war of 1897. That war had ended disastrously for the Greeks and in the occupation of Thessaly by Edhem Pasha's victorious army. And yet the European Powers baulked the Osmanlist of the fruits of their conquest and successfully insisted on a reversion to the *status ante*. In the present war, however, when reverses are being sustained by the Turks, the Powers are manifesting no anxiety to maintain the *status ante*, though that would constitute a distinct breach of solemn pledges."

Is it a religious War?

8. In a note headed "Fanaticism of the Greeks in Egypt," the *Vakil* (Amritsar), of the 6th November 1912, says that, according to the *Pioneer's* Cairo correspondent, the Greeks in the Nile Valley are going to the front as volunteers. Indeed, adds the paper, the natives of the Balkans settled in all parts of the world are going to the help of the allies in large numbers, and those of them who cannot personally engage in the war are aiding in other ways. The reason for this is that the

Balkan States look upon the war as being religious and not political in character. The Turks, on the contrary, abstain from imparting a religious colour to it, knowing that, were they to do so, the Powers would have yet another pretext to crush them. Really, however, the Osmanlis are fighting for Islam, and it is therefore incumbent on Muslims to help them in every possible way.

Hindus and the Balkan War.

9. The *Hindustan* (Lahore), of the 6th November 1912, reprints from the *Urdu-i-Mualla* (Aligarh), a report of the proceedings of a meeting held in Aligarh on the 27th ultimo, at the instance of Babu Anand Parshad, Honorary Secretary, United Provinces Nationalist Association. The meeting was of the opinion that the allies have converted the Balkan War into a religious struggle. This is untrue. It is Muhammadans who are forcibly imparting a religious colour to the war and have been openly saying in their papers that the contest is between Islam and heathenism. As to the sympathy which some Hindus are extending to the Turks, it is wholly inopportune and inadvisable, and the day is not far distant when these Hindus will realise their mistake and discover that their conduct is highly injurious to their community.

The Muslim University fund and the Balkan War.

10. The *Vakil* (Amritsar), of the 6th November 1912, publishes a letter headed "Look after the Islamic Empire before the Muslim University," in which the writer—Ghazanfar Ali, Chishti—remarks that even the grant of such a charter for their University as Muhammadans desire can not prove of any benefit to them, if the Turkish Empire (in Europe) becomes the prey of "the European wolf." Let Muhammadans therefore send the money collected for the proposed Aligarh University to Constantinople without any hesitation.

The *Rafiq* (Delhi), of the 7th November 1912, opposes the suggestion and says that the University funds should be kept intact and the (Muslim) community sbould be asked to give other money—which it wolud be certain to do—for the Turks.

The *Paisa Akhbar* (Lahore), of the 11th November 1912, publishes a translation of the appeal issued by the Editor of the *Hablul Matin* (Calcutta), and the Hon'ble Mr. Suharwardy, exhorting Indian Muhammadans to render every possible help to the Turks.

The *Zamindar* (Lahore), of the 8th November 1912, also translates the appeal, and, reporting that the same suggestion has been put forward from all parts of the country, asks its readers to communicate their views on the subject.

Sir Edward Grey's policy.

11. The *Paisa Akhbar* (Lahore), of the 7th November 1912, has a paragraph headed "Sir Edward Grey's unpleasant policy." It is clear, says the paper, from Sir Edward Grey's recent speeches in Parliament, that England has permitted the Allies to have things their own way, and has no regard for the Powers' declaration of the maintenance of the *status quo*.

The Sheikh-ul-Islam and a holy war.

12. Commenting on the news that the Sheikh-ul-Islam has appealed to the Turkish *Ullemas* to join the army and preach a holy war, the *Rafiq* (Delhi), of the 12th November 1912, expresses satisfaction that the eyes of the Turks have been opened at last. The paper feels convinced that the present war is the continuation of the Crusades, which indeed ended in shame for Christians alone. The *Ullemas* should not only join the Turkish Army, but should also take their stand in the very front and kill or be killed on the battle-field.

The *Paisa Akhbar* (Lahore), of the 12th November 1912, says that the doings of some short-sighted statesmen and bigoted priests in (Christian) Europe have at last compelled the Sheikh-ul-Islam to impart a religious colour to the war.

In its issue, dated the 14th November 1912, the same paper remarks that the Balkan States appealed, in the name of Christianity, to their forces to fight against the Turks. It is no longer a secret, indeed, that the war in the Balkans is a contest between the Christian and Islamic religions. This religious element has, however, been imparted by the bigoted Christians themselves, who accuse the Turks of bigotry. Thousands of priests in the Balkans are not only appealing to the religious passions of their co-religionists but are also participating in the fighting. After reproducing, from a London contemporary, a portrait of a Greek bishop, commanding a corps consisting of Greek priests, the paper says that no exception can be taken to the appeal by the Sheikh-ul-Islam.

The *Zamindar* (Lahore), of the 11th November 1912, thanks God that the Turks have at last recovered their senses, and asserts that victory will now attend their arms.

The Powers and Turkey.

13. Writing under the heading 'The desperate plight of Turkey,' the *Tribune* (Lahore), of the 13th November 1912, makes the following remarks :—

"* * * The *Times* says that Turkey must remain at Constantinople and take charge of the Bosphorus, the Sea of Marmora, and the Dardanelles, because it is expedient for all nations that she should do so. That is the general feeling. Shorn of her other possessions, weaker than even the hitherto insignificant Balkan States, the Ottoman Empire in Europe will shrink into a little buffer State and will be the nominal guardian of the Bosphorus and the Dardanelles. This is the humiliating position to which Turkey has been reduced, and her very existence in Europe will depend upon the sufferance of the Powers."

The Powers and the Balkan War.

14. The *Rafiq* (Delhi), of the 3rd November 1912, quoting from certain Arabic newspapers, says that, even if Turkey wins, the European powers will not let her profit by her victories. In the event, however, of her being beaten they will make Macedonia independent, and will instead restore to Turkey the places conquered by the allies.

In a note headed "O God, have pity on the wretched condition of Islam," the *Zamindar* (Lahore), of the 6th November 1912, says that the moment for the realization of Christendom's desire to expel the Turks and Islam from Europe has at last arrived. Recent telegrams make it quite clear that Europe had fully resolved, even previous to the successes of the allies, to tolerate the Prophet's faith no longer. It was loudly proclaimed by it in the beginning of the war that neither party would be allowed to annex even an inch of the other's territory. Now, however, that luck seems to be against the Turks, it has had the shamelessness to decide that Albania and Macedonia shall be wrested from Turkey.

Mr. Asquith on the Balkan War.

15. Writing under the heading "English Premier's offensive speech," the *Zamindar* (Lahore), of the 11th November 1912, says that the following sentence in Mr. Asquith's speech at the Guildhall banquet has lacerated the hearts of Muhammadans :—"Salonika, the gateway through which Christianity first entered Europe, is occupied by the Greeks, and we may at any moment hear of the fall of Constantinople itself." It is to be wished that the Prime Minister had kept this thought locked in his bosom and had not sprinkled salt into the wounds of the King Emperor's Muslim subjects. Should the Premier of an Empire, which owns ten crores of Muhammadan subjects, display "only this sort of prudence ?'.'

In its issue, dated 13th November 1912, the paper remarks that the Muhammadans of the world,. especially of India, regard Mr. Asquith's speech as wholly unbecoming a British statesman. His words go against the British policy of neutrality and are, therefore, regarded by Indian Musalmans with feelings of deep regret and anxiety. It is, however, a matter for thankfulness that they embody Mr. Asquith's personal, and not official views.

Mr. Asquith and the Indian Mahammadans.

16. In its leader, the *Observer* (Lahore), of the 13th November 1912, writing under the heading "Turkey and the Balkans," makes the following remark :—

"Mr. Asquith's speech, as reported by Reuter, comes as a bomb-shell for the Indian Musalmans, and it is bound to create deep concern throughout the Muslim world, not unmixed with the bitterest disappointment among the Muhammadan subjects of His Imperial Majesty King George."

Asia and the Balkan War.

17. The *Hindustan* (Lahore), of the 6th November 1912, has a note headed "Effect of the Turco-Balkan War upon Asia," in which it says that the *Englishman* (Calcutta) writes that, if Turkey is defeated in the war, "we" should feel glad at the event, for the reason that it will stem "the wave started in Asia by the victory of Japan over Russia." That paper seems to be under the impression that the defeat of the Balkans at the hands of the Turks would please Asiatics. There, however, is no reason for the supposition. The people of Asia felt joy at the success of Japanese arms in Manchuria, owing simply to Japan having been in the right. In the present war, however, the same cannot be said of Turkey, and "we" do not therefore desire victory for her. "We" are aware that the Turks have grossly oppressed the Christian inhabitants of Macedonia and Servia. "We" also know that the Balkan States have thrown off the oppressive Turkish yoke after great difficulty and that they are fighting for truth and liberty. "Our" sympathies are therefore with the Allies.

The *ex*-Sultan Abdul Hamid, and Turkey's troubles.

18. Writing under the heading "A Miracle by (Abdul) Hamid," the *Watan* (Lahore), of the 8th November 1912, says that the present troubles of Turkey are due to the disappearance from the political stage of Abdul Hamid, for he was always able to prevent any hostile combination of the Powers. He is, however, alive still and has arrived at Constantinople, which renders it likely that he may succeed in steering the vessel of his nation into the haven of safety.

Indians in Canada.

19. Writing under the heading, "Sikh Emigrants in Canada," the *Tribune* (Lahore), of the 14th November 1912, makes the following remarks :—

"* * * It appears that things are much worse in Canada than in South Africa. The authorities of the latter country are no doubt stoutly opposed to immigration, but the stringent rules that they have framed in this connection are applied impartially to the Indians, the Chinese and the Japanese. In Canada, which is wholly inconsistent in her policy of exclusion, the position of the emigrant from India is made very anomalous as compared with the Indian who goes to the United States. In the latter country the Indian has advantages over the Chinese and Japanese because he is a British subject. In Canada he is given less privileges than other Asiatic aliens. By paying a head-tax a Chinese can enter Canada, but an Indian can enter under no conditions unless he has made a continuous passage. Continuous passage is impossible as there is no line of steamers between Canada and this country. We are told 'worse than this, no one of the domiciled Hindus can bring in his wife and children. At present there are eight Sikhs with plenty of money and good homes who are trying to get in their families. But no steamer company will give them a passage to Canada. Surely the motherland could prevail upon the daughter to treat with more consideration the brave Sikhs who want to make their home in Canada.' The people of Canada are free to come to India, and carry on their trade and make money unrestricted. They are further quite free to compete for any position in the public services. Is it not, to say the least, anomalous that Indians are prohibited from even entering Canada? We hope the British Government will take steps to remove this just grievance of the Indians."

Despatch of British troops to Persia.

20. The *Paisa Akhbar* (Lahore), of the 6th November 1912, considers it a matter for surprise that, at a time when Russia has at last decided to withdraw her forces from Northern Persia, the British Government should have felt the necessity of despatching troops to the southern part of the Shah's dominions. It is possible that the officers and men of the 11th Rajputs, who have

already left India or are to embark on the 13th instant, are intended to relieve the troops now at Bushire and other places; nevertheless their despatch at the present time, when the new Governor of Persia is working zealously to restore peace, must undoubtedly give rise to unpleasant feelings.

(*b*)—*Home.*

Public life in the Punjab.

21. The *Jhang Sial* (Lahore), of the 7th November 1912, publishes a communication headed "Public life in the Punjab." The writer—Lala Gulshan Rai, Pleader, Chief Court, Lahore—says that it has been frequently asserted that, by contributing a series of articles to the *Panjabee* (under the heading "Self-abnegation in politics") three or four years back, the late Lala Lal Chand broke up the Congress party in the Punjab, and thereby killed even what little public life was then to be found in this province. It is, however, wrong to charge the deceased gentleman with having broken up this party: the real cause is to be found in the events of 1907 and in the (abortive) Surat Congress. The Lala was never opposed to politics, although he undoubtedly condemned the meaning placed on the term in the Punjab, *viz.*, making strongly-worded speeches against Government. The end of the Congress party, without doubt, resulted in such speeches being delivered and in unjustifiable attacks being made on Government. And if this is what is meant by public life, then there has been no public life in this province since 1907. Even in the time of the Congress (party) there was but little public life in the province. Turning to the Punjab Hindu Sabha the writer declares that it is incorrect to state that it was founded by the late Lala Lal Chand. (*To be continued*).

## III.—Native States.

Income-tax in Bahawalpur.

22. The following is from the *Panjabee* (Lahore), dated 12th November 1912:—

"So keenly have the Hindus of Bahawalpur taken to heart the decision of the Darbar to impose income-tax, that they have unanimously resolved to abandon, as a protest, the celebration of national festivals. We lately reported how the Hindus throughout the State had, apart from religious ceremonies, refrained from all rejoicings during the Dusserah. We are now informed that there was no Diwali in the State, and that towns and villages alike were in cimmerian darkness on the night on which myriads of little lamps illumined the entire Hindu India. This shows that, whatever be the financial requirements of the Darbar, there is the intensity of public feeling which should be consulted, and that it is highly inexpedient to stick to a decision which has roused such feeling. It is not desirable to do anything calculated to mar such social and semi-religious rejoicings of the people."

## V.—Native Societies and Religious Matters.

Swami Dayanand and Hindus.

23. The *Arya Gazette* (Lahore), of the November 1912, publishes some verses by Lala Lal Chand, *Falak*, entitled "The roar of Swami Dayanand, the lion of India, to rouse the Arya community from the sleep of indifference." The writer makes the Swami tell Hindus that they have lost their country by allowing themselves to be swayed by feelings of "disunion and revenge." The Swami also refers (in the poem) to the past greatness of Hindus and urges them to spread the light of the Vedas to all parts of the world, to avoid early marriage, to relieve the sufferings of orphans and widows, and to unite themselves into a nation.

Lala Shadi Lal's presidential address at the recent Hindu Conference.

24. The *Vakil* (Amritsar), of the 9th November 1912, publishes a communication from "Danishmand," from Shahpur, who finds fault with Lala Shadi Lal for having opposed the Urdu language in his presidential address at the recent Hindu Conference. The Lala also complained in the course of his remarks, adds the writer, that, during the last decade, the death-rate had been higher among Hindu women than among their Muhammadan sisters. It is not, however, surprising that there should occur a large number of deaths in a community in

which the urine of cow is put into the mouth of a child at the time of its birth, and kitchens are plastered with cow dung, containing thousands of germs injurious to health, four or five times a month. It is a pity that the blind worship of the cow has so closed the eyes of Hindus that they even regard the urine and dung of the animal as "purifying" things.

Suggestion to establish an Islamic Mission.

25. The *Rafiq* (Delhi), of the 3rd November 1912, has an article deploring the present condition of Muslim countries and complaining that the enemies of Islam have done their utmost to undermine its foundations. It is, therefore, necessary that there should be established an Islamic Mission, members of which would visit every part of the world and devote all their time to re-uniting the Prophet's followers, so as to weld them into a strong force and ensure their living for some time longer. Men are wanted to dedicate their lives to the propagation of "the Truth" and capable of strenuous efforts to plant the flag of Islam in every possible place. If there were to come forth even fifty or a hundred such men, the establishment of the mission would render it very easy to spread Islam (*lit.* the nation) over all parts of India. The paper further suggests the opening of a fund in every city in connection with this mission.

## VI.—Legislation.

Lala Lajpat Rai and the forthcoming Council Elections in the Punjab.

26. The following is from the *Tribune* (Lahore), dated 13th November 1912:—

"* * * * We hope to see the name of Lala Lajpat Rai among the successful candidates. He has done valuable and useful work on the Lahore Municipal Committee and we believe his work has been appreciated by officials as well as by the people, and there can be no doubt that he will be an acquisition to the Punjab Legislative Council."

Bill for the protection of minor girls.

27. In its leader the *Panjabee* (Lahore), of the 12th November 1912, publishes the following:—

"Mr. Dadabhoy's Bill for the protection of minor girls in India has been sent to the Local Governments for opinion. The Government of India have invited the attention of the Local Governments to the main features of the Bill and the laws that exist on the subject. The replies of the Local Governments are to be sent by the 15th of January—rather a very short time within which they have to consult public opinion and formulate their recommendations. We do not quite see the urgency of the measure and the rapidity with which it is proposed to be decided. It affects very large population of India and, unlike Mr. Madge's Bill, aims at certain semi-religious customs of the people as the dedication of girls, to a temple or the adoption of minor girls by women of questionable morals. The public should be consulted before the Government of India make up their mind as to the course they wish to adopt in this. There is practically a unanimous resolve in India, that the State should legislate for the protection of minor girls from an immoral life. But in so doing the natural rights of people should not be interfered with; dedication of oneself or one's children for any righteous end ought to be encouraged rather than discouraged. The temple is not a place of moral defilement, nor is dedication itself a wicked thing. But certain good customs have degenerated into vile practices, and the object of the legislators ought to be to attack the degenerated customs and not the unobjectionable custom. The Hon'ble Mr. Dadabhoy has not distinguished between rightful and wrongful dedications, and this is the chief defect in that part of the Bill.

"* * * We are glad, however, that the Government of India have, in their letter to the local authorities, stated that the Bill goes too far in penalising 'the mere dedication of a minor to a temple irrespective of the intention.' They, therefore, ask the Local Governments to say whether charges of this description 'have been of sufficient frequency to justify a special provision for them.' The Hon'ble Mr. Mudholkar suggests that the age limit in sections 372, I. P. C., and 373 (selling or letting a minor to prostitution; and buying or obtaining possession for the same) should be raised from 16 to 18, and that no girl should be allowed to enroll herself in a temple until she has made before a Magistrate a declaration of her age and of her willingness to become a Devadasi. In all cases of temple dedication, the intention should be made clear by competent persons, before penal provisions are made.

"The question of the adoption of guardianship of minor girls by women of questionable morals is dealt with fully, and here again there is the same absence of the consideration of intention. It is true that as a rule women of immoral character would make their wards also immoral, but there may be exceptions also, the more so when we consider the natural inclinations of childless women to adopt and bring up minors as their children. What is there in the Bill to protect such women and to encourage such a feeling, even among the fallen? Neither Mr. Dadabhoy nor Mr. Mudholkar has considered the possibility of penitent sinners with a faint hope of reforming and finding chances of reclamation. * * *

"We are glad that the Government appreciate this and suggest a procedure in which the agency of the police is wholly removed, and further, if the mother or guardian of a minor girl could show that she has taken adequate steps to preserve her daughter from contamination, the court might abstain from enforcing her ward's removal. This Provision we think, minimises the risks of abuse. * * * * *

"In the Punjab, we are particularly concerned with two other forms of irregular morals and cruelty to women, involved in mock-marriages and transfer of wives. Loose or uncertain marriages, which are to be classified under mock-marriages, are probably intended by the contracting parties to evade the provisions of law. In Lahore and other Punjab towns, the campaign started against prostitutes, driving them from respectable quarters, is said to have given a stimulus to mock-marriages under whose shelter certain whilom prostitutes evade the provisions of law. In some cases there are temporary contracts which are broken at will, and it is difficult to say if they are to be regarded as legal marriages. If marriages of this description are legally registrable by competent authorities and the alliances are locally recognised and regarded as such, there would probably be little or no objection. But whether registration of marriages could be voluntarily effected everywhere is doubtful. The Government of India doubt if any specific provisions dealing with mock-marriages are required. We think they would be unnecessary, if, in all cases complained of, the motive of the party on whom guilt is laid is first examined by a competent caste society or Panchayat. And as for transfers of wives—a custom very prevalent in the Punjab—it would be difficult to advise legislation; and yet to allow the scandalous slave trade, as at present, would be ruinous to social well-being. The abnormal social relationship of the Punjab must be dealt with separately. The Government of India desire to be informed whether there is any evidence of the prevalence of the sale of wives or transfer, necessitating the enactment of special provisions. We do not know what the Punjab Government will say in reply to this, but the present custom of transferring wives should be done away with. The parties are at liberty to divorce wives and set them free to contract fresh marriages if they like, but on no account should women be sold or transferred with or without their consent. It is not only degrading but positively cruel to the women themselves. We do not believe that women in the Punjab enjoy anything like individual liberty ascribed to them popularly or that their status is improving. The disparity in the number of male and female population has given men an extraordinary hold on women—and though women under the circumstances ought to get better terms, they are in a majority of cases subjected to gross cruelty and degradation. Punjab is considered as the hotbed of social evils and will never get a better name, until the offences against women and the vile habit of transferring wives are seriously dealt with. Here we have a social arrangement whose irregularity baffles sociologists. And we have now an opportunity for carrying out some radical reforms which we hope will be supported by Government and the cultured public. The progress of the Bill is likely to be watched with great attention and we hope that, while retaining all effective provisions, the social agency will be employed to facilitate enquiry and prevention as far as possible."

## VII.—General Administration.

### (*b*)—*Police.*

The Police.

28. Writing under the heading "Who are responsible for the bad name of the Police?" the *Shanti* (Rawalpindi), of the 2nd November 1912, says that the force being composed mostly of Indians, the bad name acquired by it constitutes a reflection on the latter. It must be admitted, says the *Shanti*, that dacoits, thieves, makers of counterfeit coin and adulterers are to be found among the Police, and though the European Police Officers do indeed try to check the oppression practised by subordinates, yet there are very few Inspectors or Sub-Inspectors who expose mistakes committed by men employed under them. Rather, they throw a veil over such misdeeds, because otherwise it would be a case of the kettle calling the pot black. Every educated person ought to report at once to the Superintendent of Police any misdeed or act of oppression committed by any policemen. Continuing, the paper contrasts the number of Hindus and Muhammadans in the police, and says that it is glad to see that the force consists

chiefly of Muhammadans, seeing that the Police Department (as constituted at present) has scarcely earned a good name. In spite of the fact that Government is aware of the present (unsatisfactory) condition of the Police, and that the force is composed mainly of Muhammadans, it does nothing in the matter. If Hindus were (more largely) employed in the Police Department, they would be certain to earn a good name for it; and they should even be compelled to enlist as an experimental measure. The press too should thoroughly expose oppressors, bribe-takers and the like in whatever community they may be found. Persistent agitation by the papers will assuredly influence the authorities one day and result in the Indian Police earning a good name. It is "our" duty to co-operate with Government in making the force popular.

### (*d*)—*Education.*

The *Aligarh Institute Gazette* and foreign politics.

29. The *Akhbar-i-'Am* (Lahore), of the 6th November 1912, publishes a leader headed "The Balkan War and the Aligarh College," in which it says that it sees nothing to be surprised at in Indian Muhammadans sympathising with Turkey and praying for success to her arms. It is, however, at a loss to understand what concern the vernacular organ of an educational institution can have with "politics of which the aim is the creation of feelings of animosity between Christians and Musalmans." The *Aligarh College* (*? Institute*) *Gazette* has recently called Italy, France and Russia to account over their doings in Tripoli, Morocco and Persia, respectively, attacking even the British Government in the course of its observations. This is, says the *Akhbar-i-'Am*, beyond the province of a College paper. The paper wonders whether in the event of Turkey ever invading India, the Aligarh College authorities would welcome her or fight on the side of their Government. It wishes to assure the present rulers of India in this connection that Hindus and Sikhs would prefer extermination to placing the Turks above the British. England's foreign policy is not shaped by India, and the decline of her power will commence on the day on which she fears to exercise her freedom of thought in political matters.

### (*e*)—*Agriculture and questions affecting the land.*

Export of gram and barley from India.

30. The *Rafiq* (Delhi), of the 3rd November 1912, in a note headed "Grain Stocks," says that, according to the *Trade Journal*, very large quantities of barley and gram are being exported from India this year. According to the *Pioneer*, the continuance of this trade will bring agriculturists still larger profits, but, says the *Rafiq*, only stupid and idiotic people will part with stocks of grain in return for silver and copper. It is the irony of fate that unfortunate tillers of the soil in India should raise barley and gram crops after six months' hard labour, but that Germany, Belgium and other rich countries should turn up at the (harvest) time and should, in their pride of self and political power, carry away the grain and put silver into the pockets of agriculturists. This is a most unsatisfactory state of affairs, seeing that it has been adding to the number of the starving and of those who can afford only one meal a day.

### (*h*)—*Miscellaneous.*

Lord Hardinge at Lyallpur.

31. Writing under the heading 'Lord Hardinge's warnings to the Punjab,' the *Panjabee* (Lahore), of 9th November, makes the following remarks :—

"In the excellent little speech delivered by him in reply to the address presented by the District Board of Lyallpur, His Excellency the Viceroy administered two warnings to which we desire to invite the attention of both the people and the Local Government. The first of these was in connection with over-irrigation, wastefulness, increased sickness, sourness of land and deterioration of crop, the cumulative effect of which the average uninstructed peasant is hardly competent to judge, much less to foresee and obviate. * * *

"Two years ago Sir James Wilson was profuse in his praise of the excellent milling property of Lyallpur wheat. If experts in Pusa are now talking of deterioration of its quality the outlook is really serious. The only way to safeguard against the evil effects of over-irrigation is to educate the Zamindar, if not the actual tiller of the soil, in the application of water proportionately to the requirements of soil and crop. This, we presume, is now attempted in the short course of lectures proposed to be delivered in the Lyallpur College. The second warning administered by His Excellency was in connection with the growth of crime. In the District Board address the Deputy Commissioner stated: 'In common with other districts of the province we have to regret an increased prevalence of crime during the year, but the increase in this district is mainly accounted for by the rise in the population and the numbers of crimes of violence is not unduly high.' His Excellency was far from satisfied with this official explanation. 'You admit,' he said, 'the increase of crime within your borders, but are contented to remark that the number of crimes of violence is not unduly high. I will not argue with you as to the exact significance of that little word 'unduly.' I will only say that a land of plenty like this should be a land of peace, and that you will not be worthy of your good fortune unless you set your faces like a flint against crime and evil doing and develop a public opinion which shall make vice, immorality and drunkenness and violence slink ashamed from your midst.' There is no doubt that this admonition has been addressed for a much larger audience than had gathered together at Lyallpur. It is meant for officials prone to cry prosperity and, nevertheless, adduce extenuating circumstances for the prevalence of crime. It is also meant for those people who plead helplessness, without organising public opinion strong enough to influence and remodel social factors and official conduct alike. If we had vigilance societies in every division if not in every district, much could have been done in both the directions. We trust that as far as the Hindus are concerned His Excellency's suggestion will not go in vain and that the Hindu Sabha will energetically apply itself to this task."

The scheme for the new Sanitary Services.

32. In its leader the *Tribune* (Lahore), of 13th November 1912, publishes the following:—

"In his opening speech at the second All-India Sanitary Conference at Madras, Sir Harcourt Butler referred at length to the scheme for the new Sanitary Services. The inauguration of the scheme shows that the Government of India have now begun to give greater attention to the sanitary improvement of the country. * * * We are glad to find that the Hon'ble Sir Harcourt Butler assured in the course of his speech referred to above that, though Health Officers of the first class will, for the present, be required to possess a British diploma in public health, this condition will be removed as soon as arrangements can be made in India for the necessary training of such officers. * * As regards the qualifications of Health Officers of the second class, the Government of India have laid down that a good general education supplemented by a course of training in public health should be considered sufficient. The United Provinces Government, in their Resolution referred to above, accordingly decided that for Health Officers of the second class the main qualifications will be a good general education, together with the personal qualities of tact and energy. * * The terms 'personal qualities of tact and energy' are of an extremely vague nature and leave room for abuse and jobbery in the matter of making the appointments. We are glad, therefore, to find that His Excellency in Council regards a medical qualification as eminently desirable. * * Now that there has been a sanitary awakening in India, to which Sir Harcourt Butler bore eloquent testimony in his opening speech at the All-India Sanitary Conference which is now holding its session in Madras, we hope the inauguration of the new scheme of Sanitary Services will materially help in improving the sanitary condition of our towns and cities. We do not understand why our Province has been excluded from the scheme."

Public health in the Punjab.

33. In its leader the *Panjabee* (Lahore), of the 14th November 1912, publishes the following under the heading 'Sanitary Conference at Madras':—

* * * * *

"In the Punjab as we all know plague and malaria have decimated the population during the past decade, bringing about a loss of no fewer than 4½ millions through fever alone and nearly 2 millions through plague. What an appalling waste of human life and consequently of suffering there has been will be realised when we see the great depression in the mind of the people. Yet most of these deaths were preventible if the people knew and had the means of prevention and of protection. We have a pretty high birth-rate varying from 32 to 40, but the death rate is equally high and more than a fourth of the deaths are of the infants brought into life under insanitary environments. How people could be helped and taught is the problem of the sanitarian and Sir Harcourt Butler explained that two of the subjects to be considered were the utility of travelling dispensaries and town-planning. We think that preference should be given to these two questions and they have to be employed in all Municipal towns and even in villages. Town planning will introduce those elementary laws of adequate ventilation and space which are very necessary for healthy

life, whereas the travelling dispensaries will carry treatment to the door of many rural population who otherwise suffer and perish. One is preventive or protective and the other is curative, and both of these have to be popularised. As regards town-planning, the President said that the evils of overcrowding and defective ventilation exist in all the great cities and are intimately connected with high death-rates and tuberculosis. But even as regards smaller towns and villages, a definite plan of improvement and expansion in the location of streets and lanes, the plan of houses, ventilation, drainage, etc., will have a very beneficial effect. How many thousands of people do not die of fevers contracted in places which are unfit to be habitable, but which for want of town-planning knowledge, are inhabited? When the question is fully dealt with by experts we hope that Local Governments will adopt a definite scheme of improvement and set an example to the people. When left to themselves or when their acquiescence is looked for, the people seldom welcome any change in their traditional mode of living. The popular belief in the unalterable decrees of fate and similar ideas have to be overcome by demonstrating that the observance of sanitary laws has a great effect on life. The people are not devoid of rational thinking and their co-operation can be secured by a wise application of moderate schemes.

" * * * * The actual loss of lives amounts to but fraction of the suffering caused by the diseases, which subject the weak and the unhealthy to slow torture. It is not the regard to the number of mere population, but to the reduction of human suffering and waste of vital energy that should urge the sanitarian to greater and greater efforts. Nor is the discussion of the theory and practice of sanitation enough to guarantee success. We have to remember the poverty of India and the feeble-bodied Indian earning, according to Lord Curzon's calculation, a fraction of an anna a day. How a man could hope to keep his body and soul together, not to say a healthy body, is a problem intimately connected with that of personal and public health. The economic condition of the people is an important contributary cause to the growth or decay of healthy body. Whereever people die of diseases like rats, we may be sure that economic decay is hastening the ruin of those localities whose sanitary conditions are destructive to life. Both these evils are at work and their joint influence is what we perceive in the mortuary and hospital statistics. It is the function of the conference also to discuss how far the economic facilities or disadvantages tend to promote or destroy healthy life in the masses of India."

Muhammadan officials in the Delhi Province.

34. The *Panjabee* (Lahore), of the 14th November 1912, publishes the following :—

"The Delhi paper announces that the services of Khan Sahib Sheikh Abdulla, Deputy Superintendent of Police, are placed at the disposal of the Government of India for employment at Delhi as the head of the C. I. D. The Khan Sahib is doubtless fitted by experience and knowledge for the responsible position he has been called to fill. May we take this opportunity to invite the attention of the sympathetic and well-meaning Chief Commissioner, the Hon'ble Mr. Hailey, that the Police Department in the newest province is manned almost entirely by Muhammadans, that all the three Tahsildars are Muhammadans, that two out of three Naib Tahsildars are also Muhammadans? We are aware that the Hon'ble Mr. Hailey has had little to do with the choice in the office of origin; nevertheless we think it is our duty to invite his attention to the significance of the choice."

LAHORE:

*The 16th November* 1912.

C. STEAD,

*Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, Punjab.*

Panjab Government Press, Lahore—21-11-12—70—165—H L. S.

[ Confidential. ]

[ Vol. XXV. ] [ No. 47. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

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Examined up to 23rd November 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 1,830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | **MONTHLY.** | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 25 | Afghan† ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqah ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sanaulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun† ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.

† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD NOVEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 36 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 37 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 38 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 39 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 40 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 41 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 42 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 43 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 44 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 45 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 46 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 47 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 48 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 49 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 50 | Lytton Gazette* ... | Delhi ... | Bulaki Das ... | 500 „ |
| 51 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 52 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 53 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 54 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 55 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
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| 57 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 58 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 59 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 60 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 61 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 62 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 63 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 64 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 65 | Sanatan Dharm Pracharak... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 66 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 23RD NOVEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 71 | Waqt* ... | Lahore ... | Ali Husain ... | 300 „ |
| 72 | Watan ... | Do. ... | Muhammad Insha Ullah... | 5,835 „ |
| 73 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | FORTNIGHTLY. | | | |
| 74 | Biwah Samachar† ... | Lahore ... | Ram Chand ... | 500 copies. |
| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 77 | Mohyal Gazette ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 78 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies. |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 81 | Fasana‡ ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 82 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 83 | Kakezai Social Reformer‡ ... | Lahore ... | Fazl Din ... | 400 „ |
| 84 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
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| 86 | Nizamat-ul-Mushaikh ... | Delhi ... | M. Muhammad Khalil ... | 200 „ |
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| 90 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din, Awan ... | 3,000 „ |
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| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 92 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| | MONTHLY. | | | |
| 94 | Punjabi Surma‡ ... | Lahore ... | Dharm Dev ... | 1,000 copies. |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (a)—*Foreign.*

The Balkan War.

1. The *Watan* (Lahore), of the 12th November 1912, publishes a translation of a Reuter's telegram to the effect that the Turkish Ministry of the Interior have issued a proclamation to point out that the war has not yet yielded any satisfactory result. If the alleged proclamation has really been promulgated, says the *Watan*, one can see nothing to be surprised at in Mr. Asquith's recent speech. The cowards (*i.e.*, the Turks), who cannot, according to the said document, defend Tchataldja, the gate of Constantinople, are not likely to prove able to maintain peace in the capital on the entry into it of the enemy's countless forces.

In its issue, dated the 12th November 1912, the paper reproduces the *Daily Telegraph's* account of the retreat of the Turkish forces from Lule Burgas. Commenting on the same it remarks that the wretches of the Committee of Progress and Union have at last succeeded in working the ruin of the (Ottoman) Empire. What, it asks, can the Turkish soldiers achieve, when they can get neither bread nor cartridges, and their officers take to flight? It was foolish indeed to expect anything better from officers appointed after the deposition of the *ex*-Sultan Abdul Hamid. After remarking that debauchees could not have endured the hardships of war, the paper calls upon Abdul Hamid to break through his prison, step into the battlefield, and turn the tide of war.

The *Civil & Military News* (Ludhiana), of the 11th November 1912, publishes an article headed "European statesmen's constant fear." After remarking that there is a great fear of the European Powers being involved in the Balkan War, it observes that many Turks are of opinion that the Osmanlis should settle scores with all their Christian enemies once and for all, and that, if they are now to be driven out of Europe, they should sacrifice themselves after having let loose death among their (? Christian) forces. The Porte does not, however, approve of this measure just now, thinking as it does that Turkey is still strong enough to successfully cope with the Balkan States. There is consequently no reason for giving way to despair, and the Prophet's followers should pray for success to Turkey.

Writing under the heading "The Crescent and Cross," the *Rafiq* (Delhi), of the 11th November 1912, says that the greed of the enemies of Islam, *viz.*, the European Powers, has been whetted and they wish now to swallow up the fertile possessions of the Porte. This desire on their part becomes still keener at the thought that, if the sleeping lion, *viz.*, the Muslim world, were to awake, acquire education and equip itself with modern arms, it would become most difficult, if not impossible, for them to prevail. A certain member of the European press is of the opinion that the Powers will have no hesitation in coming to the agreement that the allies should retain the parts of Turkey conquered by them, but that the Sultan should be acknowledged as having spiritual sovereignty over those territories. This means that the Powers wish His Majesty to give up all his possessions and to hand over the key of his treasury to (Christian) Europe; retaining his spiritual sway over the Muslim world, just as the Pope has *his* over Christendom. The Prophet's followers, however, including the Sultan himself, will never tolerate this humiliation and will rather die fighting. This is why the ruler of Turkey has not as yet expressed his willingness to conclude peace.

In its issue, dated the 12th November 1912, the paper has a note headed "A deep secret," in which it says that, in all probability, the reason for newspaper correspondents and military attachés not being allowed to go to the front is that soldiers of most of the European Powers, especially of France, Russia, Germany and Austria, are fighting on the side of the allies, regarding the war as being of a religious character.

In its issue, dated the 13th November 1912, the paper says that "the strong hands of Europe are laying out a (political) chess board" in the Balkans; that the war in progress there is an offshoot of the one between Italy and Turkey; and that Russia, France and Austria desire the removal of the Sick Man of Europe. Next it endeavours to find out the causes of the present troubles of the Turks, and goes on to remark that it is foolish for the Crowned Heads of Europe to think that the extinction of the Caliphate will either leave the Muslim world no centre to rally round, cause disunion in the ranks of Muhammadans or scatter the pages of the Quran to the winds, thus enabling them to snatch the sceptres of Morocco, Tripoli, Persia, &c.

The *Vakil* (Amritsar), of the 13th November 1912, has an article headed "War between the Cross and the Crescent. Origin of the Balkan War." It quotes extracts from the writings of the French Socialist, M. Jaures, contending that the present war is really between Christian Europe and Turkey. England undoubtedly holds herself aloof from the European confederacy, but this in no way weakens the confederacy. The deficiency has, besides, been made up by Mr. Asquith in his speech on the 9th instant.

The Balkan War and the Powers.

2. According to the *Millat* (Lahore), of the 15th November 1912, it was written in a book called the *Kawahib-ul-Darya* that the Pope would invade Tripoli in 1330 A. H., that four European Powers would next unite and attack Turkey, and Constantinople would pass out of the hands of Musalmans. After all this the Imam Mehdi would appear. If the prediction about Constantinople comes true, a living nation will have been crushed. The allies have been pushed to the front by the other Powers to prevent the Muslim world regarding the rest of Europe with distrust. Italian reverses in Tripoli made the Powers fear lest Muhammadans might become too bold, and it was thought that, if it was not proved to the Turks that they were as nothing in comparison with Europe, they would continue holding their heads high and might even make some mischief. The war in the Balkans has been the result, and the great Powers have, instead of themselves taking the field, strengthened the allies' hands with soldiers, arms and money. The object in bringing Turkey to her knees by means of the (petty) Balkan States is to fill the cup of her humiliation to the brim.

Elsewhere the paper says that the despatch of ships to Constantinople at the present critical juncture must cause anxiety (to the Muslim world). It is to be feared, it adds, that the Powers have decided to use these ships to make Turkey accept whatever terms of peace they may propose. After expressing the suspicion that the said ships are intended to render help to the Bulgarians, the paper observes that, if the Powers do not intervene before the attack on Tchatdalja, it must be concluded that Europe has decided to wrest Constantinople from the Turks, whether the Bulgarians are defeated in the end or not. It would not be surprising, in view of the present agreement of the Powers, if the ships attacked Constantinople by sea, while the Bulgarians march on the city by land. The Porte has committed a gross mistake in permitting international warships to enter Turkish waters. Moreover, the ships are likely to cut off the retreat of the Turks to Asia Minor and to put them at the mercy of their enemies in Europe. Continuing, the paper says that Turkey will be injured by the Powers, even if she defeats Bulgaria, but if the Turks leave Europe at present they will again conquer Constantinople in "seven months".

The paper also reminds the Powers of Abdul Hamid's statement uttered on the occasion of the Armenian troubles, that, so long as even five Turks were left alive in Constantinople, Christians would never be able to pull down the Crescent flag. Next it refers to Mr. Asquith's Guildhall speech, and says that it shows that the Powers are determined to seal the fate of Constantinople. They should, however, bear in mind that lakhs of persons will be killed there, and that even then the city will again pass into the hands of Muhammadans

after "seven months". Continuing, it expresses satisfaction at the Sheikh-ul-Islam having appealed to the Turkish *Ulemas* to join the army and preach a holy War.

Indian Muhammadans and the Balkan War.

3. The *Zamindar* (Lahore), of the 11th November 1912, publishes a letter headed "The Blood of Muhammadans." The blood of innocent Arabs and Turks, men and women and children, has been shed, says the writer, but it has not been shed in vain; rather will it bring about results that will surprise mankind. When the Sultan invoked the aid of the Hague Conference in connection with the Italian invasion of Tripoli and the threats of the Balkan States, all the European Powers turned a deaf ear to him and cunningly declared their neutrality, in defiance of every international law. Therefore, since the allies have attempted to impart religion into the Balkan War, Muhammadans (in India) should subscribe to the Red Crescent Society either some part of their savings, one month's income or the price of the skins of the animals sacrificed by them on the occasion of the ensuing Bakr-Id.

The Balkan War and the necessity for Muslim unity.

4. Writing under the heading "Is it Europe or Islam that is characterised by bigotry ?," the *Zamindar* (Lahore), of the 14th November 1912, says that Europe desires the extinction of all Muhammadan kingdoms and therefore a religious colour has been imparted to the Balkan War, over which even the English have been glad. The wars in Tripoli and the Balkans have proved to the followers of Islam that it is foolishness "to incline towards or have friendly relations with any European Power." It is the duty of Muslim nobles and rulers to love their own, to hate others and to establish a strong Muslim brotherhood and promote union in all (Muhammadan) countries. Similarly, it is incumbent on all Muhammadans to render help to the Turks, whom the bigotry of Europe has compelled to wage a defensive *jehad*.

The British Government and the Balkan War.

5. The *Rafiq* (Delhi), of the 13th November 1912, publishes a letter from its special correspondent at Simla, saying that Turkey has to fight, not the Balkan States, but the whole of Europe, and that the war is to decide the fate both of herself and the rest of the Islamic world. "We" were in great hopes that the King Emperor and his Government would stand by "the Turks and (other) Muhammadans," but these expectations have not been realized. Musalmans are aware of "what Sir Edward Grey has said about Persia and Tripoli and is now saying concerning Turkey and the Balkans." It is a pity that, while the allies are receiving help from every quarter in Europe, well-to-do Musalmans in India have not responded to the call from the Caliph and his Government for money in aid of the Turkish sufferers. All should subscribe towards the Turkish Relief Fund, asking Government to give a large sum of money in aid of the Fund and to make (Muhammadan) native chiefs follow its example. The writer makes the further suggestion that the money collected for the proposed Muslim University should be lent to Turkey; that the rich men and *sahukars* (among Muhammadans) should also help her with a loan; and that the Indian and Home Governments, too, should be requested to advance money to her and to make Islamic States (in India) do the same.

A prediction in regard to the Balkan War.

6. The *Zamindar* (Lahore), of the 11th November 1912, has a letter from Hassan Nizami, of Delhi, in which he reports that it was (recently) foretold by one Shah Mushtaq Ahmad Khan, a local astrologer, that the Balkan War would end favourably for the Turks on the 10th instant after a terrible battle between them and the allies on the 8th. Continuing, the writer states that he has received hundreds of letters enquiring from him why he has been keeping silent on the present occasion, whereas he wrote several articles on the Tripolitan War. His reply is that he sees a great happiness behind all the oppression (that is now being practised on Islam).

He believes that the advent of the Mehdi is near at hand, and that, if Christians are glad to-day, Muslims will be glad to-morrow, when the anxieties of the Crowned Heads in Europe will be chronicled in the papers. If the Turks are exterminated and driven out of Europe, Islam will survive even then, and conquer the heart of Europe with the aid of "another force". Muhammadans should not therefore give way to despair but should, on the strength of future hopes, help the Turks with both men and money. If they do not do so, they will have to hang down their heads in the Prophet's presence on the day of judgment. They should make liberal donations and await the unfurling of the green flag on the mountain at Mecca.

In its issue, dated the 15th November 1912, the paper prints a letter referring to the prediction and reporting that, after weary waiting, the telegrams (about Turkish successes) despatched by the Editor reached Delhi "last night". The news contained in them rapidly spread to all parts of the City, and the Red Crescent Society got handbills printed and distributed at 1 A.M., and some enthusiastic Muhammadans distributed sweets. The writer then states that all in Delhi feel indignant at the (recent) inopportune utterances of British Ministers. What, he asks, has come over British statesmen that they do things calculated to offend Muhammadan subjects? Mr. Asquith and Sir Edward Grey should realise what their responsibilities are. The news that the Sheikh-ul-Islam has advised the waging of a *jehad* has greatly heartened pious Musalmans. If the *fatwa* is acted upon, the situation will at once undergo a change. There is however the fear that Christian powers will be given yet another pretext to interfere (in the war), although they are already exercising every kind of interference. Next the correspondent states that the arrival in Delhi of Maulvi Muhammad Ali, Editor of the *Comrade*, has created great enthusiasm in the City. The Imam of the local Juma mosque, he adds, who used to be accused of being an Anglophil, is as popular to-day as he was formerly hated and is doing his best to collect funds for the Red Crescent Society. His efforts are being seconded by the *raises* in the City, who have made up their mutual differences. Meetings are also being held in all parts of Delhi, and even those Muhammadans, who were formerly ignorant of the difficulties of Turkey, have become active. Sheikh Nasir Ali, a book-seller of the *Chilan Kucha*, old-fashioned and of a retiring disposition, has, for instance, given Rs. 1,000 in aid of the Red Crescent Society. In conclusion, the writer reports that Shah Mushtaq Ahmad Khan has also cast the future of the Kings of Eastern Europe, and the forecast is reassuring for Muhammadans.

Egypt and the Balkan War.

7. The *Rafiq* (Delhi), of the 11th November 1912, says that the *Pioneer's* Cairo correspondent reports that Said Pasha, Prime Minister of Egypt, has raised the question that, since Greece also has joined the Balkan confederacy, her representative at Cairo should be given his passport. After remarking that the correspondent named does not agree with the Egyptian Premier, the paper regrets that, while Christians are free to help the allies, (even) with the sword, Muhammadans are not permitted to do even a formal thing. It also disagrees with Lord Kitchener and the *Pioneer's* correspondent, who declare that, if such action were taken, the Greek fleet would bombard Cairo and Alexandria.

England and the War.

8. The following is from the *Observer* (Lahore), of the 16th November 1912 :—

"Does the British press realize at all the incalculable mischief which is being wrought by its covert and open attacks on Turkey, and do English politicians pay a moment's thought to the seriousness of the situation which is being created by their almost one-sided speeches? The position is grave enough, and the Musalmans are deeply pained to find eminent public men and responsible journals in Great Britian indulging in undeserved diatribes against the Turks and trying to stir up racial feeling,—the feeling which threatens to degenerate into religious animosity and to revive in the twentieth century the gloomy memories of those dark days when sectarian passions were at their height and when religious antagonism had repeatedly brought two whole continents into sanguinary conflict. His Majesty's Government have no doubt issued a Proclamation of Neutrality; but two—nay, we are inclined to

say, three—of His Majesty's Ministers, Mr. Masterman, Mr. Lloyd George and Mr. Asquith himself, have made speeches indicative of sympathy with the Balkan Allies; while the Radical press has been profuse in its denunciations of the Turks and the Muslims. 'That the Christians should again be ruled by Muslims is a thing unthinkable,' declares the *Star*. The Bishop of Oxford, Dr. Clifford, and others have issued a manifesto inciting the people to a holy war, insisting that the Turks shall not, 'when at last challenged in war, be suffered to bear down by superior force the efforts of the defenders of liberty.' Mr. Masterman, on the very day on which His Majesty signed the Proclamation of Neutrality, speaking at the Radical Club, Bethnal Green, asked his fellow-Radicals to "take a sympathetic view towards those fighting in the cause of liberty and progress, and who have been sufferers through years from the murders and pillages of the Turks.' Mr. Masterman, who has been reminded that as a member of the Government he should not have said what he did say, is now disputing with the reporters whether he said what is attributed to him. And the next morning Mr. George Lloyd, a Tory member—a different person from the celebrated Mr. Lloyd George, himself a sinner in this respect—protested in the 'Times' against Mr. Masterman's views on the ground that 'there are many millions of British subjects in India who are being deeply moved by the Balkan struggle and that such careless words could be read by them only with pain and dissatisfaction.' * * * *

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"We have taken pains to explain at length the open and enthusiatic expression of sympathy with the Balkan States, and equally vigorous denunciation of the Turks, in which short-sighted people in Great Britain are indulging, to bring home to Muslim readers the undercurrents of thought which run in English society. Matters have gone so far that they have forced that staunch champion of Muslim interests and true friend of England, the Right Hon'ble Mr. Amir Ali, to come to the field, who addressed to the 'Times' a long letter on the subject. * * * * *

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"It is further interesting to note that in the House of Commons attention was directed to Mr. Masterman's speech, referred to above, and it was pointed out by Viscount Wolmer, Lord C. Beresford, and others, that his opinion, coming as it did from a Minister of the Crown, was calculated to increase animosities between Christians and Muslims, as well as to lead other Powers to the conclusion that the British Government was no longer preserving an attitude of strict neutrality. Thereupon, the Prime Minister declared with great emphasis that the attitude of the Government was and would continue to be one of strict neutrality, and it was the duty of Ministers, as well as of every one else, to use no language inconsistent with that attitude. By way of emphasising these declarations, the King's Proclamation of Neutrality was read the same afternoon from the steps of the Royal Exchange. And yet soon after, Mr. Asquith, the responsible head of the British Government, speaking on another important occasion and in the course of a speech, which must have been previously thought out and prepared beforehand, talks of the fall of Salonika as that of 'the gateway through which Christianity first entered Europe,' and contends that things can never be again as they were and emphasises that 'it is the business of statesmen everywhere to recognize and accept the accomplished fact.' Surely, the Prime Minister is siding with the Balkan States, when he declares it to be his belief that upon one thing the general opinion of Europe is unanimous, *viz.*, 'that the victors are not to be robbed of the fruits which cost them so dear'; while Mr. Asquith is full of the talk of 'the decisiveness of the result.' According to him, the map of Europe is to be rolled up and Turkey and the whole Muslim world are given definitely to understand that the Turks have nothing to hope for from England. There is not, throughout the lengthy utterance, at least as reported by Reuter, one word of sympathy with Turkey, not the slightest reference to the difficulties of her situation, though Turkey and England have in the past been bound by ties of the closest friendship, though Turkey rendered signal service to England on the occasion of the Indian Mutiny, and though an eager and unanimous prayer has gone forth from one hundred million loyal Muslim subjects of the King Emperor, to urge England to see fair play accorded to Turkey.

"In face of all this, the poignant feelings with which the Indian Musalmans have perused the telegraphic summary of Mr. Asquith's speech can be but dimly realised by those Englishmen alone who are in touch with the people here. The vapourings of Mr. Lloyd George might be dismissed as the utterances of a constitutionally irresponsible personality, and the rantings of Mr. Masterman might be safely disregarded as the outcome of a vulgar desire to court cheap popularity. But the well-considered words of one who is at the helm of British affairs must carry the greatest weight. Portions of the speech appear to read like a breach of British neutrality in favour of the Allies. The reference to Salonika as the place where Christianity entered Europe would have been more appropriate in the mouth of one who wanted to make an open appeal to the anti-Muslim tendencies of the populace; while the declaration that the victors shall not be robbed of the fruits of their victories comes with ill-grace from people who had a hand in depriving the Turks of their conquest of Thessaly. Had the war gone at the outset against the Allies, would Mr. Asquith have employed the same

expression? Or should the Lord of Hosts ultimately favour the Turks—and there are faint indications of a possible turning of the tide—would the Premier stick to his words and see to it that the victorious Turks are not robbed of the fruits of their conquests? These are the questions which suggest themselves to the loyal subjects of His Imperial Majesty King George V. In any case, one would have expected, in the words of the London Muslim League, that 'if Englishmen cannot extend their sympathy to a Muslim State, which has been the deliberate victim of persistent intrigues and constant attacks, they might at least refrain, in the name of humanity, from offering incitement to a fresh Crusade, with all its attendant misery, suffering and distress.'"

Egyptian Greeks and the Balkan War.

9. The *Rafiq* (Delhi), of the 13th November 1912, has a note headed "Fortunate Greeks of Egypt." The paper says that after its recent criticism of the British Protectorate (?)* in Egypt and British policy there, it is also necessary to inform its readers that the Government of Greece has called for about 15,000 volunteers from Cairo and Alexandria alone, and that, according to the *Muyyid*, 700 a day have been leaving for the front, with passports from the Greek Consul and crosses in their hands. These volunteers, most of whom were born in Egypt and rose from poverty to riches there, have also already subscribed £2,500 (in aid of their country). This means that wolves are nurtured on the blood of Egypt and are then let loose to attack her "mother."

*The brackets are the paper's.

Indian Muhammadans and the proposed Turkish loan.

10. Writing under the heading, 'the Sacrifice,' the *Comrade* (Delhi), of the 16th November 1912, makes the following remarks:—

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"While we are on this subject, let us dispose of a few objections to the suggestion. His Highness the Aga Khan thinks 'he has been completely misapprehended.' 'Nothing,' says Reuter, 'is further from the truth than that the Aga Khan wishes the University Funds to be transferred to non-educational purposes.' We do not know who misapprehended His Highness and when; but if he refers to us we may equally well complain that we have been completely misapprehended. We have no desire to wreck the University scheme which we ourselves had suggested to His Highness on the accession of His Majesty King George V. Had we any such desire, we could have easily gratified it by asking for the return of our own contribution, however small, or its transfer to the Turkish Relief Fund. We are not too modest to think that at least a small, but fairly disconcerting, landslip would have occurred. But we have no such desire, and our mite is still safe in the University coffers. All we suggest is that the Capital Fund of the University should no longer remain as a loan to the Government of India, which has no need of it, but be lent instead to the Ottoman Government, which has evident need of it and of much more. This Fund is invested in Government of India paper to-day, and could as well be invested in Turkish securities to-morrow. That is surely not the same as the 'diversion' of the Fund to 'non-educational purposes.'

"It may, however, be said that Turkey is not as safe as the Government of India. That is no doubt true, but this only settles the question of comparative security. Whatever Turkey may be, she has still a National Debt exceeding 120 million sterling, and many non-Muslims and Europeans believe so far in Turkey, that they have not yet sold out all their Turkish stock, which is still familiar to the bourses of Europe. Yet it may be asked: 'May not Turkey become bankrupt after this war?' Our reply to this is two-fold. In the first place, the surest way to make Turkey bankrupt is for Musalmans themselves to doubt the solvency of Turkey. In the second place, if the Turk goes under, shall we mourn the brother that is drowned or the gold watch we had lent him which lies with him at the bottom of the sea?

"It has been suggested that the Turk is a hopeless failure; that he must go because he cannot govern; that Indian Musalmans are bolstering up a moribund creature that is past such endeavours; and that the Musalmans of India are better men and better Musalmans than those of Turkey. Now, frankly, we do not believe a word of this, much as this confession may be humiliating to us. Those who thus flatter Indian Musalmans are exactly the people who talk of efficiency and education when a Muslim candidate applies to them for a petty appointment. But, for argument's sake, let us say we believe every word of this comparison and proceed. Does all the reasoning supply a single reason for withholding from the Turks the practical sympathy of Indian Musalmans? Abraham Lincoln once rescued a pig vainly struggling in a miry ditch, and when people marvelled at his altruism, because he had

ruined his clothes for a mere pig, he said with evident sincerity that all the talk of altruism was nonsense, for he rescued the pig only because he could not otherwise relieve the anguish of his own heart. Surely the Turk struggling heroically against the encompassing misery of his situation is not worse than the pig in the mire, and may not Indian Musalmans relieve the anguish of their own hearts as well as Abraham Lincoln?

"But a truce to all needless arguments, and let us turn to business. In reply to our cable to His Imperial Majesty the Sultan of Turkey, intimating that His Excellency the Viceroy had declared the advance of a loan to Turkey by Indian Musalmans to be in no way in contravention of His Majesty the King-Emperor's declaration of neutrality, and that we were carrying on negotiations with banking houses in India, we have received a letter in French from His Excellency Djafer Bey, the Ottoman Consul-General at Bombay, of which the following is a translation :—

OTTOMAN CONSULATE GENERAL,

*Bombay, 7th November* 1912.

MR. EDITOR,

I am instructed by my Government to thank you for the lofty sentiments which you have shown in carrying on negotiations with the Banks to whom the Government of India has given permission to advance money to the Ottoman Government, and to inform you that, in view of the impossibility of contracting a foreign loan, we have levied a war tax. We are going to issue Treasury Bonds for £13,000,000, offering as a guarantee the new impost. We shall pay through the agency of the Imperial Ottoman Bank and the Public Debt interest at the rate of 6 per cent., and we shall redeem the stock in three years at the rate of two instalments per year. We should like to know the quantity required in India. We shall send to the Banks mentioned by you as many bonds as you require.

I beg you to send me a reply and to accept my thanks in anticipation.

(Sd.) E. DJAFER,

*The Consul-General.*

Muhammad Ali, Esqr.,

Editor of the "Comrade,"

*Calcutta.*

'This has made our task easy, for no new loan need be raised in India. All that Indian Mussalmans need do is to invest a portion of their savings in the new Treasury Bonds. We are arranging with some banking houses in the country for receiving deposits with a view to effect purchase of these bonds, and in the meantime the Proprietor of the *Comrade* intends to go on a tour to the chief centres of Moslem activity to canvass for the ready sale of these bonds."

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The Cross and the Crescent.

11. The following is from the *Comrade*, (Delhi), of the 16th November 1912 :—

"The fruits of the political Phariseeism of the times must, in all conscience, be bitter; but the European who has supplied the motive and created the enthusiasm for all that has been recently happening in Moslem lands should be the last person to complain of his handiwork. He can state his standpoint with admirable force and lucidity, and the world is familiar with the passionate denunciation and appeal of his arguments. But has he ever taken the trouble to understand the standpoint of the victims of his ambition or his zeal? Would he care to know the feelings with which a Musalman is watching the Balkan struggle and the passions that it has stirred in Christian Europe? Perhaps he would not. Those feelings, however, are bound to affect the destinies of a large portion of mankind and may considerably influence the course of the world's history. They may not count to-day, but they will count in human affairs some day, if Islam continues to be a vital force in moulding the lives of millions. What then are the feelings of the Musalman who has been following the course of events in Turkey? He knows that the Ottoman Empire is the last bulwark of Islam as regards its secular power and moral prestige. He knows as well that the enemies of that Empire are many and formidable, and that the Turk has been steadily losing his power and prestige through intrigue, diplomatic manœuvring and combined aggression. Since the establishment of the constitution in Turkey, he had been doubting if the attitude of Europe towards the Turk was honest and the cry for reform sincere. If the old Turkish methods of government were repellent to European Liberalism, the Young Turk *régime* ought surely to have been an object of its support and sympathy. Every device has, however, been adopted by her enemies, ever since the success of the constitutional movement, to thwart the regeneration of Turkey. Hostility and aggression increased as soon as the Young Turks began to apply more vigour and energy to the task of building up a reformed administration and a consolidated empire. The forces that could not tolerate a strong and rejuvenated Turkey drew together and at last took shape as the Balkan Confederacy. It adopted 'Macedonian reform,'

as its war cry, for it must needs pay some concession to the sentiments of Liberal Europe. What it really wanted was the partition of European Turkey. The hypocrisy of the whole business became manifest when the Confederacy informed the so-called European Concert that it had no territorial ambitions whatever in its demands for reform, while it resolutely set itself to rouse the Balkan mobs with direct and open appeals to their lust for power and glory and to their race hatred and religious fanaticism. The manifestoes of King Ferdinand and King Peter to their respective peoples and the messages received by the King of Greece from his allies, all of which we publish elsewhere, lay bare the motives that have been applied to drive the mobs to battle. The 'Tsar' of Bulgaria refers to the 'Christian Liberator,' who had freed the Bulgarian nation, exhorts that nation in turn to liberate 'the Christians in Turkey,' and invokes the blessings of the Almighty and the sympathies of Christian Europe "in this struggle between the Crescent and the Cross.' The Servian King openly strikes a note of conquest, bringing in its train 'liberty, fraternity and equality.' The King of Greece had already suggested the device 'In hoc signo vinces' to his allies in 'the new *Crusade* for the deliverance of their oppressed brethren.' Christian bishops and clergymen have preached in churches and in the European press that the Balkan struggle was a Holy War, and that Molsem rule in Europe must cease because it was 'incompatible with the conscience of Christendom.' The conflict has been deliberately heated into a war of creeds, and its religious aspect has been emphasised with an insistence that is amazing. Even a statesman of Mr. Asquith's cool, clear mind and even temper felt the thrill of the moment and could not help reminding his hearers, at the Guildhall Banquet, of the significance of the capture of Salonica, 'the gateway through which Christianity first entered Europe.' England is neutral, but her Government is composed of Christians, and it should not be surprising if they feel a natural sympathy with their Christian brethren in the Balkans. Mr. Lloyd George had declared his hope at the outbreak of the war that one result of the war would be 'that the boundaries of freedom and good government would be extended.' That a responsible Minister of England can indulge in flagrantly one-sided speeches and make veiled though quite obvious imputations against Turkey conveys its own lesson. The sympathy of Mr. Masterman, Financial Secretary to the Treasury, was even more emphatically declared at Bethnal Green at a small Radical gathering. He asked his hearers 'to take a sympathetic view towards those fighting in the cause of liberty and progress, and who have been suffering for years owing to the murder and pillage of the Turks.' It is, however, satisfactory to know that there are Englishmen who sincerely resent such expressions of sympathy on the part of responsible members of His Majesty's Government and who realise the grave consequences to which such utterances may give rise. The letters of Mr. George Lloyd and Sir John Rees to the *Times* on the subject are reproduced elsewhere and will be read with interest. * * *"

"* * * The word 'Jehad' was supposed to possess immense imaginary perils, but the cry of 'Christendom' and 'civilisation' is becoming a much greater and much more real peril to the freedom and independence of Muslim lands. The official, who stopped a speaker at a recent Lucknow meeting because he desired to explain the futility of 'jehad' and cried halt to another who was appealing with more than necessary emotion for funds to relieve the sufferings of the Turks, had taken fright at an old bogey that can have no terrors in India. The terrors of the war-cries raised in the Balkans have, however, become very real for the whole Islamic world. The dark shadow of this new menace looms ominously across the future of Islam. Everywhere the Muslim is beginning to feel as if he stands at the parting of the ways. He is passing through a grave mental and moral crisis. While we trust he will recover his faith and optimism in his own future and the moral tendency of human things, we fervently hope the cynicism, the intolerance and the hypocrisy of modern times will teach him self-reliance without embittering his feelings or obsessing his mind."

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Mr. Asquith on the Balkan War.

12. Writing under the heading "Time for destruction," the *Rafiq* (Delhi), of the 13th November 1912, quotes an extract from Mr. Asquith's Guildhall speech and says that its readers should reflect whether the Premier has expressed joy or sorrow over the Caliph's sceptre being in danger and whether he is a well-wisher of Turkey or of the Balkan States. It would, in this connection, also remind them of Sir Edward Grey's pronouncements. They should not lose sight of the attitude adopted by Lord Kitchener, also, towards the Prophet's followers in Egypt. "All these are lessons which Muhammadans.....should thoroughly commit to memory, for the reason that they are to be the causes of our extermination." Further, it should be borne in mind that, according to Reuter's Agency, the impression is gaining ground at Constantinople that Russia, Britain and France (the Triple *Entente*) are not favourably disposed towards the Turks. Is it not extremely unfortunate and painful for "us" that the King Emperor's responsible officers should express themselves like missionaries at public meetings, should ignore their responsibilities as

rulers, and should lacerate the hearts of crores of subjects. The fact of Mr. Asquith having fearlessly made the above speech, not in some Church, but in the Guildhall, constitutes no insult to "us," because "we" are of no account to the Premier. There can, however, be no doubt that it cannot prove a source of much pride even for the occupant of the British throne. Will the Prime Minister—or some one on his behalf—say which it is more advisable to do at present, to allay by silence and kindness the excitement prevalent in a large part of the British Empire, or still further intensify it? He should know that in these days people cannot be cowed by ironclads or armies, and that it is by kindness only that their hearts and tongues can be controlled. The Governor of Bombay and the Commissioner of Oudh know statecraft a thousand times better than Mr. Asquith; whatever they may desire in their hearts, their tongues (at least) are with "us" in this hour of trouble. Next the paper strongly urges Muhammadans to hold meetings everywhere to protest against the Premier's sentiments, saying that, if these ideas obtain a footing in the British cabinet, "we" are utterly undone.

Hindus and the Turks.

13. The *Paisa Akhbar* (Lahore), of the 12th November 1912, publishes a letter headed "Islamic Kingdoms and some Hindu newspapers." The Hindu journals, says the writer, are expressing joy at the (threatened) destruction of the Muslim States of Persia and Turkey; indeed, they are bound to behave in this way, seeing that they regard Musalmans as the enemies of Hindus, and there exist good grounds for this attitude on their part. Muhammadans overthrew the Hindu States and raised as many as seven crore followers of Islam in India. Muhammadans should not, however, mind the writings of these papers and ought to take steps to render help to their afflicted brethren in Turkey, who are fighting, not the Balkans, but almost the whole of Europe.

In its issue, dated the 13th November 1912, the paper remarks that it is gratifying to see that, in the Punjab also, there has at last appeared a thoughtful and statesmanlike Hindu, who has tried to impress on his co-religionists the real significance of the Balkan war. This real patriot has taken to task those narrow-minded Hindu papers that are misleading people from personal considerations—trying to convert the war into a Hindu-Muslim question, when in reality the struggle is between the East and West—and are prompting Hindus to wound the feelings of their Islamic brothers by sympathising, not with an oppressed Eastern State, but with the usurping powers of the West. This wise and open-hearted Hindu is Mahashai Satya Dev, of Amritsar, who has only recently returned after having travelled in European countries and acquiring higher education in Japan and America. In the course of his speech on "Who are our leaders?" in the office of the Arya Pritinidhi Sabha, Lahore, he made remarks to the above effect and repeatedly challenged (? the aforesaid Hindu papers) to tell him on what grounds it could be justifiable for Hindus to sympathise with the enemies of the Turks. Turkish rule in Europe was a memorial of the past greatness of the East, and every oriental should desire its preservation. Europe's racial hatred, pride and bigotry would have justified "us" in sympathising with the Turks, even if they had not been in the right. As it is, however, they are manfully fighting to defend their country against four usurping enemies.

The *Hindustan* (Lahore), of the 13th November 1912, says that the *Muslim Gazette* (Lucknow) complains of the attitude of its Punjab Hindu contemporaries in respect of Turkish affairs, and praises the *Hindustani* (Lucknow) for the sympathy which that paper has been extending to Turkey. The complaint is, however, unreasonable; the conduct of the Punjab Hindu press in regard to the Turks is wise and advisable. If Babu Ganga Pershad Varma, of the *Hindustani*, lived in the Punjab and "had tasted of the fresh favours hourly conferred (on Hindus) by (their) Muslim brothers," he would never sympathise with the Turks.

Elsewhere the paper speaks of the sympathetic attitude of the *Bengali*, the *Mahratta* and the *Hindustani*, and of Bepin Chandra Pal towards Turkey, and goes on to remark that, since Ottoman rule is represented to be

the fountain-head of Indian Muhammadans' political importance and leads to Hindus being set down as a degraded and (politically) insolvent people, it is extremely foolish for members of the Hindu community to pray for any increase of prosperity to the Turks. Some idea of the trouble that this *sai-disant* political importance of Musalmans has made for Hindus can be formed only by Hindus in the Punjab. It was in this Province that the Muhammadans of Tamman (Jhelum district) recently plundered the shops and houses of the Hindus, to the accompaniment of drums and singing. If Bepin Chandra Pal and his family were settled in Tamman, all his sympathies for the Turks would evaporate in one short week.

The Punjab Hindus and the War.

14. The following is from the *Observer* (Lahore), of the 16th November 1912:—

"While all the leading Hindu papers of this Province are openly rejoicing at the victories of the Balkan Confederacy, our Muslim contemporaries are smitten with a morbid desire to gain Hindu sympathy with the plight of their co-religionists in European Turkey. The *Paisa Akhbar* has gone so far as to ask the Punjab Hindus to follow the noble example of the Hindus of other Provinces and to subscribe to the Red Crescent Fund. But the more such appeals are made, the greater is the contempt with which they are rejected. It is a very undignified attitude which our contemporaries have assumed. If the Hindus of this Province will not see in the downfall of Turkey the disappearance of the only Asiatic Power in Europe and if they will triumph in the trumphs of the Balkan Allies as precursors of the destruction of the political importance of the Indian Musalmans, it is sheer madness to appeal to their professed love for the Orient or to point to the practical sympathy expressed by the Hindus of other parts of India. And it is interesting to note that, though hardly any one of the Punjab Hindus has subscribed to the fund for Turkish relief, many of them are contributing enthusiastically to the fund created by a Greek, Mr. Dallaparta, for the assistance of the Balkan aggressors. With such facts before them, Muhammadans would be devoid of all sense of shame if they continued to pray for the sympathy of Hindu Punjab. The lessons of the past few months should ever be engraved on the tablets of their memory and teach them to be true Muslims,—self-reliant, self-respecting and self-controlled."

Mr. Gokhale's visit to South Africa.

15. The *Hindustan* (Lahore), of the 13th November 1912, has a note headed "Mr. Gokhale's useless visit to South Africa." The reception, it says, accorded to the above gentleman by the authorities and whites of South Africa, led some Indians to hope that the grievances of their compatriots there would now be redressed. It was, however, pointed out by the paper at the very outset that "the Transvaal Government," which had ignored repeated advice even from the Indian and Home Governments, was not likely to listen to Mr. Gokhale. And this is what has actually come to pass; while even the Calcutta *Capital* writes that the Government named seems averse from settling the (Indian) question in a spirit of fairness. Next the paper states how three Indians were recently prevented from entering Natal, in spite of their knowing English well.

Elsewhere the paper publishes a translation of a recent note in the *Pioneer* about Mr. Gokhale's visit to South Africa, and remarks in comment that the Mahratta leader fully deserves the *Pioneer's* praise, but that there is absolutely no truth in the paper's charge against Indian immigrants that they have been carrying on an unconstitutional agitation. It would appear that the authorities in South Africa wish to put off Mr. Gokhale with feasts and have no intention of ceasing to oppress Indians, while the *Pioneer* defends the excesses committed by them. That paper's sympathy with the Boers and apathy towards Indians show its praise of Mr. Gokhale to be selfish and hypocritical.

The *Loyal Gazette* (Lahore), of the 17th November 1912, says that the Hon'ble Mr. Gokhale has suggested that the only way to end Indians' grievances is to place them on a footing of equality with other subjects. The suggestion, however, concerns only those Indians who are already settled in South Africa, and does not touch the general question of the entry of Indians into the Union. It would, nevertheless, be a matter for satisfaction, if even this proposal were adopted to begin with.

Hindu-Muhammadan Unity and affairs in the Near East.

16. The following is from the *Panjabee* (Lahore), of 16th November 1912 :

"It is interesting to hear of occasional suggestions for Hindu-Muhammadan unity. Sir William Wedderburn held a special meeting three years ago. At that time the Muhammadan star was in the ascendant and, of course, no Moslim cared for unity then and his joint committee is now forgotten. Since then Italy took its cudgels against the Arab in Tripoli. The blow was heard all over the Muslim World. Mr. Amir Ali bled profuesly and he at once suggested Hindu-Muhammadan Unity. We were wondering at the Muslim attitude. Now the Tripoli war is ended and a more serious Balkan War is being waged. If Turkey had won a few battles to her credit, or if the Powers had assisted it, the Indian Muslims would not have cared for the friendship of Hindu lambs. But the series of defeats and the more serious consequences have apparently upset their forecasts.

"It is somewhat amusing to see how, when trouble comes, the Muslims deign to seek for our friendship. But really how can the Hindus help them? The Hindus are not a fighting or aggressive race and cannot win back Tripoli and Macedonia to the Turks. The Hindus are not a 'politically important' race, to win the diplomatic 'favours' of the British Government on behalf of the Muhammadan States. The Hindus are not a diplomatic people either, to negotiate for international alliances. Moreover, they still have the ghastly wounds and scars of centuries of Muslim 'blessings', and the last scar is not healing fast enough. Fresh blows are being hurled. Of course the Hindus are a patient, enduring race and would gladly help any one in distress if they can. But what are the ways and means? We remember the stories told by Æsop to children and some of them convey morals good enough for all time. Let the Hindus be ever friendly to all within India, but they will not lend a hand in making international designs."

The Shaikh-ul-Islam and a holy war.

17. Writing under the heading, 'A Jehad against the Allies,' the *Observer* (Lahore), of the 16th November 1912, makes the following remarks :—

"The Shaikh-ul-Islam cannot be accused of undue haste in asking the *Ulama* to join the Turkish army and preach a holy war. Ever since the outbreak of hostilities, the Allies have appealed to the fanatical instincts of their soldiers through Christian priests. But while the Balkan States have preached a crusade, the Turkish Government has turned the other cheek to the smiter by appealing to the 'patriotism' of its subjects, 'patriotism' which has been exhibited in the flight of the Christian inhabitants who were liable to military service and in the Christian soldiers surrendering to the Allies and creating a panic in the Turkish army by their example. Had a policy of tit for tat been adopted from the first, it might have averted the war. At least, the Turks would never have sustained the reverses which have overtaken them in the name of the 'fatherland.' The cry of a holy war seems to be a somewhat belated one at the present moment, and will be interpreted by the enemies of Turkey as a circuitous route to inviting intervention. The Turkish Cabinet, guided as it has been by Kiamil Pasha, has misunderstood the forcers arrayed against the Khilafat. But the appeal for a holy war, though late, cannot but be attended with good consequences. It will inspire the Turkish soldier with invincible heroism and nerve him to repeat the noble exploits of his fathers. If Europe cannot control an expression of its sympathies with the Allies, let it at least keep out of the ring and give fair play to both sides. The present situation should teach Kiamil Pasha that the 'friends of Turkey' are a broken reed to lean upon and induce him to reconsider his mendicant policy and adopt one of unflinching courage, If Turkey can be saved at the present moment, there is no other course left for those who guide its destinies. A rift in the lute of the Allies, as suggested in connection with Salonika, or an extension of the area of hostilities are not without the range of practical politics. But it would be imprudent to trust to any such contingencies. A strong arm and trust in God alone can keep the Turks in Europe."

Bengal Hindus and sympathy with Turkey.

18. Writing under the heading, 'Sympathy with Turkey,' the *Tribune* (Lahore), of the 21st November 1912, makes the following remarks :—

"The present difficulties of Turkey have had a most beneficial effect upon the relations of Hindus and Muhammadans in Bengal. Turkey is entitled to the sympathy of all Asiatic races, irrespective of creed and political persuasion. The downfall of Turkey means the disappearance of the last vestige of an Asiatic Power, and this is a prospect which no Asiatic race can contemplate with equanimity, far less with pleasure. In Bengal, meetings have been held at which Hindu leaders have expressed their earnest sympathy with Turkey in her distress, but a still more tangible token of sympathy is the readiness with which Hindus

and Muhammadans alike have contributed to the funds of the Red Crescent Society. A most wholesome effect of this co-operation is noticeable in the celebration of the Bakr'id festival. In 1910 it was the occasion of serious rioting in Calcutta between Marwaris and Musalmans, and special precautions have had to be taken by the police since that year. The telegrams for the last few days about the situation in Bengal have been most reassuring. Although arrangements were made in Calcutta to meet any emergency that might arise, no trouble was anticipated. Hindus and Muhammadans have joined hands and both communities have subscribed to the Red Crescent Society. Muhammadans have determined not to wound the feelings of Hindus by killing cows during the Bakr'id. The Nawab of Murshidabad, the premier Muhammadan nobleman in Bengal, has issued a notice to that effect. Similar notices have been issued at Jessore, a Muhammadan centre. Trouble was expected at Telinipara, a small town near Serampur, but the measures taken by the authorities should prevent a breach of the peace. While we all regret the humiliation of Turkey and her distress, it will not be an unqualified misfortune if it has the effect of bringing Hindus and Muhammadans in India closer together, for it will justify the saying that out of evil cometh good."

Lady Hardinge and the Red Crescent Society.

19. The *Paisa Akhbar* (Lahore), of the 14th November 1912, has a note expressing satisfaction at Lady Hardinge's sympathetic reply to Mrs. Habib-ur-Rahman's request for a subscription towards the fund started by the Muslim women of Quetta in aid of the Turkish sufferers. The paper also expresses a hope that Her Excellency's sympathy will create fresh zeal among Muhammadan women.

Lord Hardinge and the Red Crescent Fund.

20. The following is from the *Panjabee* (Lahore), of 16th November 1912:—

"Lord Hardinge has given another example of the nobility and greatness of British statesmanship by becoming the patron of the Indian section of the Red Crescent Fund. He has given a liberal donation of Rs. 1,000. Provincial Governors have also acted nobly in a similar way. Subscriptions are being collected in every town and city and even ladies are busy collecting subscriptions to relieve distress. I read that the English ladies and French ladies are similarly collecting funds for the relief of Christian sufferers. As this is a purely humanitarian act, I should like to ask why a Red Cross Fund is not also started in India. Do not the Indians feel for all suffering humanity? If some missionary gentleman starts a Red Cross fund, I dare say the Indians will give a practical example of their catholicity by subscribing to the funds."

A Muslim meeting and the Commissioner of Lucknow.

21. The *Zamindar* (Lahore), of the 15th November 1912, publishes a letter describing a large meeting of the Lucknow Muhammadans, held on the 9th instant, under the presidency of Mr. H. V. Lovett, the Commissioner. In the course of his remarks, he states that one of the speakers, Mr. Mumtaz Husain, Barrister-at-Law, observed that non-Muslims were under the impression that the Prophet's followers were brimful of the spirit of *Jehad* and strife, and that but a slight pretext was sufficient to rouse them into action. He added by way of reply that, although the present was a most dangerous time for them, they had proved by their loyal conduct that they were not a bigoted and mischievous people and that it was the other nations that had been more intolerant. The president took these remarks ill and stopped the speaker, and the same treatment was accorded to another Muhammadan who, in appealing for funds, wished to relate a few stories about the Turks wounded in the war. Continuing, the writer states that the (Muslim) public of Lucknow is full of complaints of the conduct of the local leading Muhammadans in having selected the Commissioner to preside at a purely religious meeting. Their habits of flattery, he adds, have brought disgrace on Musalmans, and God alone knows what the future has in store for them.

Commenting on the above, the paper remarks that the report of Mr. Lovett's speech in the *Civil and Military Gazette* contains some remarks which a British officer of his position ought never to have made. He said for instance that "we had our lives to live, our own daily tasks to perform and that no good could result from complicating these tasks by vague agitation, however well-meaning." This shows that he is utterly ignorant of the fact

that Islam is a great brotherhood and permits no distinctions of colour or race. Moreover, if his views had been shared by (all) Europeans, the recent bloodshed in the Balkans would have been averted. As it is, the Christians of Europe have not only extended their sympathies to the Allies, but have also helped them with money and men. Does Mr. Lovett, asks the paper, want the Prophet's followers to abstain from sympathising with the guardians of Mecca and Medina? After contending that they have remained thoroughly loyal to the British throne at the present juncture, it regrets that he should regard their sympathy for Turkey as a piece of sedition, owing simply to its being loudly expressed. Referring to his conduct in stopping Mr. Mumtaz Husain, it observes that, being a highly placed officer, Mr. Lovett can seal the lips of the people of his division, but that he cannot control their hearts. Besides, Mr. Mumtaz Husain wanted only to show that it was not Muhammadans but others who were engaged in a *Jehad*, a fact which, says the paper, cannot be denied.

Egyptian affairs.

22. The *Rafiq* (Delhi), of the 12th November 1912, publishes a leader, headed "Occasion for surprise." It begins by saying that Lord Kitchener is displeased with Said Pasha over the latter's sense of "national self-respect and feelings of nationality." His Lordship prevents the Egyptian Premier from sympathising with Turkey and has at last threatened to deprive him of his portfolio. Next the paper states that the *Pioneer's* (Cairo) correspondent is of opinion that Husain Rashidi, Minister of Justice, should be dismissed in connection with the case against Sheikh Shawadesh. His reason for the suggestion is that the prosecution has made the Sheikh a national martyr and hero; but, if a nation has life, even men of a lower position than that of Shawadesh come to be worshipped by it; witness the cases of Lajpat Rai, Tilak and "the Bengali patriots," who have acquired honour owing simply to their having placed their lives in danger for the sake of "the nation and the country." And, if the dictum of the *Pioneer's* correspondent had been followed, many civilians in Bengal and the Punjab, perhaps the European rulers of those provinces also, would have been summarily dismissed. In conclusion, the paper says that the Egyptians should vigorously agitate that, in future, cases like the above should be disposed of independently of Lord Kitchener and his official influence, for the reason that the British Agent in Egypt sees everything through Western spectacles.

### (*b*)—*Home.*

India Office Finances.

23. The *Paisa Akhbar* (Lahore), of the 15th November 1912, has a note headed "Indian cash balances in England," in which it says that the controversy about the India Office finances in the British press and Parliament has led to the exposure of some incredible things. It has, for instance, been admitted that a considerable part of the Indian gold reserves at the Secretary of State's disposal has been lent out at a very low rate of interest to firms with which certain members of the India Council are connected. Similarly, a very large quantity of silver is bought for this country through Messrs. Samuel, Montagu and Co., one of the share-holders of which, *viz.*, Sir W. Samuel, is a prominent member of the Liberal Government. After remarking that the surname of Mr. Montagu, Under-Secretary of State, is borne by another share-holder, the paper says that the state of affairs described is deserving of serious consideration, and that a great deal ought to be heard even in the Imperial Council about the above disclosure.

## IV.—Kine-killing.

Sacrifice of cows on the Bakr 'Id day.

24. The *Paisa Akhbar* (Lahore), of the 18th November 1912, states that some recent telegrams from Calcutta hint that certain Muslim leaders there are thinking of preventing the sacrifice of cows on the coming 'Id day, in order to induce Hindus to give money for the Red Crescent Society.

It is not, however, to spite Hindus, that Muhammadans kill cows; the question is only an economic one and there is no necessity for imparting a political colour to it. As to Hindus rendering pecuniary help, the matter is one of fellow-feeling, and "worthy" Hindus in every part of the country are already obliging Muhammadans by giving money for the Turkish wounded.

## V.—Native Societies and Religious matters.

Hindus and Muhammadans.

25. The *Arya Gazette* (Lahore), of the 14th November 1912, has a note headed "Cow-killing by Muhammadans at a Hindu well." The Prophet's followers, it says, are welcome to go and throw away their lives in defence of usurping Turkey. Why should they, however, pursue the poor Hindus for no reason and daily devise new plans to offend and injure them? The news comes from Bahawalpur that (recently) some mischievous Muhammadans killed two cows at night at the well of a Hindu Seth. It is foolish for Hindus to say in spite of all this that they should sympathise with oppressive Turkey.

Dharmpal's *Vedas* and *Swami Dayanand*.

26. The *Jiwan Tat* (Lahore), of the 15th November 1912, has a review of Dharampal's "*Vedas* and *Swami Dayanand*" The author, says the reviewer, not only declares that he no longer believes the *Vedas* to be the word of God, but also shows that the *Swami's* translation has been stuffed with extremely dreadful and dangerous teachings of battle, murder and rapine. The result of this teaching can only be unrest, fighting and enmity between man and man. The author substantiates his contention by quoting extracts from *Dayanand's* translation of as many as 125 verses in the *Yajur Veda* alone. It is to be regretted that he has not also had the courage to declare his disbelief of the Quran, the Bible and other religious books as inspired books on like grounds. The reviewer, indeed, is of opinion that, if other quotations were cited from the *Vedas* as translated by the founder of the *Arya Samaj*, all impartial people at least would say that no one could take the *Vedas* as his guide on the strength of *Dayanand's* translation if he knew anything of the real contents (of which most Aryas are entirely ignorant). It is possible of course for a person to follow *Dayanand's* preaching solely from a desire to profit by the mistaken beliefs of Hindus. If the number of verses in the translation relating to the acquisition of riches, the avoidance of sin and vice and attainment of higher spiritual life be counted, one would discover that the book is the work of an out-and-out materialist, filled only with low, worldly desires; but it would be a gross mistake to speak of it as a religious book or one calculated to do spiritual good to man. It teaches much that is sinful and vicious, and is couched in such vague, meaningless and faulty language that it is an insult to human intellect to call it the work even of a man of ordinary understanding, let alone the Creator of the Universe. It might indeed be truly called the ravings of a madman; and if, says the reviewer, educated Hindus were really honest in their religious convictions, they would have seen through the gross hypocrisy of which *Swami Dayanand* has made use in the preparation of his translation of the *Vedas*. They would then have been able to judge what position ought to be assigned to a man who led a life of continuous hypocrisy.

The Vedas and Swami Daya Nand.

27. The *Indar* (Lahore), for November 1912, is entirely devoted to a criticism on the Vedas and, the teachings of Daya Nand. The Editor quotes translations of some three hundred *Mantras* from the different Vedas and, after comparing the same with certain detached passages from the *Sattyarth-Parkash*, he comes to the conclusion that these Hindu religious scriptures are not inspired books. He goes on to say that he is altogether opposed to the general belief that a universal revival of Vedic culture will lead to peace and prosperity. On the contrary the Vedas preach nothing but war, fight, loot, murder, etc. The Vedic hymns are barbaric and in some cases even very dangerous. The world does not want such Vedic religion, but wishes rather to liberate itself

from its clutches. In conclusion, the writer remarks that the dangerous education taught by the Vedas is sending forth its dreadful flames towards the sky and crushing the world under the unbearable burden of practical Vedic religion (*sic*).

## VI—Legislation.

**The Punjab Council Regulations.**

28. In its leader, the *Tribune* (Lahore), of the 17th November 1912, publishes the following :—

"Our esteemed London contemporary, *India*, in noticing our forecast of the Punjab Council Regulations published in these columns in September last, fully endorses our remark that the reform Regulations for this province stand as badly in need of revision as ever. Our comments on the Regulations were made on the strength of unofficial information and were, as such, liable to correction on the official publication of the Regulations. Unfortunately, our forecast proved only too true. We said that the District Boards, on which has now been conferred the privilege of electing three members of the Punjab Legislative Council, were bodies composed generally of nominated members, that they were the happy dumping ground of ignorant Zamindars and Zaildars, and that the educated element was at a discount in these bodies. An analysis of the figures of the preliminary electoral roll will show that our criticism was by no means far-fetched. In the Cis-Sutlej group, out of a total of 217 voters, at least 129 are Zaildars and Lambardars. In the Central group of District Boards, out of a total of 201 voters, 102 or more than 50 per cent., are Zaildars and Lambardars. In the Western group, out of 420 voters, 132 are Zaildars and Lambardars. It is also well-known that the majority of the voters of the District Board groups are nominated by the Government. Indeed, in the Western group, nearly all the District Boards are composed wholly of nominated members, and in other groups, nomination is the general rule, the elective principle being recognised in a feeble manner in a few Boards. The extension of the privilege of election to the District Boards is therefore a most dubious boon. It does not require any gift of prophecy to say that the nominated members, who swamp the Board, will generally return legislators of the type with which we are familiar. We were, therefore, not at all wrong when we refused to regard the extension of the franchise to District Boards as an enlargement of the elective principle. As regards municipal groups, their value as popular electorates is greatly discounted by the prevalence of sectional representation in some 12 Municipalities of the Punjab (members whereof, as has been admitted by the Government in the Municipal Administration Review, are men of extreme views) and by the mixing of Cantonment Committees therein, consisting of nominated members. Leaving aside the Panjab University, which cannot be said to be a purely Indian body, the only other electorate is the Punjab Chamber of Commerce, which is sure to return a European. It is only by accident that the result of the representation of the Panjab University happens to be a popular one. In fact, it is due to the personal popularity of the present representative with the European members. We may, therefore, truthfully say that there is not a single electorate, the composition of which can be said to be altogether satisfactory from the view point of the representation of the educated public. There has been indeed very little in the revised Council Regulations to enthuse over.

"The sense of public disappointment at the revised Regulations is deepened by a comparison with the Regulations of the other provinces. Nay, even the most backward province in India, Assam, will get a Council, similar in size to that of our Council, but containing no less than 11 elected members, as against 8 of our own Council. It is our rightful claim that, leaving aside the Presidencies, our province is ahead of every other province in point of culture, commercial and industrial enterprise, as well as educational, social, religious or philanthropic activity. Nay, our Muhammadan friends say that the Punjab is politically more important than any other province. But in point of administrative reform, the Punjab seems destined for the last place, even the swamps of North-Eastern India being given precedence over it. The question concerns and vitally concerns all Punjabis, whether Hindus or Muhammadans. The Muhammadans in this province claim to be more progressive than their co-religionists elsewhere and we ask them in all seriousness whether they are content with the status of their province, which from the administrative point of view is inferior even to Assam. Here is a golden opportunity for united action. Let all sons of the Punjab band themselves together to remove the wholly undeserved stain on their province. Let them agitate for an enlarged Legislative Council and for a majority of elected members in it. Let them show that they strongly resent the insinuation that they are not fit for an extension of the elective system and that they are more backward than the Assamese.

"It may not be out of place here to enquire into the reason why the Punjab has been accorded all along a stepmotherly treatment in respect of the privilege of reformed Councils The reason is that the province has been ill-served both by its officialdom and some self-styled leaders. Mr. Ramsay MacDonald was perhaps unduly hard on the Punjab officialdom in his

well-known book, *The Awakening of India*, but there can be no denying that the bureaucracy here is by no means progressive in its ideas. A well-known Punjab official, now dead, when asked his views on the respective merits of nomination and election said that in ancient times the throne was surrounded by the *arkan-i-daulat* who were always nominated by the Sovereign and never elected by the people and no departure should be made from the ancient precedent. This view is typical of the Punjab bureaucracy, barring only one or two exceptions. It does not occur to them that the hands of the clock are moving fast even in the conservative East and progress cannot be stopped, in order to let the laggard *arkan-i-daulat* to catch up. And it is this officialdom, which made short shrift of the Council reforms in this province. Indeed, Sir Louis Dane once observed that, in throwing open five seats to election, he acted against the advice of the most experienced officers of the Province. To our shame, it must be confessed that their efforts were fully seconded by some *soi-disant* and self-seeking titled gentlemen. It may be remembered that, during the discussion of the Punjab Municipal Bill in the Provincial Legislative Council, Mr. Fenton made a flourish of these views and said that any extension of the elective principle would be opposed to the best opinion of the province. There were other gentlemen who could speak with experience and authority on the question and who had spoken in favour of the elective system, but their opinions were ignored by the Government for reasons of its own. The Government did not choose to consult again with the public at the time of the revision of the Regulations. Thus it is that we have been condemned to an administrative status, worse than that of every other province. For the present, the Regulations cannot be amended. We must wait for another three years. But we should not rest on our oars. As Mr. Shadi Lal said in his presidential speech at Delhi, far from being discouraged by the failure that has hitherto dogged our footsteps, the seriousness of our disabilities should spur us to further and more vigorous action than we have hitherto taken. It is to be trusted that both Hindus and Muhammadans of the province will combine in this effort."

The Revised Imperial Legislative Council Regulations.

29. The following is from the *Tribune* (Lahore) of the 23rd November 1912 :—

"We find thus that while the non-official members of the several Provincial Legislative Councils, together with the District Councils and Municipal Committees in the Central Provinces are to return thirteen Members in all to the Supreme Legislative Council, the landholders will have the privilege of returning as many as six members, and the Muhammadan community as many as five from their special electorates. This shows clearly the unsatisfactory nature of the regulations which favour certain communities at the expense of others. It is to be very much regretted that while the Bengal, Bombay, Madras and United Provinces Legislative Councils will each be able to return two members to the Supreme Legislative Council by the votes of their non-official Additional Members, the non-official members of the Council of the Lieutenant-Governor of the Punjab will be permitted to return only one member. While the Muhammadan community and the landholders in other Provinces have been permitted to return their representatives to the Supreme Legislative Council, the Governor-General in Council has reserved the right of nominating one member from the Muhammadan community in the Punjab and another from the landholders of the Province. We do not understand why the landholders and the Muhammadan community in the Punjab should not be deemed fit to enjoy the privilege of electing their representatives to the Supreme Legislative Council when the landholders in the United Provinces of Agra and Oudh, in the new Province of Behar and Orissa, and in the Central Provinces, and the Muhammadan community in Behar and Orissa and in the United Provinces are permitted to elect their representatives. In the matter of the Regulations for the nomination and election of Additional Members to the Provincial Legislative Council as also to the Imperial Legislative Council no Province has been treated so shabbily as the Punjab. We had so long been hoping that when the revised regulations were introduced these anomalies would be removed and our Province fare better. But our hopes have been dashed to the ground and we have now to wait for another three years before anything can be done to improve the present unsatisfactory position. We are glad to find that it has now been distinctly laid down that no person, who is an official, shall be eligible for election as a Member of any Council."

## VII.—General Administration.

### (*d*)—*Education.*

Proposal for a new Muslim University.

30. The following is from the *Observer* (Lahore), of the 20th November 1912 :—

'In a series of articles contributed to the *Aligarh Institute Gazette*, Nawab Viqar-ul-Mulk has discussed the University question in detail: * * *

" * * * If no fair compromise can be struck off between the Secretary of State and the Indian Muslims on the University question, Nawab Mushtaq Husain would suggest the establishment of a University which would practically be absolutely independent of Government. Let the M. A.-O. College and the Lahore Islamia College be maintained for those who seek Government service, let fresh schools and colleges be started on the same lines wherever necessary and be affiliated to the Government Universities; but schools and colleges should also be opened for those who do not seek Government service—educational institutions for the sons of Muslim Zamindars, Taluqdars and other wealthy people for the sons of big merchants, manufacturers and capitalists, for the sons of religious and spiritual leaders, for the sons of *Yunani* physicians, for the sons of artists, artisans and working people, and for the hundreds of thousands of students who are too poor to join a school affiliated to a Government University. The writer would impart to these classes education suited to their requirements *through the vernacular* and in institutions which would be affiliated to the proposed new Muslim University only. The University would thus be an all-India one and take under its wings schools and colleges affiliated to Government Universities, as well as those which would be suited to the genius of the Indian Musalmans. The scheme is a most ambitious one. It would require ten times the thirty lakhs already subscribed and hundreds of selfless workers to carry it into execution. But, as the Nawab points out, it would create for itself an enthusiasm which would far transcend that generated by the project still before the Muslims. We are, however, afraid that the writer is oversanguine. The fate which already seems to be in sight for the existing University scheme will not encourage Muslims to participate in fresh schemes emanating from Aligarh. It would, therefore, be well to make the best use of the money already subscribed."

M. A.-O. Educational Conference and the Muslim University.

31. One Ahmad Shafi Minas, of Lahore, contributes the following to the *Tribune* (Lahore), of the 21st November 1912 :—

"Sir—The All-India M. A.-O. Educational Conference may legitimately feel proud of the record of solid useful work it has done since its birth. A glance at the past would bring out in relief that the idea of raising the Aligarh College to the status of a University has figured prominently till to-day, when matters have come to a head. The forthcoming meetings of the Conference will chiefly be concerned with suggesting, asserting, maturing, and elucidating the reasons for rejecting the modifications and alterations suggested by the Secretary of State in the constitution drafted for the governance of the Muslim University as conditional to the grant of a Royal Charter. The need at the outset of the agitation for a sectarian University was emphatically justified on the grounds of the tendency of the neutral system of education to lead the young Musalmans astray from the *Sarat-ul-mustaqim* (right path). It was dreamt at that time that by means of purely religious (not necessarily unscientific) as opposed to godless education we, the Musalmans of India, would revive the old glory of Baghdad, Cairo, and Granada. But as ill-luck would have it all dreams of the revival of the Muslim literature, learning, civilisation, and culture were frustrated by the astounding decision of the Secretary of State to refuse the right to educate the whole of India to a solitary University at Aligarh. At once the cry was raised that great injustice was done to the faithful subjects of the Crown, and it was resolved at the spur of the moment to refuse to accept the decision and to appeal for its reversal. It surpasses the wit of a matter-of-fact onlooker how a community that only recently cried hoarse on the urgent need and importance of self-educating its youths mainly on the plea of their failure to receive a religious education by any other means, can conveniently afford to ignore the importance and importunity of that very need to-day, when it is deemed fit to limit the experiment to a few hundreds of youths and to save whole Muslim India being plunged in the unknown. Sahibzada Aftab Ahmad Khan at this juncture stepped in and, with that judicious judgment and well balanced mind that has characterised the public career of this gentleman in matters educational, advised the clamourers to accept the half-loaf (the first half, as he said) offered, but the stubborn 'no' of the obdurate man without did more than ever convince the passersby that hunger was only an excuse to wring out something from within. Without any disrespect to anybody and with all regard to their various opinions it may be said that the attitude adopted is characteristic of an unsatiable beggar. Still more amusing is the objection raised at the change of name. It only shows how strong a part the sentiment is playing in the Indian body politic. Has not 'the Aligarh College' become the duplicate of 'the M. A.-O. College, Aligarh' without offence to the subtle susceptibilities of our friends? Has not the name of Aligarh acquired a pervasive aroma of Muslim air about it? *Verbum-sap!*

"A preposterous suggestion is put forward to utilise the sum accumulated for the Muslim University for the Red Crescent Society. The only saving factor in the situation is the faint hope that the better mind of the community may prevail at the next deliberations of the Educational Conference and the people be saved a degrading disgrace."

(*h*)—*Miscellaneous.*

The *Hindustan's* complaint against the *Fouji Akhbar*. A contradiction.

32. The *Millat* (Lahore), of the 15th November 1912, publishes a communication headed "The *Hindustan's* mistake." The writer says that he cannot understand why the *Hindustan* should blame the Editor of the *Fauji Akhbar* for an advertisement in the paper for tenders for the supply of beef to the Commissariat Department, Multan. All questions connected with advertisements are decided by Rai Bahadur Mohan Lal, Manager of the *Fauji Akhbar*. There is moreover no truth in the *Hindustan's* assertion that pressure is brought to bear on Hindu and Sikh soldiers to subscribe to the said paper.

Mr. Montagu and the Hindus.

33. Writing under the heading "The Right Hon'ble Mr. Montagu," the *Panjabee* (Lahore), of the 16th November 1912, makes the following remarks :—

"Lahore, the capital of the Punjab, is almost the first city of importance in British India which Mr. Montagu has visited. After landing at Bombay he went straight to Simla and saw how the rulers can hide themselves there for six months in the year away from al popular influences. He then saw the primitive conditions obtaining in the North-Westernl border and the slowly changing conditions in the Native State of Kashmir. The Punjab came under British rule almost simultaneously with the creation of Kashmir as a Native State; and the comparison between that State and the British districts will perhaps be put to the discredit of the Indian administrators in the States. Mr. Montagu doubtless remembers that there is such a thing as the Foreign Office of the Government of India and that the British Resident is a factor in such States. When he goes to Southern India and visits Mysore he will find how the value of an excellent constitution given to that State has been undermined and the whole power transferred from the constitution into the hands of the European I. C. S. Private Secretary of the Maharaja. So much for the apparent difference between the States and the British districts. It has not been possible for Mr. Montagu to accept an entertainment from the Punjab Hindus. He will nevertheless have found a way of meeting the Hindu leaders and learning from them the serious disabilities to which they are subject. We fully trust that in the principal towns and cities he visits he will make it convenient to grant interviews to the independent section of the people, thereby to know the difference between the official and unofficial view of questions of public interest."

The Nicholson Committee.

34. The following is from the *Tribune* (Lahore) of the 23rd November 1912 :—

"It is announced by the *Pioneer* that owing to the great volume of evidence to be considered and the intricacy of the questions involved the report of the Nicholson Committee is not likely to be presented to the Government of India before the end of December. The members of the Committee, it is added, will remain in Simla to complete the report. So far as we have been able to gather from the statements published now and again in Anglo-Indian journals, the witnesses who have been examined by Lord Nicholson and his colleagues have been officers of the army and financial advisers of the Government. No non-official witnesses have been examined. We think there is time even now to rectify the omission. Retrenchment in the expenditure incurred on the army has for many years past been a prominent plank on the platform of the Indian National Congress. There are not a few Indian publicists who have made a careful study of this question and we feel sure that they will be able to throw some new light on the problem of military expenditure if Lord Nicholson makes up his mind to examine them. They will be able to lay before His Lordship the people's point of view."

LAHORE :
*The 23rd November* 1912.

C. STEAD,
*First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.*

Punjab Government Press, Lahore—28-11-12—72—165—K. C. M. & T. W. L.

[ Confidential. ]

[ Vol. XXV. ] [ No. 48. ]

# SELECTIONS

FROM THE

# NATIVE NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

Examined up to 30th November 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 830 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | FORTNIGHTLY. | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | MONTHLY. | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | BI-WEEKLY. | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 25 | Afghan† ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqah ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sanaulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun† ... | Lahore ... | Dhanm Pal ... | 1,000 „ |

* Not received during the month.
† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 30TH NOVEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 36 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 37 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 38 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 39 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 40 | Hakam ... | Qadian, GurdaspurDistrict | Yakub Ali ... | 1,000 „ |
| 41 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 42 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 43 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 44 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 45 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 46 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 47 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 48 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 49 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 50 | Lytton Gazette* ... | Delhi ... | Bulaki Das ... | 500 „ |
| 51 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 52 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 53 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 54 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 55 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 56 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 57 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 58 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 59 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 60 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 61 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 62 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 63 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 64 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 65 | Sanatan Dharm Pracharak... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 66 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 30TH NOVEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **URDU—CONCLUDED.** | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 71 | Waqt* ... | Lahore ... | Ali Husain ... | 300 „ |
| 72 | Watan ... | Do. ... | Muhammad Insha Ullah... | 5,835 „ |
| 73 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | FORTNIGHTLY. | | | |
| 74 | Biwah Samachar† ... | Lahore ... | Ram Chand ... | 500 copies. |
| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette ... | Lahore ... | Ali Bakhsh ... | 100 „ |
| 77 | Mohyal Gazette† ... | Kals, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 78 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies. |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 81 | Fasana‡ ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 82 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 83 | Kakezai Social Reformer‡ ... | Lahore ... | Fazl Din ... | 400 „ |
| 84 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 85 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 86 | Nizamat-ul-Mushaikh ... | Delhi ... | M. Muhammad Khalil ... | 200 „ |
| 87 | Rafiq‡ ... | Lahore ... | Charinji Lal ... | 500 „ |
| 88 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 89 | Sadhu‡ ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 90 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din, Awan ... | 3,000 „ |
| 91 | Zaban‡ ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 92 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copie |
| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| | MONTHLY. | | | |
| 94 | Punjabi Surma‡ ... | Lahore ... | Dharm Dev ... | 1,000 copie |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (*a*)—*Foreign.*

War in the Balkans.

1. Writing under the heading "Enthusiasm among the Damascus Muhammadans over the Balkan War," the *Zamindar* (Lahore), of the 15th November 1912, reproduces an article from the *Muyyid* (Cairo), which reports that intense enthusiasm prevails among the said Musalmans over the war in the Balkans, that thousands of them have volunteered to serve in the Turkish Army, and that they have held several meetings, at one of which a Sheikh Abdur Rahman urged the audience to wage a *Jehad*.

Under the heading "A song of self-respect," the *Zamindar* (Lahore), of the 17th November 1912, publishes a poem recited at a very largely-attended meeting of Muhammadans, held on the 7th idem in the Madanpura Mohulla, Bombay. The poet begins by praying God to make the Turks victorious over the Balkans, and then urges "the (Muslim) nation" to shake off its sleep; for East and West are on fire and the Prophet's followers must realise their troubles, and how they have been ruined by disunion. They formerly put infidels to the sword, and now again they should sacrifice their lives and property for their religion.

"Four wolves (Greece, Servia, Bulgaria and Montenegro) have appeared;

"But there are 10,000 wolves at their back.

"How could one count them? They are numberless;

"These wolves are the so-called sheep of Christ."

In its issue the *Zamindar* of the 19th November 1912, says that, according to Reuter, the Crown Prince of Greece has left Salonica and has proceeded in the direction of Monastir. It appears that he has found Salonica too hot for him and has hurriedly left "the gateway through which Christianity first entered Europe." The Greeks, it adds, are a worthless and rude lot: they have dashed Mr. Asquith's hopes to the ground. They are also likely to quarrel with the Servians at Monastir, just as they have been unable to pull on with the Bulgarians at Salonica.

Commenting on Reuter's telegrams about the landing of international troops at Constantinople, the *Zamindar* (Lahore), of the 20th November 1912, says that the whole of Europe has strained every nerve to foment anarchy and disturbances in Turkey with the object of getting an opportunity to interfere. In spite, however, of the fact that its Muslim subjects are greatly excited and ready to sacrifice themselves for their land, the Porte has managed to maintain unexampled peace. Its reward, nevertheless, is that Europe has landed forces at Constantinople on trumped-up pretexts.

In its issue the *Zamindar* of the 22nd November 1912, publishes a letter headed "Burst!" in which the writer—"Nazir," of Saifabad, residing at Patiala—calls on "the fire of the Islamic sense of self-respect" to burst into flames; to rid the earth of the enemies of the Prophet's faith; to reduce the unclean bodies of the inhabitants of Sofia and Athens to ashes; and to show (to the world) "that thy veins still contain drops of Arab blood and that thou canst even now re-enact the horrible scenes of Yermuk (the early Arabs defeated the soldiers of the Eastern Roman Empire there and acquired Asia Minor) and Nihawand (here they destroyed the Persian Empire)." The correspondent also apostrophises "the fire of revenge" and asks it so to burst forth that the keen Ottoman sword may cut off the heads of innumerable tyrants and "cause such fighting on the vast plain of the Balkans as to put Vesuvius and Etna to shame."

The *Paisa Akhbar* (Lahore), dated the 19th November 1912, publishes a report of the second meeting of the Zenana Branch of the Red Crescent Society, Punjab, held in the local Muhammadan Hall on the 16th November. The meeting consisted mostly of women of the poor and middle classes; and, with very few exceptions, the wives of the Muslim leaders in Lahore, who never fail to attend the *pardah* parties given by European ladies, were conspicuous only by their absence. The collections amounted to about Rs. 900 in cash; and some ornaments also were received.

In the same issue the paper also refers to the excitement prevalent among Indian Muhammadans over the Balkan war, and reports that, by the 16th November, the Editor had collected Rs. 1,08,305-0-6 in aid of the Turkish Relief Fund, and that he intends raising the total to one crore of rupees.

The paper also publishes an Egyptian letter from Maulvi Abu Said, of Rangoon, who says that the Tripolitan and Balkan wars have shown that Europe can invent the blackest lies in order to mislead Asiatics. But for the presence, he adds, of "our special correspondents" at the front and the publication of authentic war news by the (Turkish) Government, the Bulgarian forces would long ago have been reported as masters of Constantinople. The writer states that he is going to the front at his own expense to find out the truth.

The *Millat* (Lahore), of the 15th November 1912, says that the Powers have derived the fullest advantage from the Turks' unprepared state and from the fact that her attention was taken up with Tripoli. The members of the Committee of Union and Progress, who are really the secret agents and informers of Europe, have thoroughly accomplished their mission to work the ruin of Turkey. They paved the way for Italy's success in Tripoli by removing the Ottoman forces there to Yemen. They advised the Italians to attack Turkish coasts through the traitorous Hakki Pasha at Rome. They used these attacks as a pretext to despatch the Turkish soldiers in Europe to Asia and thereby facilitated the invasion of Turkey by Greece and the Balkans. Again they recruited Christians in the Sultan's Army, handed over the Commissariat Department to them, and (as it were) sent word to Europe that the coast was clear. They also turned out all the experienced (Turkish) military officers and gave their places to the sons of drunken Christian mothers. Their relinquishment of the reins of government without a protest made the Editor think at the time that these own brothers to Satan must be aware of some impending danger; for, otherwise, they would not have transferred themselves from the helm of the administration to the brothels of Europe. The Editor then goes on to say that the European papers recently received are unanimous in holding that the Turkish rule in Europe is about to end. Now, however, that the Turks have concentrated their forces at Tchataldja and there is a fear of the Bulgarians being wiped out, Turkey has been represented as desiring peace, the object in view being to invent an excuse for intervention. It has too already been plainly laid down that the Sultan's rule would be confined to Constantinople alone. The Turks cannot fight the whole of Europe and will have to bend the knee, "but God's command is that they should continue fighting as long as there is breath in their bodies." The sword must decide the matter. It does not matter if they die in the performance of their duty, because their sacrifice will revivify Islam, and "Turks and Arabs" will again conquer the world.

Elsewhere the paper says that, if the Turks feel convinced that all Europe is bent upon exterminating them, they should lose no time in ensuring the safety of the roads to Asiatic Turkey, so that the international ships (at Constantinople) may not cut off their retreat from Europe and destroy both their army and their families. The Editor is of opinion that the Sultan and the (other) Turks in Europe will be killed; that only one Turkish prince will escape to Asiatic Turkey; that there he will place himself at the head of an

army and engage in war; and that finally Imam Mehdi will make his appearance. In case, however, the present war is not the last one (? that the Turks are to wage in Europe) even the whole world combined can work no injury to Constantinople. At all events, the Editor feels certain that Muhammadans will triumph in the end, which event has, indeed, been already predicted by the Prophet. The reported successes of the allies are untrue, and they are only intended to help in the attainment of the unholy object which the Powers have at heart. The parts of Turkey which the Powers wish to liberate from the yoke of Turkey are described as already in the hands of Greece and the Balkans. All reports from the front, except of the actual Bulgarian attack, are wholly unfounded; and the fact of the matter is, says the Editor, that the Powers have despatched their fleets and are threatening the Sultan so as to make him give up all his European possessions with the exception only of Constantinople.

Writing under the heading "The War" the *Arya Patrika* (Lahore), of the 23rd November 1912, makes the following remarks :—

"If Turkish reports are to be believed, not a day has passed since the war began when the Turks have not gained a victory which might be regarded as one of the most brilliant feats in Ottoman history. No engagement has occurred in which the Bulgarians have not retreated in disorder before the bayonet charges of the Turks. But by some malicious combination of events the Turks have been compelled to 'advance' homeward despite their memorable victories, and the Bulgarians are just now thundering at the gates of Constantinople. The Sultan is anxious for peace, though he has been compelled to reject Bulgaria's terms for the present. The consensus of expert opinion, on the other hand, is that if the war continues, whatever still lingers of European Turkey will follow the way of the Turkish 'advance.'"

Indian Muhammadans and the Balkan War.

2. Writing under the heading 'Difference of opinion,' the *Paniabee* (Lahore), of the 26th November 1912, makes the following remarks :—

"As a rule the Muhammadans of India are a united body and there is greater union among them for a semi-religious purpose than among the Hindus. But it is not surprising that even in regard to the Balkan War a split has arisen and a new party is forming itself who disown any territorial interest in Turkey which they think is artificially introduced. What is called a Loyal Muslim League has been formed in Bombay, whose policy seems to be moderation and who understand that Muslims have their duty in India and they would not be lost if Turkey is lost. They have already protested against such unwise decisions as boycott of Grecian and other European goods. Nor do they support the proposal of transferring the University funds to Turkey in any form. With regard to the general Muslim policy also there seems to be a split and the birth of a new moderate party. We should be glad if a more constructive and less aggressive party is formed to steady the course of events."

The Balkan War and Indian Volunteers.

3. The *Akhbar-i-'Am* (Lahore), of the 17th November 1912, has an article on Mr. Shaukat Ali's proposal to despatch a Muslim volunteer corps to the front and his declaration that Government would surely lend Musalmans a helping hand in the matter. As if, ejaculates the Editor, the British Government, having issued a proclamation of neutrality, would nevertheless allow Indian Muhammadans to serve in the Turkish army in order to bring the Christian States of the Balkans to their senses! The *Aligarh Institute Gazette* heartily approves of the above proposals saying that the allies have imparted a religious colour to the war; that they have at their back powerful States like Russia and Austria; that natives of the Balkan States are going to the front in crowds from every part of the world. There is, however, absolutely no truth in the accusation against Russia and Austria. And presumably, says the *Akhbar-i-'Am*, Turkish subjects everywhere are also free to go and participate in the war. But those Musalmans, who, like their co-religionists in India, are neither subjects nor residents of Turkey and who own allegiance to neutral powers, cannot serve in the Turkish army. Again, if the war had really been of a religious character, the Christian

powers of Europe would never have followed a policy of neutrality in connection with it. After regretting that the *Aligarh Institute Gazette* should have tried to cause such dangerous misunderstandings, the paper asks how untrained Muslim volunteers could prove of any use to the Turks.

The *Watan* and the *Zamindar* and news from the seat of war.

4. The *Paisa Akhbar* (Lahore), of the 16th November 1912, has a paragraph headed "Concealing war news and keeping the people in the dark." The Turks, says the paper, have unfortunately had to suffer reverse after reverse. That must be admitted. And, as a result, certain Muhammadan papers of Lahore have been distorting news from the seat of war. Either they do not credit the telegrams or, in the event even of their believing any of them to be true, they interpret it in their own way and cause misunderstanding in the minds of the Muslim public. The *Watan* is particularly given to questioning the truth of Reuter's telegrams, and daily flings grossly mean taunts at the Balkans. The *Zamindar* too, says the Editor, laughed to scorn the news about the Greek occupation of Salonika and has applied to the whole war the appreciation by the *Times'* military correspondent of the splendid Turkish defence of Adrianople. It has also afforded proof of its sobriety by publishing the following couplet :—

"The noise made by the Balkans is the cawing of crows :

"The reports of their victories are all false."

But its greatest journalistic achievement consists in having suppressed the telegram from Reuter's agency, containing the account by the *Daily Telegraph's* London correspondent of the Turkish retreat after the battle of Lale Burgas. Nor is this all ; it published a note instead under the heading "Bigoted and lying correspondents" taking the writer in the *Daily Telegraph* to task. Both the *Watan* and the *Zamindar* perhaps consider it to their interest to mislead their readers and keep them in the dark, caring nothing for journalistic honesty and seriousness.

The *Zamindar* (Lahore), of the 20th November 1912, publishes some verses by the Editor, beginning with the couplet objected to by the *Paisa Akhbar*. Continuing, he writes :—

"God's glory will soon manifest itself :

"These victims of Satan's graces (? the allies) cannot stay.

"Europe has shaken the earth with (its) oppression,

"Let Muhammadans move heaven with their prayers."

Next he questions the truth of the war news supplied by Reuter and asks why he should not criticise these false telegrams.

Hindus and the Balkan War.

5. The *Hindu* (Lahore), of the 16th November 1912, remarks that Muhammadans are never tired of saying that they are (politically) more important than Hindus, and therefore they hold themselves aloof from the latter. In their hour of need, however, they speak of the followers of Hinduism as brothers ; and this parrot cry is being repeated by them even to-day, in order to induce Hindus to render help to Turkey. It was remarked by Maulvi Leakut Husain at the recent swadeshi *mela* at Calcutta that Turkey's troubles adversely affect, not only Indian Muhammadans, but Hindus too. It is, however, difficult to understand how the Turks' defeat can be a source of humiliation for Hindus ? If the prediction means that the devastation of Turkey will inflame Indian Musalmans to plunder and loot, that is quite a different thing. But Government also wields some power and there is consequently no reason for Hindus to give way to anxiety.

Referring to the *Paisa Akhbar's* comments on Sat Dev's denunciation of Hindu hostility towards the Turks (*vide* paragraph 13 of Selections No. 47), the *Parkash* (Lahore), of the 19th November 1912, says that the Muslim papers know that Islamic power is at its last gasp and that the political importance of Muhammadans must also expire with it. They are also aware that, intoxicated by this idea of their importance, they have grossly insulted the followers of Hinduism. It is only natural then that Hindus should have no sympathy with the Turks in their troubles. Sat Dev's denunciation of their conduct has, however, highly gratified the *Paisa Akhbar*, which has attached special weight to his words. The lecture, the *Parkash* states, in which Satya Dev found fault with Hindus, was not delivered under the auspices of the Arya Samaj, although the compound of the Pritinidhi Sabha's office was undoubtedly lent for it.

The *Paisa Akhbar* (Lahore), of the 19th November 1911, complains that some mean-minded Hindus and Hindu papers have been expressing joy at the defeats and troubles of the Turks. They forget that it is a matter of pride for Asiatics that, at a time when Europe bids fair to occupy the rest of the world, there is an Eastern nation which still reigns over a part of the European continent. There, however, also exist noble-minded Hindus—and their number is legion—who deeply sympathise with the Turks. After stating how Sat Dev recently snubbed those despicable Hindu papers, the *Paisa Akhbar* publishes a letter from "A Hindu Journalist" finding fault with the *Hindustan* for wounding the feelings of Muhammadans by expressing joy at Turkish reverses and saying that the Turco-Balkan War being one between the West and East, Hindus must sympathise with the Osmanlis.

Egypt and the Balkan War.

6. In its issue, dated the 17th and 18th November 1912, the *Rafiq* (Delhi), says that the Khedive's recent prolonged stay at Constantinople has rendered the *Pioneer's* Cairo correspondent uneasy. After quoting an extract from the correspondent's letter, to the effect that, Britain having issued a proclamation of neutrality (in regard to the Balkan War), Egypt will have to follow her example, the paper expresses its inability to understand his logic. If the Khedive is a liege subject of the Sultan, then he is so in every case. Otherwise it should be plainly stated, once for all, that the Sultan has nothing to do with Egypt. It is a pity that such thick-skulled Englishmen should cast a stain on Britain's hereditary generosity, love of freedom and sense of Christian sympathy, thereby causing prejudice and ill-feeling in the Eastern World. Continuing, the *Rafiq* states that the Porte has demanded that Egypt should, in accordance with the treaty between her and Turkey, despatch an army to take part in the Balkan War. The requisition, it adds, has been published in Egyptian papers and all of them are clamouring for compliance with it. The Editor hopes that the Khedive's return from Constantinople will be followed by a report that the Egyptians have performed their "Islamic duties."

Mr. Asquith and the Balkan War.

7. The *Mister Gazette* (Lahore), of the 15th November 1912, reprints the following from Mr. Asquith's Guildhall speech :—"Upon one thing I believe the general opinion of Europe to be unanimous, that the victors are not to be robbed of the fruits which have cost them so dear." When, however, Turkey conquered Greece at the sacrifice of a large number of lives, she was forced, by "these same European worthies," to return the conquered territory to Greece. The fact of the matter is that the strong disregard the dictates of justice in their dealings with the weak. Those who used to think that Britain would never throw justice overboard have had to change their opinion in consequence of the Balkan war. It is perfectly true that oppression has usurped the place of justice and falsehood reigns supreme (in England).

European officials and the Turkish Relief Fund.

8. The *Millat* (Lahore), of the 22nd November 1912, says that not only the existence but even the religion of Muhammadans is now in danger. (? Christian) tyrants, swayed by feelings of bigotry, are determined to destroy the Turks, "the guardians of the sacred places at Mecca and Medina."

After appealing to Musalmans to give money in aid of the Turkish sufferers, the paper praises European officers in some districts for having taken part in meetings held to collect funds for the purpose. They have, it adds, not only subscribed themselves, but have also induced others to follow their example.

Indians in Canada.

9. The following is from the *Tribune* (Lahore), of the 29th November 1912 :—

"Referring to the scandalous and disgraceful treatment which is meted out to British Indians in Canada a correspondent very properly points out in a Montreal paper that it would be well to send some of the missionaries intended for India to Western Canada, where they would probably find plenty of work to do in their line among the white settlers. In this connection it would be interesting to read what the *Aryan*, the only Hindu paper in Canada which is devoted to the spread of the Eastern view of Truth and in the interests of the Hindus in the British Dominions, says on the subject. The *Aryan* says :—'The reverend gentlemen composing the Vancouver Ministerial Association, whilst anxious to save the soul of the heathen in India by sending Canadian missionaries, are averse to the Hindus here having their wives join them. According to them it would appear that, whilst India's coral strand is a good climate for Canadians to share the gospel feast and preach the brotherhood of man to Hindus, Canada is too cold for the Hindus' families. It does not occur to these learned gentlemen that Hindus cannot see any good in sending Canadian and Australian missicnaries to India, whilst they want to shut out Hindu student and missionaries from their shores. It is only a matter of time when Hindus in sheer self-preservation will have to retaliate against Canadians, Australians and Afrikanders.' We cannot conceive of a more miserable blot on the honour of Canada as a British nation than the refusal of the Canadian Government to admit into the country the wives of British Indian citizens resident in Canada which is tantamount to a denial of the most primary of human rights."

Mr. Gokhale in South Africa.

10. Writing under the heading 'The Hon'ble Mr. Gokhale' the *Panjabee* (Lahore), of the 23rd November 1912, makes the following remarks :—

* * * * *

* * "The *Indian Opinion* says that public men in South Africa have realised the immense importance to the Empire of a proper solution of the Indian difficulty there and the high esteem in which India's foremost spokesman is held in the very highest circles, and our contemporary considers that the tone of the European press is all that can be desired and that the attitude of the Europeans does honour alike to them and to the people of India. The visit has been most successful and paves the way for better understanding on both sides."

The Liberal Ministry.

11. The *Rafiq* (Delhi), of the 17th November 1912, says that the fall of the Liberal party has been growing more probable every day for the last six months. It became abundantly clear when the Prime Minister indirectly admitted at a public meeting that "the British Parliament and Ministry" were composed, not of statesmen, but of Christian missionaries. The remarks made by him and Sir Edward Grey on the subject of the Balkan War have hurt the feelings of Indian Muhammadans. For some time the present Ministry has been affording proof of its incompetence and the news of its fall may be received at any moment.

Mr. Montagu and the defeat of the Liberal Government.

12. Writing under the heading 'An unexpected surprise,' the *Arya Patrika* (Lahore), of the 23rd November 1912, makes the following remarks :—

"It was at Lyallpur that Mr. Montagu heard of the defeat of his Government in a division on the finance provisions of the Home Rule Bill. He received the intelligence with commendable equanimity. * * * But somehow or other we cannot divest ourselves of a suspicion that he must have at that very moment inwardly thanked his stars that he was standing on the soil of India instead of England. For had he been on that day in the venerable British house of Parliament instead of on the railway platform at Lyallpur the chances were nine to ten that his ears would have been boxed. Events have shown that the dignity of even an Under-Secretary of State for India is of no avail against the 'Imperial' Briton stimulated by opportunity and brandy."

The Beyrout University and a proposed University at Mecca.

13. In the *Vakil* (Amritsar), of the 16th November 1912, a correspondent writes to say that the Beyrout University (*sic.*) was in a flourishing condition in his day. Last year, too, he met two Indian students who had joined the University owing to some

unpleasantness with the Principal of the local American Mission College. From what they and others have told him, he is of opinion that those (Muhammadans) who desire their sons to acquire a higher education and a greater love for morality and Islam could send them to no better place; and the University is deserving of all help from charitable Muhammadans. Particularly would it be a good action to present it with a piece of land large enough to ensure the College becoming a University. It provides a thorough grounding in Islamic Theology and young Muhammadans are warned against the efforts being made to sow the seed of Christianity in their midst. Continuing, the writer states that there are "thousands of *Madrassahs*" and "hundreds of Hospitals" in Beyrout, connected with foreign governments, and their real object is to change the moral condition of (the) Muhammadans and to drive the love of Islam out of their hearts. They are also being used, he adds, to win the hearts of Turkish subjects, both Muslim and Christian, and to make them hostile (? towards the Sultan). In conclusion, he suggests that in the event of the Indian Government not giving Muhammadans the sort of University they desire, the funds collected should be utilised for establishing a University at Mecca.

*(b)—Home.*

Pandit Ram Bhaj Datt on the removal of the Capital to Delhi, Pan-Islamism and other matters.

14. The *Hindu* (Lahore), of the 16th November 1912, publishes an article by Pandit Ram Bhaj Datt declaring that the real struggle between Muslim and Western civilization will commence on the removal of the Government of India's head-quarters to Delhi. The persecution of Hindus by Muhammadan Kings is well known; and towards the close of the Mughal rule Islamic debauchery rendered it impossible for any beautiful (?Hindu) woman to remain in the country. This wickedness could not be tolerated even by the Muhammadan God and so Muslim rule in India came to an end. God's mercy then rained down at last on the whole of India in the shape of British justice. Queen Victoria began to look after Hindus and Musalmans, but the hungry Bengalis took milk from their European mother's breasts "by violence," while some fools among them began to kick the King's own children. Stray Punjabis, Mahrattas and Madrasis also began to behave insolently after having been nurtured and taken care of. Most Muhammadans, however, had passed their babyhood; they understood the world and played their game (well), the result being that, while they were held to be loyal, Hindus were set down as rebels. The English got angry and began to think of taking back the coat and pantaloons they had given them (Indians). Agitation ensued, but the King Emperor pacified the irate Bengalis at the Coronation Darbar and also assured Indians that Britain still abided by the pledges given to them by his grand-mother. His words have left no room for doubt that the British Government has found out the correct solution of its political difficulties in India. Continuing, the writer refers to the Balkan War and says that the constitutional Government established by the Young Turks had the effect of causing strife in Turkey. The powers, he adds, which professed friendship for these fools also engaged themselves in the task of inciting the Balkans. The reason for this was that, when the Mejlis proposed to place western Persia under Turkish "guardianship," the tassel in the Young Turk's fez began to shake violently "with pan-Islamic zeal." In his newly-found enthusiasm the Young Turk knocked off Russia's turban and Great Britain's hat, thereby revealing his heart to both of his friends. This led to western statecraft letting loose Italy on Tripoli, while her knowledge of Turkey's dishonest intentions made England hold her peace. It was only when blows began to rain down on these Khan Bahadurs that the followers of Usman Pasha recovered their senses; but, before they could rid themselves (of Italy), Germany, the claimant to Asia Minor, set the Montenegrin hunter, through the instrumentality of Austria, upon the featherless and aged (Turkish) falcon. And the sad plight to which pleasure-loving Turkey has now been reduced not only draws tears from some weak-minded "Indians (? Hindus)," but has also cooled a little the heads of thousands of

Pan-Islamites intoxicated with their political and historical importance. It has also opened the eyes of hundreds who used to dream the shameful and regrettable dreams of again subjugating the world, especially Hindus and Christians. The writer cannot say when the Russian Bear will tear off the teeth and jaws of the Deputy Caliph, the ruler of Kabul, in driving away the flies from His Majesty's face. Persia, he adds, has ceased to exist and Turkey is sharing the same fate, while the selfish leaders of the Pan-Islamites in India feel jubilant over their loot of the posts of chaprasi and Magistrate, Judge and Superintendent. They attempt, after taking their evening peg of whisky, to make out Hindus to be rebels and enemies of Great Britain; and represent them as being inferior to Muhammadans and themselves as descendants of the Persians and Turks; while *mujahids* have scattered along the frontier and are engaged in "attacking the women and cash of their Hindu neighbours." Proceeding, Pandit Rambhaj Datt finds fault with Muhammadans for their mad cry to England to drive Russia, Italy, and the Balkan Confederacy out of Muhammadan lands. He also condemns the conduct of some foolish Bengalis in joining hands with them, and goes on to say that some Musalmans have even held out to the Indian Government and the British people the threat that, if they do not listen to the above cry, they will alienate the followers of Islam. He asserts next that *mujahids* and Pan-Islamites will soon be at war; that there will be a collision between the Aligarh boots and Cawnpur shoes; that the Dacca muslin and Murshidabad tussore will sell in the Delhi and Agra bazars through Patna brokers and Bareilly merchants; that the brisk sale at Agra will lead to disaster, that Hindus will get an opportunity of sacrificing their all for the English; that the Hindu sword will flash in defence of the British Government and its Indian subjects; and that it will then be decided who are truly loyal and who are rebels.

The *Swadeshi* movement.

15. The *Sanatan Dharam Parcharak* (Amritsar), of the 16th November 1912, publishes an article headed "Remedy for the disease of poverty." India, it says, which at one time supplied the wants of other countries, is now herself steeped in abject poverty. Before the introduction of British manufactures Indians used to supply all their own requirements, but in these days they have to use all sorts of imported articles. Their country has, therefore, become very poor, and it is now incumbent on them to abjure the use of foreign-made articles in favour of indigenous manufactures.

India and the defence of the Empire.

16. The following is from the *Tribune* (Lahore), dated the 26th November 1912:—

"* * * The opinion in official circles in England appears to be that India's contribution to the defence of the Empire is not adequate and we hope that the matter will be settled by consultation with the Government of India. There is no disposition anywhere in India to decry the adoption of measures which are considered absolutely necessary for rendering the Empire impregnable against attack or aggression of any sort, but the financial position of India must also be considered."

Mr. Abbas Ali Beg on Hindu-Muhammadan unity.

17. The following is from the *Panjabee* (Lahore), of the 26th November 1912:—

"Presiding at the complimentary luncheon given to Mr. S. P. Sinha in London, on the 26th ultimo, Mr. Abbas Ali Beg, C.S.I., made some remarks on Indian unity. He began by saying that Indians 'had British citizenship.' But as a matter of fact every page of Mr. Sagrant's book proclaims that Indians have it not. He criticised the tendency in certain quarters to discourage Indian students from completing their education in England and other countries and said that he did not share the views of those who would confine the mental horizon of the Indian students to Indian skies. 'The breadth of view and the wider outlook of life,' he went on to say, 'which were necessary for those who hoped in the future to take a part in the Government of their country, could not readily be acquired without crossing the ocean.' All this was admirable, and even the expression of his belief that His Majesty's visit would fuse and weld into one great nation the 'disconnected racial fragments

which hitherto had constituted the weakness of their country.' But when he came to tackle the Hindu-Muhammadan problem in its stronghold, as impregnable as Adrianople itself, his heart quailed and he shrank back. While stating that Mr. S. P. Sinha's 'perfect freedom from racial and religious prejudices' had excited their admiration and esteem, he could only give expression to a qualified approval that it was received with 'almost equal gratification by Indians of every class and creed.' If even 'perfect freedom from racial and religious prejudices' on the part of a Hindu was not enough to fully gratify a certain section we fail to perceive what else could. Mr. Abbas Beg went on to say that 'he did not remember any time when the mutual good feeling between Englishmen, Hindus and Muhammadans and other races was so encouraging and so pronounced as it was at present—except, perhaps, in one province.' Excluding Englishmen and "other races" he should have said that the mutual ill-feeling between the two races was never so bad as at present. His attempt to make an exception of the Punjab overlooks the real obstacle in the way of unity—the communal compact and Pan-Islamic propaganda; and he absolutely fails to suggest a remedy by implying that even when other provinces would remedy it the Punjab should remain an exception, reminding the country of the festering national sore."

## II.—Afghanistan and Trans-Frontier.

The Mangal Rising.

18. Writing under the heading "The Mangal rising and the cares of the *Times of India*," the *Siraj-ul-Akhbar* (Kabul) of the 13th October (received on the 26th November), 1912, quotes an article from the *Times of India* on the subject. To begin with, it endeavours to controvert the *Times*' reflections on the Afghan commissariat arrangements and on the fidelity of the Amir's forces. It also contends that there is no truth in the statements that the Governor of Khost has been imprisoned for having been the author of the rising and that the rebellious tribes have been completely victorious. Next it declares that the *Times* is also wrong in asserting that Afghanistan is prominently connected with the Pan-Islamic movement and that the Amir is a mere puppet in the hands of bigoted Mullas. The paper also proves that the propaganda is not directed against the Christians. The paper then disagrees with the *Times*' remark that the leniency with which the rebels have been treated is calculated to cause misunderstanding in Afghanistan. As to the suggestion that they should have been punished in a "savage" way, had the Amir done so the *Times of India* would probably have denounced the incident in such terms as to make one's hair stand on end. There can be no doubt, says the *Times of India*, that, in order to protect itself against civil wars, the Afghan Government would like to introduce Pan-Islamism in its dominions and "raise the cry of *jehad*," and that, from the British point of view, this is fraught with the greatest danger. There, is however, says the *Siraj-ul Ahhbar*, no occasion for Afghanistan to wage a *jehad*, least of all on her friend Great Britain.

Railways in Afghanistan.

19. The *Paisa Akhbar* (Lahore), of the 22nd November 1912, states that, according to the *Pioneer's* frontier correspondent, the people of Kabul are against the building even of small railways in Afghanistan, on the ground that the construction of the same would necessitate the importation of European engineers into Afghan territory. Their objection appears to be based on narrow-mindedness; but those who have carefully studied the history of European colonies for the last 75 years and have seen railways lead to scores of places passing into the hands of Europeans, will regard the Kabulis' distrust (of Europeans) as being perfectly natural.

## III.—Native States.

Bahawalpur affairs.

20. Writing under the heading "Unfounded charge against the officials of the Bahawalpur State," the *Paisa Akhbar* (Lahore), of the 23rd November 1912, complains that some bigoted and uninformed papers are, on the strength of misleading writings from short-sighted correspondents, charging the authorities of Bahawalpur State with having imposed "heavy taxes" on Hindus. They also report that the followers of Hinduism have been so hard hit that they did not celebrate even the Dussehra and Diwali this year. The fact of the

matter, however, is that an income tax, such as obtains in other parts of India, has this year been introduced into Bahawalpur also. And as Hindus monopolise all the trade in the State, it is mostly they who have been assessed. To call this the imposition of a special tax on Hindus is mischief-making, and the correspondents who write this wish to disturb the peace which, thanks to the admitted impartiality of the State authorities, has always existed between Hindus and Muhammadans. The dissemination of such complaints is the more regrettable in view of the fact that it has been proclaimed by the authorities that the objections filed will be considered in a spirit of liberality. If the Hindu subjects of the State continue making their protests in the present objectionable way they should be regarded as deserving of no sympathy.

## IV.—Kine-killing.

Sikhs and cow-protection.

21. The *Kam Dhenu* (Ludhiana), of the 15th November 1912, has a letter from one Harnam Singh, written in the form of a dream, condemning the apathy of Sikhs towards cow-protection and urging them to interest themselves in the work; and the writer quotes a verse from the *Granth* in favour of kine being protected. In conclusion, Harnam Singh announces that he has made up his mind to devote the rest of his life to the cause of cow-protection.

Cow-killing riots at Ayodhya and Rangoon.

22. The following is from the *Panjabee* (Lahore), of the 28th November 1912 :—

"It will be seen that in all these cases the authorities first of all ordered there might be cow-sacrifice at certain places which they considered inoffensive. Apparently they were not so to the Hindus, and the consequence has been regrettable. The *Bengalee* makes a useful suggestion of appointing District Councils to settle these matters amicably. The Hindu and Muhammadan leaders can, in most cases, arrange these things and prevent rioting. The proposal of District Councils was rejected by the Government last year, but we think that there are occasions when their services could be used to advantage, and we wish that the proposal to establish District Councils will be reconsidered favourably."

## VI.—Legislation.

Zamindars, the ensuing Council Elections in the Punjab and the Land Alienation Act.

23. The *Rajput Gazette* (Lahore), of the 16th November 1912, publishes a communication headed "Zamindars and the Land Alienation Act. District Boards should elect their representatives on the Punjab Council from among zamindars." The writer—an Executive Engineer and a very big landowner—says that strenuous efforts are being made to secure the repeal of the Land Alienation Act, which has proved highly beneficial for agriculturists. To help to bring this result about, it has recently been proposed that non-agriculturists should be returned to the Punjab Legislative Council to represent even zamindars, *i.e.*, District Boards. Zamindars, especially the Rajputs among them, should, therefore, see that their representatives on the Council are elected from among themselves. The (Local) Government, Commissioners and Deputy Commissioners should attend to the matter.

The forthcoming Punjab Council Elections.

24. A voter contributes the following to the *Tribune* (Lahore), of the 26th November 1912 :—

"To one who was present at the house of Rai Bahadur Shadi Lal on Sunday last there was a good deal to show that the Hindu position in this province is hopeless. What hope can there be for a flock, the shepherds of which are determined to divide the flock and to use them only as so many pawns in their own game of chess. The whole of yesterday was spent in trying to bring about an understanding or agreement between the candidates who aspire to represent the central group of Municipal and Cantonment Committees in the Punjab Legislative Council, but the result was *nil*. The best efforts and pathetic appeals of Rai Sahib Murli Dhar of Ambala, of Dr. P. C. Chatterjee, of Rai Bahadur Shadi Lal, of Lala Harkishen Lal, of Rai Bahadur Sham Dass and Lala Lajpat Rai, proved of no avail.

"The arbitrators appointed at the last meeting tried their level best to induce the candidates to agree to be bound by their decision, but two of the latter refused to be so bound. Rai Bahadur Gopal Das raised a technical plea to the effect that until the nomination day was over fresh nominations were possible and therefore any decision arrived at on that day will lack finality. But Rai Bahadur Ram Saran Das was not willing to bind himself to the decision of the arbitrators until the latter agreed to count the promises obtained by each candidate and give their decision in favour of him who had the largest number of promises. To this the arbitrators declined to agree because they said the promises obtained were one-sided representations and were not final and that they could not bind themselves to one principle of decision only. They promised to take that fact into consideration but the candidate concerned was not satisfied and the result was that after a waste of a whole precious day nothing could be decided. There were lots of people present in that meeting who never promised secrecy and I do not think I am laying myself open to a charge of breach of confidence in giving publicity to this. My own opinion is that the Council elections are not a matter of so very great importance as to justify such a fuss over them, yet the occasion supplied evidence conclusive and positive of the hopelessness of the Hindu position in this province and of the fact that, the Hindu Sabha movement notwithstanding, Hindus are hopelessly divided and disorganised. The Hindu Sabhas and Hindu Conference can be of no good at all, if something drastic is not attempted, and attempted at once, to put our house in order. For example, what is the use of all talking of Hindu unity, of mutual good-will and reciprocal confidence if the leaders of the Hindu Sabha themselves, showed such a hopeless want of confidence in their own good selves? Dr. Sir P. C. Chatterjee is the President of the Hindu Sabha, Rai Bahadur Shadi Lal is its General Secretary, yet the candidates including some of the office-bearers of the Hindu Sabha, could not rely on the good sense and impartiality of these gentlemen and could not leave their case in their hands, while people not belonging to the Hindu Sabha were prepared to do so. It is a matter of standing disgrace that of all people, the Hindus should be so lacking in a spirit of compromise in matters affecting the general welfare of the community. The different candidates profess a desire to serve their community by going to the Council, yet at the very threshhold of their careers they ignore and insult the community by showing such a lack of common sense although they pose as leaders and saviours of the community. Various methods were suggested of settling the differences between the candidates, *viz.*, I, that lots may be drawn, II, that some of the richer candidates might win the goodwill of others by subcribing liberally to Hindu institutions, or III, by all withdrawing in favour of Lala Lajpat Rai, if any of these was acceptable to the gentlemen concerned. Yet they want the Hindus to send them as their representatives in the Council. I am afraid the educated Hindu leaders have spoiled the game by paying too much heed to the sentiments of a particular class of men. The truth seems to be that the community is being made a cat's paw for the fulfilment of personal ambitions, otherwise the best interests of the community require that the best men available from the point of view of fitness for the duties to be performed should be accepted as the representative of the community, and not the richest men.

"There is no objection to the richest man being selected if he is otherwise fit or if he is likely to have a regard for the public opinion of the community. But what right has a man to claim the suffrage of the community if he requires by flouting its leaders and representative men and by declining to provide the ends of communal unity by submitting his claims to the arbitration of its best men and by refusing to abide by the award. Such a man deserved to be rejected on that ground alone and it should be the sacred duty of every Hindu voter to inform him of his serious displeasure without any further delay. It is time that the community should assert itself and decline to be victimised by such men. Some unscrupulous people are using these elections for the purpose of creating more bad blood between Hindu public men, and it is a shame that sensible and shrewd people should not see through the game and allow themselves to be misled by enemies in the garbs of friends.

"In the Cis-Sutlej group also it appears that the news of Lala Ganga Ram's withdrawal was rather premature. The latest news is that his supporters are still working against Lala Lajpat Rai, in the hope of eventually forcing Lala Lajpat Rai to retire.

"I am of opinion that it is time that the Hindu middle classes should assert themselves and take some steps to teach a lesson to those who lose no opportunity of keeping the community divided sometimes in the pursuit of their own selfish ends and at other times at the instigation of its enemies.

"Before I conclude I want to inform the public that all candidates but one agreed to retire in favour of Lala Lajpat Rai; thus leaving the Cis-Sutlej seat for Lala Kashi Ram, of Ferozepore."

The Redemption of Mortgages Bill.

25. In its leader, the *Punjabee* (Lahore) of the 23rd November 1912, publishes the following :—

"It is understood that the Punjab Government is anxious to secure the passage of the Redemption of Mortgages Bill at the meeting of the Legislative Council which is to

be held on the 14th proximo. It is a Bill which is subversive of the elementary principles of civil justice and strikes at the root of civil liberty. As explained in the statement of objects and reasons, it seeks to oust the jurisdiction of civil courts in mortgage suits relating to land not exceeding 30 acres in extent. It seeks to transfer the jurisdiction in such suits to the Deputy Commissioner, who already exercises, along with his multifarious functions, certain powers to restore mortgagors to possession of their property under the Punjab Alienation of Land Act. Complaint is growing both in volume and strength, not only from the general public but also from the Chief Court, that the Deputy Commissioners in this Province are unequal to the burdens put upon them and that as a consequence the work done by them is becoming indifferent and purfunctory. This being so the attempt to invest them with additional civil powers for the disposal of this class of mortgage suits is quite inexplicable. The ostensible object of the Bill is to save the innocent class of small zamindars who get into the clutches of the 'villainous' class of money-lenders and find themselves unable to redeem their property, owing to the superior cunning of the mortgagees in preventing lawful redemption. It is pertinent to inquire first whether the class of Zamindars whom the Punjab Government is anxious to take under its protecting wing is more gullible than the identical class in other provinces. Secondly, we have to inquire whether the class of money-lenders against whom it is proposed to legislate are more dishonest and less business-like than the identical class in other provinces. Not only this, the Government should state the number of cases in the year in which the Zamindars of this class find themselves baulked in their efforts to redeem their mortgaged property. The Government should also state whether this evil has been growing from year to year and making the position of the small Zamindars worse than their *confrères* in, say, the Province of Agra. In the absence of these facts, we do not see any reason why the Punjab Government should attempt this class legislation, while other provinces are quite content to leave the matter to existing laws and to ordinary civil courts.

* * * * * *

"Our objection, however, is not limited to any particular provision of the Bill. We object to the principle of the Bill, to the attempt to invade the rights of civil courts, to the expediency of adding to the burdens of the District Officer, and to the legislative tinkering which unsettles popular belief in the permanency of contracts once entered into and in the binding character of decisions once given, whether by revenue courts or by civil courts. As we have stated the measure strikes at the root of the principles of civil law.

"The Bill does not provide for finality in the decision of the Deputy Commissioner. The aggrieved party is at liberty to file a regular suit in the civil courts. Both the mortgagee and the mortgagor can exercise this right. As has been pointed out both by the *Pioneer* and the *Civil and Military Gazette*, the Deputy Commissioners cannot influence the decisions of civil courts which are rightly guided by the rulings of the Chief Court. When civil courts reverse, as they are bound to do, the order of the Deputy Commissioner whose knowledge of the law of mortgage is anything but decent, what respect can he or his court inspire in the class of people whom the Government proposes to protect by means of this ill-advised legislation? We are certain that in no Province can the appellate courts allow themselves to be influenced by executive mandates, and we doubt very much that even a Munsif will permit the Deputy Commissioner to interfere with judicial procedures as the *Civil and Military Gazette* supposes. If the Munsif reverses the order of the Deputy Commissioner, what will be the position of the Deputy Commissioner in this prestige-ridden land? It is doubtful whether the Government can contemplate such a turn in the administration of the proposed measure with any degree of equanimity. The measure adds to the burden of over-burdened District officers; interferes with the procedure in the ordinary contract; encourages *byaimani* transactions; impairs still further the decreasing credit of the Zamindar; promotes dissensions between the executive and judicial branches of the service; visibly affects the prestige of the District Officer; and, lastly, operates as fuel to the fire of litigious spirit which the Government has been deploring. It is fraught with numerous unforeseen consequences, and in reality bids fair to prove a curse, though intended as a blessing. It is destined to be a veritable Pandora's Box. The Bill ought to be abandoned and we appeal to the Chief Court to protest against it.

"At any rate the Government will concede that no case has been made out to rush the Bill through in the manner it has been projected. We are entitled to ask whether the Government has invited opinions from a sufficiently large class of persons who can speak with authority on this question. So far as we are aware, a sense of despair has seized the people in the face of the legislative policy of the Government. It is openly said that it is futile to protest, when the Government is determined to legislate against classes and to take particular classes under its protecting wing. We are told that in the mofussil money-lenders are talking in bated breath of the insecurity of mortgage contracts under the proposed law. It may be that this view is too sweeping and unfair to the present Government; but it rests with the

Government to disabuse people from such erroneous impressions, by inviting opinions from a larger number of the members of the bar and in particular from the class of money-lenders who will be most affected by the contemplated measure. We appeal to His Honour Sir Louis Dane to put off further consideration and circulate the Bill for opinion."

## VII.—General Administration.

### (*b*)—*Police.*

The dread of the Police.

26. The following is from the *Panjabee*, (Lahore), of the 26th November 1912 :—

"In the Imperial Legislative Council Sir Henry McMahon adduced some extenuating circumstances for the prevalence of raids and dacoities in Western Punjab and the North-West Frontier Province. He appeared to think that the Hindus by their wealth attracted raiders and got themselves plundered. Of course he said the Government was doing its best to protect life and property. Reviewing the administration report of Pudukota, a small State in the Madras Presidency, the *Pioneer* remarks: 'The Durbar is working hard to improve the State police who, like their comrades in British India, are hampered by want of public spirit among the people. Strangely enough, the Nattukkattai Chettis, a great community of thriving bankers and tradesmen, are particularly averse to seek police protection, although their wealth makes them favourite objects of attention by the criminal classes. They prefer, however, to hush up crime and accept almost any loss by theft or robbery rather than run the risk of endangering their business interests during the tedious course of investigation and trial.' This is hardly complimentary to the police and its methods. We in the Punjab know that reporting raids and dacoities to the police has been equally futile. Seeking police protection has failed to avail the 'wealthy' Hindus of the Punjab. Whether the policeman is or is not, whether the sufferers report their loss or not, the effect is the same. Why then do papers like the *Pioneer* add insult to the injury suffered by the 'thriving bankers and traders?"

### (*d*)—*Education.*

New Universities; A suggested compromise.

27. The following is from the *Panjabee*, (Lahore), of the 26th November 1912 :—

"A suggestion has been made with reference to the Aligarh University scheme that the conditions of the Government may be accepted and that mofussil schools and colleges be opened for those who do not seek Government service. We believe the object of this suggestion is to exercise influence and control over a larger number of educational institutions outside Aligarh, to the principle of which Government have objection. It is perhaps thought that if Muhammadans do not seek Government service, they can establish mofussil colleges and schools to train men for trade, arts and industries. Though the idea of opening schools and colleges for these purposes is excellent, still it is unwise and hardly useful to suggest it as an alternative to the affiliated mofussil colleges and the principle disapproved by Government. We hardly think that time has come for either the Hindu or the Moslem University to begin not only with local institutions but with a perfect network of schools and colleges all over the country. A time may come when this might be pressing, but not now. If the Government cannot grant any concession asked for, the people will do well to accept Government proposals wholeheartedly and gratefully—leaving expansion to the future. No compromise is possible here as it touches an important principle."

Indian students in England.

28. The following is from the *Tribune* (Lahore), of the 29th November 1912 :—

"It appears that the opinion held in India regarding the uselessness of the arrangements made in England and maintained at a cost of nearly half-a-lakh of rupees per annum is fully endorsed by our countrymen in London and other English cities, who are in a position to see the working of these arrangements. Shortly before the last mail left London a well attended meeting of Indian students and others was held at Caxton Hall in order to enter a protest against the arrangements referred to above. A resolution was unanimously adopted at the meeting, which was to the effect that the Bureau of Information at 21, Cromwell Road, had failed to establish any of the claims made on its behalf, and that its maintenance

for the benefit of a limited number of well-to-do Indians at the public expense was unjustifiable. It was also resolved that Indian parents who wished to have guardians for their sons in Great Britain should make their own arrangements, and that they alone ought to provide the necessary funds for an official adviser, if the services of such a person are required. As regards the benefits that have accrued from the arrangements in question, the opinion in India is that they have only provided certain persons with comfortable and well paid jobs. But it is hard lines on the Indian tax-payer that he should be mulcted to the tune of half-a-lakh of rupees annually, in order to keep up arrangements which do not benefit him in the least. It is well-known in India that, left to themselves, very few parents would care to avail themselves of the agency at 21, Cromwell Road. It may be mentioned as an instance of how the arrangements in question are being forced on the people of this country, that of late a ruling appears to have been secured from the heads of Colleges in Oxford and Cambridge that in future no Indian student would be admitted to the Colleges at those places unless he was under the guardianship of the agency at 21, Cromwell Road. Now that is distinctly open to objection. With reference to the meeting referred to above our London correspondent writes :—'A striking feature of the meeting was the large number of Muhammadans who attended. In spite of the appointment of a Muhammadan on the staff at Cromwell Road the members of that community seem to be as strongly opposed to the institution as their Hindu fellow-countrymen.' It is doubtful whether these arrangements have benefited any one, with the exception, of course, of those who have got some comfortable and not very exacting berths."

### (*e*)—*Agriculture and questions affecting the land.*

Cotton cultivation in India.

29. The following is from the *Tribune* (Lahore), dated the 24th November 1912 :—

"For some time past strenuous efforts have been made to induce the Government of India to adopt special measures in order to extend the cultivation of cotton in India. With this end in view representations have been made to the Secretary of State and deputations of British cotton spinners have waited on him. Proposals have been made suggesting the adoption of compulsion on the part of Government to induce the Indian cultivator to devote his land to cotton and not to other crops. The Government of India, to whom the case has been referred by the Secretary of State for India on several occasions, have always stated that, whilst they are ready to adopt any reasonable measures to stimulate the cultivation of cotton, they are not prepared to do so at the risk of other crops being neglected. * * * * The position taken up by Government is quite correct. In the best interests of India itself it is desirable that the cultivation of cotton should be encouraged in every feasible way. But it stands to reason that India cannot devote herself entirely to the cultivation of cotton and neglect the other crops which are needed to feed her millions. The Imperial Department of agriculture in India issued not long ago a bulletin in which the present position, as regards the cultivation of cotton, was set forth in ample detail. The bulletin has evidently not given satisfaction to the cotton spinners and manufacturers of Great Britain, or they would not have troubled the Secretary of State again. Last year the Secretary of the Cotton Spinners' Federation came out to India to see things on the spot, and on his return he submitted a lengthy report, in the course of which he suggested that the Government of India should adopt measures to compel the cultivators of this country to grow cotton of the long-stapled quality, which alone is required by British and European spinners and weavers. The short-stapled cotton, grown in India at present, cannot be utilised by British and European cotton mills. The Government of India are quite right in stating that they do not see their way to adopt the measures in question."

### (*f*)—*Railways and communications.*

The Baghdad Railway.

30. The following is from the *Observer* (Lahore), of the 23rd November 1912 :—

"The war raises indirectly the question of the future of the Baghdad Railway, the construction of which has been in abeyance owing to the absence of Italian workmen at the front in the Tripoli operations and, since then, the call made on Turkish reservists in Asia Minor. It is eight years since the first section of the Konich-Eregli-Bugurlu line was opened, and as the construction is in the hands of wealthy German financiers, the 'Company for Railway Construction in Turkey,' the entire line should, in the near future, be in a fair way to completion. Not only will a large area of Turkey's Eastern possessions be thus provided with up-to-date railway communication, but it is probable that Sir William Willcocks' great irrigation scheme for Mesopotamia, which has been in suspense, will be taken up again with renewed vigour, bringing fertility to a now arid region."

Train thefts and outrages.

31. The following is from the *Panjabee* (Lahore), of the 23rd November 1912 :—

"When a proposal was made to introduce corridor trains in India a howl of protest was made by Anglo-Indian newspapers, except the *Times of India*. But will these critics please explain how they propose to prevent the horrible train outrages, attacks and thefts? The most recent outrage and tragedy on the Bengal and North-Western Railway, in which a female compartment was raided by an Afghan dacoit who threw two females out through the window from a running train and robbed the third, affords another instance of the futility of the existing preventives. The alarm chord is useless on such occasions, and nothing will save the mild and lawful inhabitants of India from plunders and outrages but the corridor trains—at any rate for Indian passengers. We think the members of the Local and Imperial Councils should urge the subject on the attention of the Government of India, failing which we must ask for a lady conductor being employed to protect passengers in each female carriage. Every year train outrages and thefts are increasing and railway travel, especially for women, is becoming less and less safe. We cannot understand why the corridor train is vehemently opposed. There would be enough privacy to the second and first class passengers if carriages are built on the plan of the S. I. R. with the passage at one side of the carriage instead of in the centre. The people should in each province ask for the corridor train and send memorials."

The Railway Board.

32. The following is from the *Tribune* (Lahore), of the 28th November 1912 :—

"We think the time has come for an enquiry as to whether it would not be much more economical and convenient for the efficient transaction of railway affairs if the Railway Board were abolished altogether and the President of the Board created an Ordinary Member of Council, presiding over the Railway Department. Competent authorities have borne testimony to the fact that the Board has been tried and found deplorably wanting. It cannot now be doubted that the administration of Railways by the Railway Board has been found unsuitable and inefficient in various ways. *Capital* rightly points out that the appointment of Sir Henry Burt as Additional Member for congestion should be convincing of the hopelessness of the Board as at present constituted. The Board has, according to our commercial contemporary of Calcutta, so far shown an enormous capacity for doing nothing. The agitation which has been started by certain influential people in London and India to induce the Viceroy and the Secretary of State to grant extension of service to some Members of the Board has given our *Capital* an opportunity to make certain suggestions in regard to the future constitution of the Board. It is rather surprising that the commercial community which had so long insisted upon the appointment of a commercial representative to the Presidentship of the Board should now propose that a Member of the Indian Civil Service should be appointed to it. 'What the Railway Board wants,' says *Capital*, 'is a Civilian President, who has a head for figures in addition to conspicuous administrative ability. Such a man the Government of India possess in Mr. Gillan, and the whole mercantile community would rejoice to see him succeed Sir T. Wynne. The other members will have to be railway experts, one for traffic, the other for engineering ; and above all they must be men with ideas, able to keep abreast of events and active and willing enough to do a day's honest work. Given these qualifications they will get plenty of the proper kind of advice and assistance from the public bodies who protect the interests of trade and commerce and general economic development.' This is certainly an opportune moment for considering the advisability of abolishing the Railway Board and creating a separate department of Railways, the Posts and Telegraphs, and the Public Works in charge of an independent Member, who should have a seat on the Viceroy's Executive Council.

## (*h*)—*Miscellaneous.*

The Urdu and Roman scripts.

33. Writing under the heading "A new rival to Urdu," the *Paisa Akhbar* (Lahore), of the 18th November 1912, says that some members of the ruling race, owing to their ignorance of the country's real condition, have joined the Hindus in an attempt to do away with the Urdu script and replace it by the Roman character. The advocacy of the Roman character by certain Anglo-Indians, as recently in London at the East India Association, and especially by missionaries is more dangerous for the Urdu-knowing public than the Hindu opposition, because the Roman character is used by the present rulers of the country. The supporters of Urdu should, therefore, display even greater activity and courage in combating the threatened danger than they have ever yet exhibited in opposing Hindi.

34. Writing about the recent demand of a security of Rs. 2,000 from the *Afghan* of Peshawar, the *Paisa Akhbar* (Lahore), of the 20th November 1912, says that the article objected to contains no word or sentiment calculated to bring Government into hatred or contempt. After remarking that the event has practically proved that the *Afghan* was not supported or subsidised by the Government of the Frontier Province, it expresses a hope that the people of Peshawar will not let financial difficulties kill the only Muslim paper in their Province.

Security from the *Afghan*.

The *Watan* (Lahore), of the 21st November 1912, says that, if the writings complained against are really objectionable under the law, no one can complain of notice having been taken of them. It would, nevertheless, have been in consonance with the usual practice if a mere warning had been considered sufficient in the first instance. It is, moreover, inexplicable why no action is taken against the *Hindustan* and certain other Hindu papers which continue, in spite of having been repeatedly warned, to give dire offence to "Hindus and Musalmans."

The *Hindustan* (Lahore), of the 20th November 1912, says that it remains to be seen whether the *Afghan* will be able to preserve its existence. Two frontier papers—the *Edward Gazette* (Abbottabad), and the *Frontier Advocate* (Dera Ismail Khan)—have already ceased to exist in consequence of having been called upon to furnish security.

Similar remarks are published by the *Hindu* (Lahore), of the 23rd November 1912.

The *Parkash* (Lahore), of the 26th November 1912, says that the proprietor of the *Afghan* tendered an apology and promised to be more careful in the future; but it was in vain. Although the *Afghan* has followed an objectionable policy from the very outset, still the Editor is sorry that it should have been asked to deposit a security. There was a time when Government considered it deserving of help, whereas now it has had to demand security from it. The change is due to the *Afghan's* own doings.

35. In its leader the *Tribune* (Lahore), of the 28th November 1912, publishes the following :—

The All-India Sanitary Conference.

"* * * The first resolution was that 'the introduction on modern lines of town-planning schemes and the relief of congested areas in town are among the most urgently required sanitary needs in India, and that the time has come for experimental action on these lines in selected areas.' In large towns and cities where congestion and overcrowding have already very injuriously affected public health, it is absolutely necessary that some steps should be taken in consonance with this resolution. In the matter of building new houses or creating what may be called suburbs of large cities, Municipal authorities are sometimes deplorably lax. So forgetful sometimes are they of their duties and responsibilities in this matter that in not a few cases they have allowed the reproduction, in what are parts of civil stations, of veritable cities. The result in not a few cases is that in areas where model houses designed in accordance with the requirements of sanitation and hygiene should have been allowed to be built, all sorts of tenements of a most overcrowded and congested description have sprung up. In considering the plans of these houses no regard appears to have been paid to the dictates of sanitation and hygiene. * * *

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"Two resolutions were adopted suggesting amendations of the law relating to the acquisition of land for public purposes, and its interpretation with a view to placing it on a clear footing. The first of these was that 'the term 'public purpose'' inthe preamble of the Land Acquisition Act should be held to include the acquisition of so much land, immediately adjacent to the land required for any public improvement, as it might be necessary to acquire in order to complete that improvement in the interests of the community, or make it financially possible.' This suggestion would considerably extend the scope of the Land Acquisition Act. Though a little hard on the owners of property it would assuredly operate for the good of the people. It would enable local bodies to act with greater freedom and to carry out large schemes of public improvement unfettered. Of course a local body has no right to buy any property and to make money out of it; but when the profits derived from such transactions are all to be spent for the public good, there is every justification for its action. * * *

"* * * The second resolution in the same connection was to the effect that to meet the cases in which it is financially impracticable to apply the Land Acquisition Act, an Act should be introduced embodying, on the general lines of the English Act and in particular the necessary safeguards of the English Act principle of betterment, under which the local authority have the right to a share in the improved value of the property which results from the carrying out of the improvement scheme, and also the German Act principle of redistribution by which power is given to duly constituted authority to alter the shapes of or otherwise to re-arrange plots so as to render them more suitable for building purposes.' The suggestion here made would, if adopted, introduce the principle of compulsion, though in a mild form and fenced with proper safeguards. There is no doubt much force in the argument of those who object on principle to compulsion, but it must not be forgotten that unless and until some sort of compulsion is employed, the introduction of improvement schemes on a really large and comprehensive scale will not be feasible. *

* * * * * * *

"There are two more resolutions which also relate to improved sanitation and the betterment of dwelling-houses. One of these is 'that in congested areas action is desirable on the general lines of the provisions of the English Housing of the Working Classes Act of 1890 and 1909, adapted to conditions in India, and in particular with reference to (*a*) improving (? empowering) local bodies to prepare and carry out improvement schemes in insanitary areas and strengthening their powers in dealing with obstructive and unhealthy houses, (*b*) simplifying the procedure for acquisition of such areas and for assessment of compensation; (*c*) securing the regular inspection of insanitary dwelling houses and prompt action in dealing with defects.' The second is 'that in all towns in India local bye-laws should be examined and where necessary revised with a view to the provisions of sufficient air, light and ventilation in every house and room according to prescribed standards; that after a period of grace there should be an absolute veto on the occupation of rooms which fail to reach these standards; that provision should be made to prevent over-crowding, and that sanitary officers should be employed with powers sufficient to see that such bye-laws are enforced.' Both these resolutions enunciate principles of considerable importance; and the reforms that they suggest are very urgently needed to remove evils from which not a few large towns and cities at present grievously suffer. It is further true that no sanitary reform is possible in these towns unless rules more or less on the lines indicated in those two resolutions are formulated and impartially yet vigorously enforced. But it cannot be denied that they embody and seek to enforce the principle of compulsion in its most direct, and consequently the most objectionable, form. There is, however, a proviso attached to both these resolutions, which would take out of the compulsion recommended in the resolutions their sting. * *

"* * * There is yet another resolution which also relates to the improvement of dwelling-houses. It is to the effect 'that as a measure of demonstrations and education, efforts should be made in different parts of India to construct a model town or quarter of a town, with broad roads, sufficient air, light and ventilation at least behind and before each house, good water-supply and lighting, efficient drainage and conservancy, rat-proof and mosquito-proof houses in which over-crowding is not allowed, up-to-date markets, slaughter houses, bathing places, open spaces, recreation grounds, and an ample sanitary staff under expert supervision.' We hope efforts will be made to give effect to it in the new Delhi which is yet to be built. After it has been carried out in the new Delhi in an adequate manner, the municipal committees of various other places in the country might be asked to send their officers to see these new houses and to try to reproduce them in the areas under their charge."

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Drink and Crime and the Excise Department.

36. The following is from the *Tribune* (Lahore), of the 27th November 1912:—

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"The test of the successful working of the excise department does not at all lie in the enhanced revenue to Government. In fact, considered *per se*, such enhanced revenue constitutes a condemnation of the department. What the department of the Excise in an Indian Province should aim at is the reduction in the consumption of liquor. Such reduction would repay the country manyfold for any loss of revenue that might take place thereby. There is a clear and an intimate connection between drink and crime, and less drinking would mean less crime. Then the gain in the moral efficiency that must result on account of reduction in drunkenness cannot but be considerable. Any increase in the consumption of liquor cannot but be a calamity to the country and it does not in the least matter whether that increase takes place in the consumption of licit or illicit liquor. The increase itself is open to objection on moral as well as on economic grounds."

37. Writing under the heading 'The Viceroy's Tour,' the *Tribune* (Lahore), of the 24th November 1912, makes the following remarks :—

Lord Hardinge at Jaipur.

"No one could have failed to have been struck by the singular grace, charm and sympathy of the numerous public utterances of Lord Hardinge during his present tour. Beginning with Kashmir His Excellency has visited a number of Native States, besides receiving addresses from various public bodies and representatives of the nobility. In every instance his utterances have been marked by a felicity of phrase and sentiment and an appropriateness of expression which have left an abiding effect. Not less remarkable is the intimacy of knowledge and the familiarity with past history displayed in these speeches. At the State banquet at Jaipur, at a similar function at Udaipur, in Kashmir, and elsewhere, the Viceroy spoke on subjects intimately concerning those States and justly complimented the Chiefs on their loyalty and efficient administration. At Jaipur His Excellency spoke of the *embarras de richesse* by which a Viceroy is faced, when acknowledging the hospitality of a Chief with glorious traditions and great wealth. Lord Hardinge re-called the famous ancestors of the Maharaja of Jaipur, Raja Man Singh and Mirza Raja Jai Singh I. His Excellency referred to Maharaja Sarvai Jai Singh II, the founder of the famous Observatory at Benares, and Maharaja Ram Singh, the present Maharaja's immediate predecessor. An outbreak of cholera has unfortunately interfered with the full ceremonial of the Viceroy's visit to Jaipur and many of the great Thakurs could not come with their followers to the capital. Lord Hardinge spoke with great sympathy of this calamity and said that, if he had thought that by cancelling his visit he could have saved a single life, he would have declined the pressing invitation of the Maharaja to visit Jaipur."

LAHORE :

*The 30th November* 1912.

C. STEAD,

*First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.*

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*Addenda and Corrigenda to Selections No.* 48 *for the week ending* 30th *November* 1912.

ERRATUM.

READ paragraphs seventh and eighth of serial No. 1 as following the third paragraph of the serial.

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37. Writing under the heading 'The Viceroy's Tour,' the *Tribune* (Lahore), of the 24th November 1912, makes the following remarks :—

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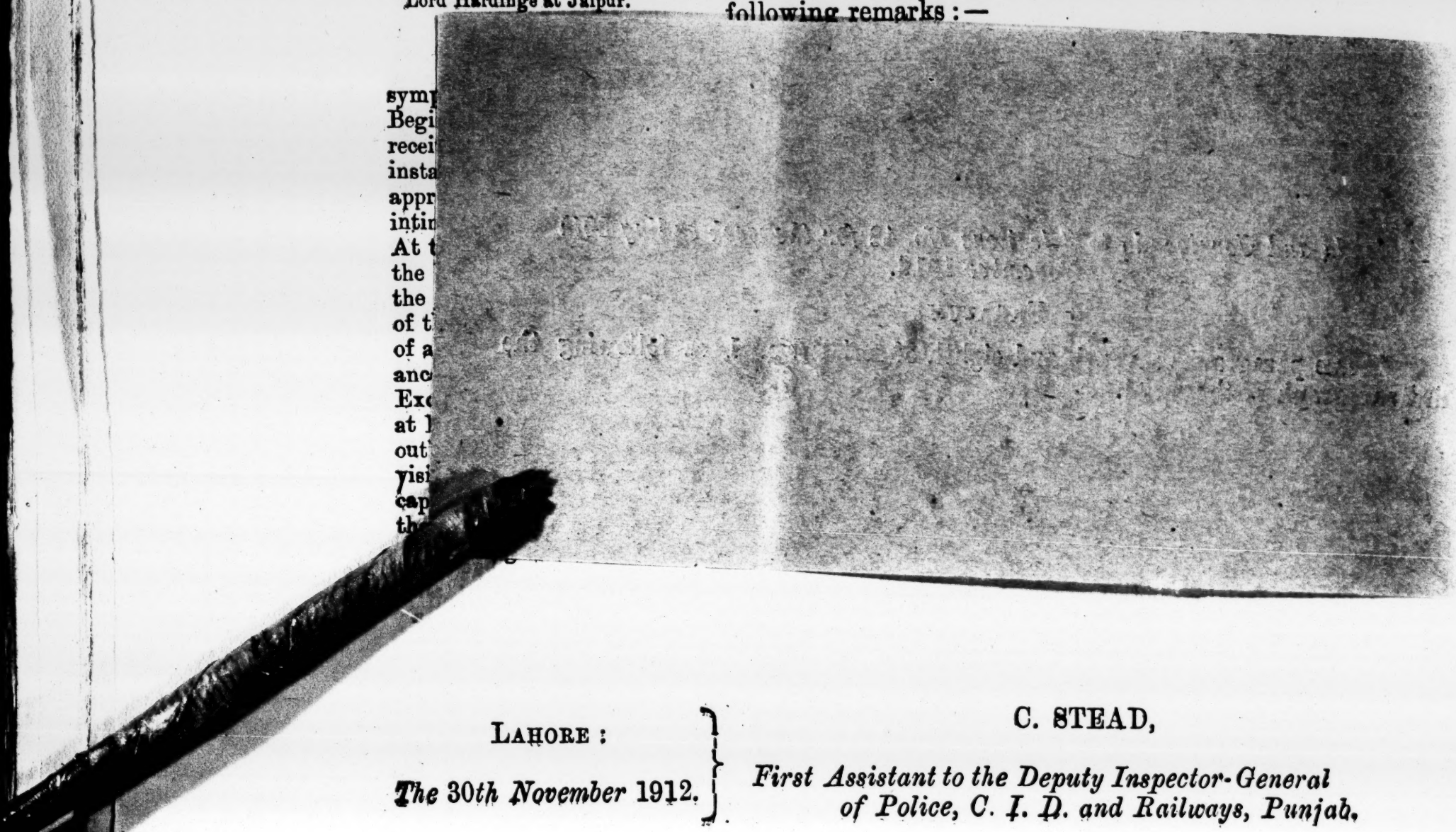

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FROM THE

# NATIVE NEWSPAPERS

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9. The Powers and Turkey *(Paisa Akhbar)* ... *ib.*
10. Christianity and Islam *(Rafiq* and *Vakil)* ... 1036
11. Should the Turks conclude peace? *(Observer)* ... *ib.*
12. The British proposal *(Observer)* ... ... 1037
13. England and Asiatic kingdoms *(Vakil)* ... *ib.*
14. Indians and emigration *(Panjabee)* ... 1038

*(b) Home—*

15. Muhammadan loyalty *(Shanti)* ... ... *ib.*
16. Hindus and their British rulers *(Arjun)* ... *ib.*
17. Hindu demands on Government *(Hindu)* ... 1039
18. The ideal of *Swarajya (Panjabee)* ... *ib.*
19. British Naval Defence and the Indian Chiefs *(Tribune)* ... ... ... 1040
20. India and Protective Tariff *(Tribune)* ... *ib.*

### II.—Afghanistan and Trans-Frontier.

*Nil.*

### III.—Native States.

*Nil.*

### IV.—Kine-killing.

21. Cow-killing in Ajudhya *(Arya Gazette)* ... 1040
22. The Rangoon cow-killing riot *(Parkash)* ... 1041
23. Hindus and cow-protection *(Parkash)* ... *ib*

### V.—Native Societies and Religious Matters.

24. Muhammadans *(Paisa Akhbar)* ... ... 1041
25. Muhammadans and Arabia *(Rafiq)* ... *ib.*
26. Alleged cruelty towards Hindu children at a religious fair *(Arya Gazette)* .. 1042
27. Hindu-Muhammadan relations *(Tribune)* ... *ib.*

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### VI.—Legislation.

28. *Dharamsalas* and Act XII of 1867 *(Hindu)* ... 1043
29. The Copyright Bill *(Munir)* ... ... *ib.*

### VII.—General Administration.

*(a) Judicial—*

*Nil.*

*(b) Police—*

*Nil.*

*(c) Municipal and Cantonment affairs—*

*Nil.*

*(d) Education —*

30. Indian Students and the rules relating to admission into the Inns of Court in England *(Tribune)* ... ... ... 1043

*(e) Agriculture and questions affecting the land—*

*Nil.*

*(f) Railways and Communications—*

31. The Railway Board *(Panjabee)* ... ... 1044

*(g) Postal matters—*

*Nil.*

*(h) Miscellaneous—*

32. The Indian sugar industry *(Akhbar-i-'Am)* ... 1044
33. The Public Services Commission *(Tribune)* ... 1945
34. Official corruption *(Tribune)* ... ... *ib.*
35. The Jail Riot at Malras *(Panjabee)* ... 1046

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH DECEMBER 1912.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 830 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger† ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | **MONTHLY.** | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | **WEEKLY.** | | | |
| 25 | Afghan† ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqah ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sanaulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.

† Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH DECEMBER 1912—CONTINUED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das ... | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 36 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
| 37 | Civil and Military News ... | Ludhiana ... | Abdul Aziz ... | 741 copies. |
| 38 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
| 39 | Delhi Gazette* ... | Do. ... | Sajjad Husain ... | 700 „ |
| 40 | Hakam ... | Qadian, Gurdaspur District | Yakub Ali ... | 1,000 „ |
| 41 | Haq ... | Delhi ... | Karim Ali ... | 400 „ |
| 42 | Haq Pasand ... | Amritsar ... | Ram Nath ... | 750 „ |
| 43 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
| 44 | Hindustan ... | Do. ... | Buta Ram ... | 14,484 „ |
| 45 | Indar* ... | Do. ... | Dharm Pal, B.A. ... | 881 „ |
| 46 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
| 47 | Jhang Sial ... | Do. ... | Prabh Dyal ... | 1,776 „ |
| 48 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 49 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
| 50 | Lytton Gazette* ... | Delhi ... | Bulaki Das ... | 500 „ |
| 51 | Milap* ... | Lyallpur ... | Jawahar Lal ... | ... |
| 52 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
| 53 | Municipal Gazette ... | Do. ... | Din Muhammad ... | 700 „ |
| 54 | Munir ... | Jhang ... | Hafiz Khuda Bakhsh ... | 1,072 „ |
| 55 | Musalman ... | Amritsar ... | Sana-ulla ... | 500 „ |
| 56 | Nur ... | Qadian, Gurdaspur District | Muhammad Yusaf ... | 791 „ |
| 57 | Nur Afshan ... | Ludhiana ... | P. Wylie ... | 495 „ |
| 58 | Paisa Akhbar ... | Lahore ... | Nizam Din ... | 9,150 „ |
| 59 | Parkash ... | Do. ... | Radha Krishan ... | 3,700 „ |
| 60 | Punjab Advocate* ... | Mianwali ... | Karm Chand, Bahl ... | 1,777 „ |
| 61 | Punjab Samachar ... | Lahore ... | Hira Lal ... | 1,100 „ |
| 62 | Rajput Gazette ... | Do. ... | Thakur Sukhram Das ... | 3,284 „ |
| 63 | Sadiq-ul-Akhbar ... | Bahawalpur ... | Bahawalpur State ... | 439 „ |
| 64 | Ditto ... | Rewari ... | Sayed Maqbul Hussain Sadiq. | 250 „ |
| 65 | Sanatan Dharm Pracharak... | Amritsar ... | P. Rulia Ram ... | 750 „ |
| 66 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 7TH DECEMBER 1912—CONCLUDED.

| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies. |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
| 71 | Waqt* ... | Lahore ... | Ali Husain ... | 300 „ |
| 72 | Watan ... | Do. ... | Muhammad Insha Ullah . | 5,825 „ |
| 73 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
| | FORTNIGHTLY. | | | |
| 74 | Biwah Samachar† ... | Lahore ... | Ram Chand ... | 500 copies. |
| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette ... | Lahore ... | Ali Bakhsh .. | 100 „ |
| 77 | Mohyal Gazette† ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 78 | Siraj-ul-Akhbar ... | Kabul ... | Abdul Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Aroibans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies. |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 81 | Fasana‡ ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 82 | Jauhar .. | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 83 | Kakezai Social Reformer‡ ... | Lahore ... | Fazl Din ... | 400 „ |
| 84 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 85 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 86 | Nizamat-ul-Mushaikh ... | Delhi ... | M. Muhammad Khalil ... | 200 „ |
| 87 | Rafiq‡ ... | Lahore ... | Charinji Lal ... | 500 „ |
| 88 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 89 | Sadhu‡ ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 90 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din, Awan ... | 3,000 „ |
| 91 | Zaban‡ ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 92 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| | MONTHLY. | | | |
| 94 | Punjabi Surma‡ ... | Lahore ... | Dharm Dev ... | 1,000 copies. |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (*a*)—*Foreign.*

War in the Balkans.

1. The *Vakil* (Amritsar), of the 23rd November 1912, publishes a leader headed "See whether there remains any part of our ashes." After referring to the past greatness of Islam, the paper says that, of the 25 Muslim States in existence in the last century, there remains only one (Turkey), which is, moreover, as good as lost. The Cross is determined to crucify it, too; and the Trinity has decided to sweep Unity out of this last remnant of Islamic rule. The Turks are undoubtedly making a brave stand at Tchataldja and Adrianople, and are even likely to win the day. The final result will, however, be only what the statesmen of Europe have already decided upon, *viz.*, the expulsion of the Turks from Europe. Continuing, the paper remarks that, if even half of what Reuter has been wiring about the war in the Balkans be true, Turkey may be said to have expired. "We," it adds, have forgotten God's commandment—"Provide yourselves with strength to combat your enemies." It is this that gives the Parliaments of France and England an opportunity to express joy over "our" failures.

The paper has also a note headed "Excitement among the Arabs." It is the people of Arabia, says the paper, who have been most deeply moved over the outbreak of war in the Balkans. Those glorious springs of bravery which once enabled the Arabs to bring the whole world under the sway of Islam will be stirred up again. Next it publishes some verses by an Arab named Abdul Halim Hilmi Effendi who urges the Turks to give a good account of themselves on the battlefield; enquires whether the Crescent flag will be removed from Omar's mosque at Jerusalem, and whether crosses will be planted near the *Kaaba*; and cries shame on the Arabs for their inertness while war is being waged in the Balkans. Commenting on the same, the paper remarks that Indian Musalmans also should learn a lesson from the poem. They are foreigners in their own country and are now in every way a weak, degraded and petty people. If their brethren of Turkey are wielding the sword in the Balkans, they in India should fight with their brains, waging war on ignorance, indifference, and immorality. If they prove victorious and acquire "the Kingdom of high character" they will become supreme all over the world.

The paper also publishes a Cairo letter headed "The Crusade," in which the writer—Abu Said, of Rangoon—says that a contemplation of the oppression which is being practised on Muhammadans in these days of enlightenment sends a shiver through one's heart. The body of Islam had already been wounded by oppression perpetrated in Morocco, Tripoli and Persia; but now the cutting off of the very head of the Prophet's faith is contemplated. Four European States have, at the instance of the great Powers, been waging war on the Islamic kingdom of Turkey. The King of Bulgaria has been declaring that he intends freeing his country from infidels, *i.e.*, Muhammadans. His Christian subjects and soldiers enter into the houses of Muhammadans and ask the latter to accept Christianity. The followers of Islam, however, refuse, on which their property is plundered, they are butchered like sheep, and their wives and daughters are outraged and killed, children and aged people even not being spared. Some houses were locked up and set on fire, and their inmates burnt to death. Again pig's flesh was thrown into mosques, which too have been pulled down. The King of Greece says that he is fighting in the name of the Holy Cross; and the same is the case with the rulers of Montenegro and Servia.

In a second letter headed "Invasion of the East by the West," the writer says that Europe's unholy intrigues and satanic acts to exterminate Islam have startled Muhammadans everywhere; filling them with the fear that Europe is about to involve Islam in serious trouble, and that efforts have been begun to sweep the Quran into oblivion. Indeed, he adds, the unclean tongue of a certain European statesman has given utterances to the words that

civilisation cannot spread so long as the Quran is in existence, and that the time has arrived to avenge the doings of the Prophet by degrading his followers. Next he refers to the recent happenings in Morocco, Tripoli and the Balkans, and goes on to say that the promotion of union among Muhammadans over the present misfortunes of the Islamic world has led to new means being adopted to prevent them from congregating at their religious centres. After remarking that the pilgrimage to Mecca is, in a way, being stopped, he tells how France and Russia have adopted measures for that end. Proceeding, he asserts that, but for incitement by Europe, the Balkan confederates would never have waged war on Turkey, and that Europe is at the bottom of the oppression which the allied forces are practising on Muhammadans. The war has, however, brought home to all Musalmans the fact that their existence is bound up with that of the Ottoman Empire. The writer then goes on to state that he is going to Constantinople, and that he will not only take part in the war, but will also attend on the wounded and contribute to the papers.

Adverting to the telegram from Reuter that, if the Porte is not agreeable to the terms of peace proposed by Bulgaria, the latter is willing to consider any others that Turkey may have to put forward, the *Zamindar* (Lahore), of the 24th November 1912, remarks that the reason for Bulgaria's climb down is that she has sustained a severe drubbing. She owes her escape from ruin to the international fleets at Constantinople, and to the secret pressure which the powers are bringing to bear on the Turkish Government. After ridiculing the Bulgarians for their boasts that they would dictate the terms of peace at the Capital of Turkey, the paper writes that it is these jesters who wanted to drive Islam out of Europe. It also refers to the message relating to the refusal of the ambassadors of the Powers in Constantinople to withdraw their foreign troops from the Capital. Commenting on this it observes that the ambassadors could not have acted otherwise, for the reason that, with the exception of these troops and warships, there is no other machinery at Constantinople to compel the Porte to accept terms of peace agreeable to Christianity.

In its issue of the 28th November 1912, the same paper publishes a letter headed "Come out," in which the writer—"Faqir," of Lahore—calls "on the symbol of Islamic might and power (? the Crescent)" to come out, to destroy the enemy's forces as if by lightning, and to bring Muhammadans the news of victory. It is also asked to cast its (protecting) shadow over Muhammadans, who will then prove "that they are and will continue, a living race." They will also show that they can defend Islam, the Caliphate, the *Kaaba* and the Prophet's tomb.

Writing under the heading "The present stage of the war," the *Paisa Akhbar* (Lahore), of the 25th November 1912, says that the brave stand which the Turks have made at Tchataldja has turned the tide of the war. Instead of desiring to make an entry into Constantinople, the Bulgarians are now anxious to save their skins. Since, however, Russia and some other powers side with Bulgaria there is a fear of the Turkish Government being prevented from continuing the war. This is all the more probable as it has a weak person like Kiamal Pasha at its helm and the Foreign portfolio is held by a Christian. Nevertheless, if the British Government were to follow its traditional policy (of sympathy towards Turkey) and remind Russia, who is the real author of the war, of her Foreign Minister's declaration about the maintenance of the *status quo* the Balkan trouble would not prove a disaster for the Turks; while Great Britain would make a grand political achievement, for she would win the hearts of Muhammadans throughout the world.

Indian Muhammadans and the Balkan War.

2. A *Gouhar Ganj* (Bhopal) correspondent, writing to the *Zamindar* (Lahore), of the 28th November 1912, says that the Begam of Bhopal has ordered the starting of funds throughout her State in aid of the Turkish sufferers. In pursuance of this order, Saiyid Habib-ul-Hasan, a Vakil, made an effective speech after prayers on the recent 'Id day at the instance

of Mian Nemat Ulla Khan, the local Nazim. The speaker observed in the course of his remarks that the European Powers were under the impression that Islam had been reduced to such a position that the Cross should now replace the Crescent.

Commenting on the press *communique* contradicting the rumour that the Government of India is averse from the despatch of any Medical mission to Turkey, the *Zamindar* (Lahore), of the 4th December 1912, heartily thanks Lord Hardinge for the announcement on behalf of all Indian Muhammadans.

Hindus and the Balkan War.

3. Writing under the heading "Hindus sympathy with the Turks," the *Shanti* (Rawalpindi), of the 23rd November 1912, employing arguments similar to those already advanced by the *Hindustan*, &c., finds fault with those Bengalis who have been sympathising with the Turks. After observing that the difficulties which now beset the Turks are as nothing in comparison with the oppression practised on Hindus by Mahmud, Tamerlane, &c., the paper asks how it can be possible for Hindus to sympathise with Turkey and stint themselves in order to help Muhammadans.

The *Arjun* (Lahore), of the 23rd November 1912, has a note headed "Hindu help to Turkey," in which the paper says that it would be contrary to their religion for Hindus to give money in aid of a society (the reference is to the Red Crescent Society) which is being financed by the sale proceeds of the skins of sacrificed cows.

In a note headed "The Balkan War and sedition in India," the *Jhang Sial* (Lahore), of the 28th November 1912, states that a member of Parliament recently enquired from the Secretary of State for India whether the latter was aware that Bengali agitators had, in conjunction with Muhammadans, been holding meetings to bring Government into hatred and contempt. After transcribing the reply returned to the question, the paper asks Hindus to pay special attention to the matter. The above question has probably been asked because Babu Bepin Chandra Pal and some other Bengalis, whom Government regards as agitators, have begun to take an active part in the meetings held in aid of the Turks. These gentlemen are thoroughly loyal to Government. Still, if Muhammadans were to indulge in any violence, the blame would fall, not on them, but on Hindus. The agitation against the Colonization Bill was caused by Musalmans, but it was Hindus who suffered the consequences.

The *Hindustan* (Lahore), of the 27th November 1912, says that Babu Bepin Chandra Pal's reward for having participated in the above meetings is that he has been accused in England of disseminating seditious ideas. The conduct of Musalmans, it adds, is always pardonable, whatever excitement they may display, or however adversely they may criticise the policy of Sir Edward Grey. Some members of the ruling race have, however, become suspicious of these Bengalis who have joined Muhammadans in the present excitement and have expressed a senseless sympathy with the Turks. Babu Bepin and those other Bengalis of his way of thinking should think before they act; otherwise, they will assuredly involve Hindus in trouble.

England and the Balkan War.

4. The *Rafiq* (Delhi), of the 26th November 1912, has a note headed "Stupefaction," in which it says that the repeated defeats of the Turks are "so disappointing for Constantinople" that the European Powers are now convinced that the time for the accomplishment of their centuries-old (sinister) intentions (? regarding Turkey) has arrived. (? The consequent) flutterings of the heart have had the effect of stupefying England first of all. In (his speech) in the Guildhall on the 9th November, Mr. Asquith tried to make "all his companions" co-operate with him in sharpening the dagger with which the body of Turkey will shortly be divided. "In this way" England wishes to carry out the

grand achievement of having wielded the mightiest sword in dismembering the body of Islam. Next the paper quotes (? a verse) to the effect that "Their words have betrayed (their spirit of) enmity, and the intentions kept concealed in their hearts are worse than those they have expressed." Commenting on the same it writes:—"This is the reality which we have disclosed to Muhammadans, if only they act with sense and reflection."

Mr. Churchill and the Balkan War.

5. The *Paisa Akhbar* (Lahore), of the 3rd December 1912, has a note headed "Mr. Churchill's unfair attack on Turkey," in which it complains that the leading members of the Liberal Ministry have been patting the Allies on the back. Their religious prejudices have overcome their statesmenship and lead them to disregard the feelings of His Majesty's ten crores of Muslim subjects. Recently Mr, Asquith expressed joy at the Greek occupation of Salonika, and now Mr. Churchill has declared the Balkan invasion of Turkey to be justifiable, which cannot but wound the susceptibilities of Muhammadans.

Writing under the heading 'Mr. Churchill's effusion' the *Observer* (Lahore), of the 4th December 1912, makes the following remarks:—

"We appeal to the King Emperor against the speeches now being made by members of the Radical Ministry in England. Mr. Lloyd George, Mr. Masterman, Sir Edward Grey and Mr. Asquith have given utterance to sentiments that have wounded deeply the feelings of millions of subjects of His Imperial Majesty. Mr. Churchill has, however, beaten all of them hollow by remarking that 'there never was a clearer case for war than that between the Balkan States and Turkey.' That no falser observation could have been made is proved by the depredations of Bulgarian robbers who are now devastating Macedonia. Is this the case for the Allies which in the eyes of Mr. Churchill is clearer than crystal? If observations like those made by the Minister for the Navy do not constitute a breach of British neutrality, nothing else could be characterised as such. It is, however, doubtful whether Mr. Asquith will do anything to gag the mouth of his obstreperous colleague."

European Powers and the Balkan War.

6. The *Zamindar* (Lahore), of the 25th November 1912, publishes an article headed "Europe's bigotry in connection with the Balkan War." During the Italo-Turkish war, says the paper, none of the Italian Statesmen ever endeavoured to prove that the contest was of a political character. Nay, they always followed the contrary course; and Europe proved by its conduct that the war was a crusade "based on bigotry and Christianity." The forces proceeding to the front were exhorted to earn merit, in this as well as the next world, by relieving the people concerned from the Turkish yoke. Again, wherever Christianity triumphed (in Tripoli) crosses were hung in the mosques; while the indifference of Muhammadans to their duty in the matter enabled the European Powers to go on with their work of partitioning Muslim States. Indeed, the only rivalry between these Powers is in the matter of being the first to swallow a Muhammadan possession, to practise which oppression all sorts of pretexts are invented. Continuing, the paper says that the declaration by the Macedonian Committee published by the *Times* the other week, leaves no room for doubt that the Balkan War also is the outcome of religious passions and is intended to free the Christian subjects of Turkey. Europe, it appears, desires to fan into a flame the smouldering fire of envy and malice that has been lying hidden in its heart since the days of the crusades. The religious conference, which met last year at Liverpool and was attended by representatives from all over Europe, discussed the question of how to exterminate Islam. A copy of the report of the proceedings of this conference has fallen into the Editor's hands and shows that a deal of intolerable nonsense was talked about Islam. A German philosopher is reported to have remarked in plain language that Christianity would now take its revenge on Islam, and that it was highly shameful for Christians that their sacred places should continue in Muslim possession. The *Zamindar* then goes on to say that the present war is being waged at the instance of the Powers, which could have, if they had so wished, damped the ardour of the Balkan States. But the essence of European politics consists in not restoring to the Crescent even an inch of soil that has been taken

from it. It has hitherto been the settled policy of Europe to use every means to reduce the number of Turkish possessions and wrest the sceptre from the descendants of Othman. The Allies have declared in clear words that the war is of a religious character, and the first shot fired by them was hailed with rejoicings in churches. Europe, however, keeps silent, the plain reason for which is that it is engaged in waging a crusade. Muhammadans should, therefore, leave nothing undone to help their own kingdom (Turkey), the extinction of which would end their own days also.

In its issue of the 28th November 1912, the *Zamindar* remarks that this is a fine sort of justice. The Balkan States were first incited to attack Turkey, but now when the latter has hammered them, especially the ringleader, Bulgaria, she is being forced to conclude peace so that the Bulgarians may not only be saved from ruin, but also be given Albania and Macedonia. If the continuance of the war is likely to strain the relations between the Powers, and to result in hostilities between Austria and Russia, that is what the Editor desires from the very bottom of his heart.

The *Paisa Akhbar* (Lahore), of the 28th November 1912, reports that the Power's ambassadors at Constantinople have requested the Porte to avert the danger of a universal war in Europe by expediting the conclusion of peace. It is to be hoped, however, that the Turkish Government will return "a crushing reply" to the request and remind Europe of the indifference with which it has so far treated Turkey.

The Powers and the alleged Bulgarian atrocities.

7. The *Zamindar* (Lahore), of the 4th December 1912, publishes the recent telegrams from Reuter about the alleged Bulgarian atrocities. Commenting on the same it remarks that when the false news—which was the work of European statecraft—was spread in Constantinople that, in exasperation at their repeated reverses, the Turks would massacre the Christian residents of the said city, the Powers lost no time in despatching warships to the Turkish Capital for the protection of Christian blood. Now, however, when the cruel and tyrannical Bulgarians are indiscriminately killing the inhabitants of Macedonia, both Turks and Christians, not a single Power thinks of interfering with them. Such is the bloody European civilization of which the West feels so proud.

The Balkan War and *jehad*.

8. The *Tahzib i-Niswan* (Lahore), of the 23rd November 1912, publishes a communication headed "Islam in difficulty." After remarking that the whole Islamic world is beset with difficulties and that the Balkan States have imparted a religious colour to the war with Turkey, the writer—Fatima Sughra, of Delhi—enquires whether it would be improper in Muhammadans to proclaim a *Jehad*. Next she appeals to Muslim women, especially those of Delhi, to follow the example of their Lahore sisters and establish committees for the collection of money in aid of the Turks.

The Powers and Turkey.

9. Writing under the heading "War between the Cross and the Crescent," the *Paisa Akhbar* (Lahore), of the 23rd November 1912, publishes a translation of a lecture delivered by a Mr. I. M. Abdul Aziz at a meeting held at Colombo on the 29th October last, in connection with the Balkan war. The speaker is reported to have said, in the course of his remarks, that, since the decline of the Ottoman Empire in Europe, the neighbouring Christian Kingdoms had constantly kept it engaged in war and compelled it to conclude treaties relinquishing parts of its European provinces. The great powers of Europe had several times undertaken to preserve its integrity, but their responsibility had always been a paper one, while their individual and collective attitude towards Turkey had frequently proved most calamitous for her. On the occasion of the Greek War of Independence the Powers, including even England, combined to destroy the Turkish sea power and thereby facilitated the task of Greece.

England and France undoubtedly helped Turkey during the Crimean War, but not out of sympathy. Their only object was to prevent Russian expansion. An idea of their solicitude for the integrity of the Turkish Empire could be formed from their respective doings in Egypt and Algeria. Besides, England's help to Turkey during the Crimean War was merely a return for the service rendered by the Sultan to the English on the occasion of the Sepoy Mutiny (*sic*). According to a correspondent of a Berlin paper, it was due only to the mutual jealousies of the Powers that the Turks had so far been allowed to remain in Constantinople. Could the Powers, however, come to an agreement as to which of them should exercise sway over the Bosphorus, not one of them would have taken pity on Turkey's wretched condition, not to speak of saving her. The Turkish massacre of Christians in Bulgaria and Armenia resulted in a great outcry throughout Europe, especially in England. But the Powers have taken no notice of the cold-blooded massacre of Muhammadans in Tripoli, Persia, and elsewhere.

Christianity and Islam.

10. The *Rafiq* (Delhi), of the 24th November 1912, say, that Muhammadans in all parts of the world are being tried by God. After remarking that the present is a time of trouble for them, it complains that the War in the Balkans has been given the colour of one between Islam and Christianity. The Prophet's followers have had an opportunity of distinguishing between their true and hypocritical friends. Next it expresses its inability to understand why the above two faiths should be at enmity. It is patent, however, that the first stone has been thrown by Christianity, a class of whose missionaries had taken umbrage at the spread of Islam in Africa. "Never had Muhammadans borne to Christian priests the enmity which these priests now display towards the followers of Islam." Reuter's telegrams show that Christian priests and preachers always accompany Bulgarian forces and use the name of Christ to inflame the soldiers. Europeans charge Musalmans with being mere puppets in the hands of their *mullahs*, but what is the class that to-day is dictating the actions of statesmen in European countries?

The *Vakil* (Amritsar), of the 27th November 1912, publishes a communication headed "The dangerous rays from the sun of civilisation." The writer finds fault with the Young Turks, who, he says, have ruined themselves by adopting European civilisation and the luxurious life of Paris. The result is that to-day Muhammadans have not a single supporter in the wide world, and it is being said in the greater part of Europe that they can no longer be allowed to remain in that Continent. Europe should, however, bear in mind that, were it to try till Doomsday, it would still not be able to ruin Islam. To oppose Islam is to offer opposition to God Himself. As for the worship of the Cross and the Trinity, it has already received its quietus at the hands of Europeans themselves and cannot now be revived. This was the first work which Islam had to do and it was accomplished long ago. The writer concludes by urging Muhammadans to rise and help the Turks with money.

Should the Turks conclude peace?

11. In its leader, the *Observer* (Lahore), of the 30th November 1912, publishes the following:—

"Although many of the war telegrams sent by Reuter have proved contradictory or unreliable, there can be no reason to doubt the accuracy of the report that the ambassadors of the Powers are urging the Porte to conclude peace 'in view of the danger of complications.' What the danger is, it is not at all difficult to see. The war threatens to set Russia and Austria by the ears and also to embroil the allies of the two Powers, that is to say, Germany and Italy, on one side, and France on the other. It is feared that unless Turkey accepts the terms of peace offered by Bulgaria and her confederates, there will be a universal war in Europe. And what are the terms offered by the Allies? These are that the Turks should make over practically the whole of European Turkey, with the exception of Constantinople and the small surrounding area, to the Allies. Europe evidently desires that the Porte should unhesitatingly submit to these demands for the sake of Europe.

"But besides the interests of Europe, the Porte must also take into consideration the interests of the Turks, the interests of the Muslim world, and the interests of the Orient. Europe has never done any altruistic act for the sake of Turkey. If some European Powers helped the Turks in the past, it was, to quote a Persian saying, through the hatred of Moaviyah, not through the love of Ali. It was to maintain the balance of power that Europe fought on the side of the Turks, in the same way as Europe fought on the side of Spain and Portugal during the Napoleonic wars. Europe has, therefore, no moral right to urge the Porte to conclude peace. It has robbed Turkey, during the recent years, of Bosnia and Herzegovina and Tripoli. It has deprived the Muslim world of the Khanates of Turkestan and Morocco. It has destroyed the constitutional *régime* in Persia, discredited it in Turkey, and is seeking to foil it in China. With the blood of the Persian martyrs dripping from the swords of its Cossacks, with the cries of the orphans of innocent Arabs resounding in the wilderness of Tripoli, with the heart-rending anguish of the widows of non-combatant Muslims pervading the theatre of the present campaign, is it not most cynical on the part of Europe to ask the Turks to patch up a peace for the sake of European tranquillity? It was not the Porte that provoked the war. It is the Balkan Allies, the protéges of the Powers, that are responsible of it. Let the Powers then urge the Allies to withdraw from Turkish territory and let them honourably carry out their word that the *status quo* would be maintained after the war, but let them not talk of the Turks accepting the terms of the Allies. If the whole of Europe should be plunged in war as a consequence of the prolongation of hostilities, what is it to Turkey? Has Europe ever paid any regard to the interests of the Porte that the Porte should consider the interests of Europe? It is now that the tide has begun to turn. The Turks will be false to themselves, false to the Muslim world, and false to the Orient, if they listen to such representations and conclude a dishonourable peace, England alone has done something for Islam, and Islam is grateful to her for her benign rule. But England is really not a part and parcel of the continent of Europe. She is not bound to Russia or France by the ties of alliance that bind Germany and Italy to Austria. She cannot be embroiled in the war if her Ministers so wish it. There is, therefore, little fear of England being touched by the war. The only fear is that the Turks may disappear from Europe as a result of the general conflict. But a life of dishonour is worse than death. If the whole Turkish race should be wiped off the face of the earth in the struggle, and extinction be also the fate of the despoilers of Turkey, the war of extermination would redound more to the credit of the Turks than an acceptance of the terms offered by the Allies. It will be a case of

"عاشق کا جنازہ ہے ذرا دھوم سے نکلے۔"

'(*Ashiq ka Janaza hai, zara dhum se nikle*)'

('It is the funeral of a lover, let it be performed with due ceremony).'

The British proposal.

12. The following is from the *Observer* (Lahore), of the 30th November 1912 :—

"A Reuter's message from Berlin talks of a British proposal for a conference of ambassadors to consider the question of Albania, the Ægean Islands and the Dardanelles; and unless its details be published, it is too early to make an attempt at understanding what the proposal is. Does Sir Edward Grey imply that the other questions, we mean those of Macedonia, Thrace and the war, will be settled by the Turks and the Balkan Allies among themselves, and that when these have been settled one way or the other, the ambassadors will step in to decide the fate of the remaining portion of Turkish territory? Or does the suggestion mean that Turkey will be allowed to remain in effective possession of the rest of her territory, including Macedonia? The latter alternative is so very improbable that one is inclined to believe that whereas the Allies will be left to settle their terms about the other points with Turkey direct, and while Turkey may refuse—and with reason—to negotiate with the Allies about Albania, the Ægean Islands and the Dardanelles, the Powers will intervene to settle the fate of these parts of the Ottoman Empire? It is difficult to answer the questions unless full details of the suggestion be known, and we prefer to await them before expressing our opinion with any degree of confidence."

England and Asiatic Kingdoms.

13. The *Vakil* (Amritsar), of the 23rd November 1912, has a note headed "England in danger," in which it translates portions of Lord Roberts' recent speech at Manchester. Commenting on the same, it says that if England has really lost her military strength she should conclude offensive and defensive alliances with Eastern States. This would not only raise her in the estimation of Orientals, but would also greatly strengthen her hands. If she is really weak and still continues indifferent to the waging of *jehads* on Asiatic Kingdoms it is difficult to say how long Orientals will remain under her sway.

The paper also publishes a letter in which the writer asserts that the time is not far distant when the storm which Christianity and the West have raised against Islam, the bulwark of peace, will involve the non-Islamic world in adversity. He, therefore, advises Indian Muhammadans strongly to urge the East—Turkey, Britain, Japan, Afghanistan, China and Persia—to unite against European powers in defence of truth and justice.

Indians and emigration.

14. The following is from the *Panjabee* (Lahore), of the 3rd December 1912 : —

"The Hon'ble Mr. Gokhale said that the Indians are a home-loving people, and they would not have been in South Africa but for the indentured system adopted by Government. This is true, but if he meant thereby that Indians should not emigrate into foreign countries, to earn in the open market the fruits of their industry, he can hardly be in the right. People of Madras and Bengal have a great opening in Burma and Ceylon, but what about Punjab and United Provinces ? Bombay and Central Provinces are probably the homes of mills and factories and employ working men on a fairly large scale. In the Punjab there are special reasons why men should, if they like, emigrate. These reasons are both social and economic, and it is not true that workmen have an unlimited field of remunerative employment now. The wages are low and opportunities few. The cost of living is increasing by leaps and bounds and as the Indian masses become more enlightened, they should find an outlet for their ambitious career, if they have the capacity for it. Moreover, Indians have for centuries past been a stay-at-home, conservative, timid and resourceless people. The emigrant after wandering in search of work returns with some experience of the outer world and is found to be in all cases a more resourceful, self-reliant worker. Even women acquire pluck and are all the better for their exile. We can hardly approve of closing the outlet, whatever may be home requirements, and Indian emigration should not be stopped on any account under fair and equitable condition."

(*b*) —*Home.*

Muhammadan loyalty.

15. Writing under the heading "Is Muslim loyalty an admitted fact ?" the *Shanti* (Rawalpindi), of the 23rd November 1912, says that during the recent unrest in India Muhammadans strained every nerve to prove Hindus rebels and to represent themselves loyal subjects ; going the length even of saying that, if the British Government had to wage war even on the Sultan, they would unhesitatingly take up arms against the Turks. After remarking that this assertion by them was only lip-speech, the paper observes that a consideration of what they have been saying in their speeches and writings since the outbreak of the Turco-Italian War leaves no room for doubt that they can give to no other crowned head the love which they bear the rulers of Turkey and Persia. Some time back, it adds, the *Siraj-ul-Akhbar* of Kabul charged the correspondent of the *Zamindar* (Abdul Wali Khan) with being a spy of the British Government, and this at once led Musalmans to pour on his head the grossest abuse. Will they say, asks the paper, whether it constitutes treason to one's country to work as a spy for one's own Government and collect information for it about the rulers of foreign countries ? In conclusion, it asks the Prophet's followers to give up the double-faced policy followed by them.

Hindus and their British rulers.

16. The *Arjun* (Lahore), of the 23rd November 1912, publishes a note entitled "The English are our brothers." Adverting to the rivalry between England and Germany, it reports that a respectable Hindu has expressed the opinion that if Britain were strong enough on the sea she would have nothing to fear (from the Fatherland), that Hindus ought to regard the British Government as their own and render it pecuniary help, and present it with a warship. The idea, adds the paper, is highly commendable, but Hindus should rest assured that England is by no means inferior, in fact she is superior, to Germany. If the two countries ever go to war twenty-one crores of Hindus will willingly help their Government, not only with money, but also with their lives ; for the reason that the English, who come from the same Aryan stock, are "our" brothers, and rescued "us" from the oppression that was practised on "us" in pre-British days.

Hindu demands on Government.

17. The *Hindu* (Lahore), of the 23rd November 1912, has a letter under the heading "What do Hindus want?" After referring to the British Government's high sense of justice, the writer states that Hindus make the following demands on Government :—

(1) That cow-killing be forthwith abolished in India.

(2) That Hindi be made the universal language of the country.

(3) That the frontier Hindus, who are daily looted by tribal dacoits, be permitted to keep arms.

(4) That primary education be made free and compulsory, so that Hindus may rise to the level of other civilized nations and not have to suffer humiliation in Canada, British Columbia, etc.

(5) That they may be given a sufficiently large share in the administration, so that they may be able fully to safeguard their rights.

(6) That the Hindu University may be allowed to affiliate *mufassil* Colleges also.

(7) That the number of Hindus in the Police force be greatly increased.

(8) That the Land Alienation Act be suitably amended and Hindus of higher castes be granted the necessary rights under it.

(9) That the proposed amendments to the Pre-emption Act be adopted at a very early date.

(10) That the King Emperor should pass some months of the year at Delhi, so that His Majesty may become fully aware of the loyalty of his Hindu subjects.

The ideal of Swarajya.

18. In its leader, the *Panjabee* (Lahore), of the 3rd December 1912, publishes the following :—

"There is a kind of lull in the political atmosphere in India. Most people attribute it to the Reform Scheme, which has created a wholesome aspiration in the people. The Hon'ble Mr. Gokhale, who is very optimistic about the future of India, regards the present period as one of constructive reform. Others of the same school of thought have regarded it as a period of assimilation of Western political theories to Indian conditions. There are few who think probably that the present lull does not indicate any improvement or that there is going to be a radical change in the political ideals. But whatever may be the actual state of things, all admit that Indian ideals cannot be definitely formed with the present state of education. Those who build great theories or formulate policies form but a very small fraction of the people of India. The majority of the people are inarticulate and there is nothing to show in what direction their sympathies tend. They are being, however, gradually educated and familiarised with the modern conditions of progress. Mr. Gokhale is very thoughtful when he says that we must concentrate all our attention on education. The nine-tenths of the masses of India who are now swayed one way or another by ignorance and impulsiveness must first be turned to become fairly self-reliant and intelligent units of the State. Till then, Indian aspirations and Indian ideals will be more or less ill-defined and imperfect. The educated section of the people may till then only confine themselves to the enunciation of broad principles of progress, restricting their activities to constructive methods. We must utilise the present to the best advantage possible and, whether in the social, political or religious domain, no root and branch change can be thought of till the masses are able to take an intelligible part in the movement. The ideal of Swarajya, the ideal of a common religion, of language and social order, the ideal of commerce and manufacture—must all be more or less distant aspirations about which nothing very definite can be decided now. There is doubtless a new awakening in India—a new hope and aspiration of national existence. There is also the ideal of Swarajya, whatever it may mean. And we can neither believe those who hope to realise the ambition as if by a magical process or those who altogether deny that India can ever have a Swarajya.

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"There are hundreds and thousands of educated men, idealists, practical men, young enthusiasts, pessimists—men of all conditions of thought, who have their own views on Indian future. Few of them have patience for evolutionary progress. The ideal of Swarajya is either to be realised too quickly or it can never be had! We are accustomed to miracles and in the childhood of the individual, quick transformations of scenes from the sordid to the sublime, please the hearts of all. We cannot see through the history of living and growing nationalities, as we do through the enchanting scenes on the comedian stage. The growth of every human institution, as of organic life, is subject to the laws of evolution. As we stated at the outset, we deprecate undue haste as we do undue pessimism. We believe in the ideal of Swarajya. But it is an ideal to be evolved, and the outlook is not anything like so gloomy as some disappointed idealists frequently say."

British naval defence and the Indian Chiefs.

19. The following is from the *Tribune* (Lahore) dated the 6th December 1912 :—

"So far nothing definite has been officially or even semi-officially announced as regards the rumoured offer of the rulers of Indian States to provide a dreadnought at their own expense. The idea of such a magnificent contribution on the part of Indian Chiefs to naval defence is laudable. The leading newspapers in Great Britain, it is stated, welcome this fresh proof of the loyalty of Indian Princes in this suggested Indian contribution to the navy, but they are, at the same time, of opinion that the proposal is scarcely practicable, as it involves grave questions of policy and principle. The cost of a really effective Dreadnought is not less than two millions sterling which is equivalent to 3 crores of rupees, and we quite agree with a local paper that it is not clear how and from where Indian Chiefs can find so much money. The people of India are second to none in their desire to contribute to the defence of the Empire, but it must not be forgotten that the amount at present spent on the army in India is much larger than what should be spent with justice and reason. The numerical strength of the army is much larger than it should be in times of peace. If there is any need for more troops in any part of the Empire, India will be glad to place her troops at the disposal ot the British Government. In the South African War of 1899 and 1900 troops from India went to South Africa and did good service. In Egypt and the Soudan and in China Indian troops have done much useful work on several occasions duriug the last fifty years. India cannot, however, afford to increase her military burdens and the rulers of Indian States are certainly not in a position to afford the large sum of money that will be required to carry out the idea attributed to them."

India and Protective Tariff.

20. The following is from the *Tribune* (Lahore) of the 7th December 1912 :—

"Lord Crewe is entitled to the gratitude of India for his outspoken and vigorous speech at Cheltenham traversing Mr. Bonar Law's statement at Oldham about the fiscal policy towards India. Ever since Mr. Joseph Chamberlain raised the cry of protection and a protective tariff for the empire it has been the shibboleth of the Unionist party. The idea is to raise a wall of protective tariff in England and the Colonies against the rest of the world. The position of India has never been clearly defined, probably because it is well known that the inclusion of India in such a scheme would be strongly resented both by the Government and the people of India. Mr. Bonar Law, whose leadership of the Unionist party has not been distinguished by discretion, declared that the tariff policy for India should be based on England's claim to India's gratitude for past services. This was very properly denounced by Lord Crewe, who said the idea was already resented in India. * * * The Indian politician, as Lord Crewe justly pointed out, would vote for protective tariffs but would apply them to British produce. Our memories are not so clouded yet that we have forgotten the treatment that Indian industries have received from English manufacturers and English commercial opinion. It was at the mandate of Manchester that a duty was levied in India on Indian yarn and cotton goods, and factory legislation is also due to British commercial initiative. Even under free trade India is handicapped while under protection she would never have a fair deal and would soon go to the wall."

## IV.—Kine-killing.

Cow-killing in Ajudhya.

21. Writing under the heading "Shedding of Hindu blood in Shri Ram Chandra's City," the *Arya Gazette* (Lahore), of the 28th November 1912, complains that, thanks to the Prophet's followers, a stream of Hindu blood has recently flown through the city (Ajudhia) which was once ruled by Rama. The arrival of the Bakr'Id, it adds, proves calamitous for Hindus, because on this festival the spirit of *jehad* blazes among Muhammadans, and they become blind in their desire to perform sacrifices. Continuing, it remarks that cows had never before

been sacrificed in Ajudhia on the occasion of the Bakr'Id, but that their increasing political importance led Musalmans to desire the performance of this sacrifice there on the recent 'Id day. This had the effect, as was but natural, of inflaming the passions of Hindus, who attempted to stop the sacrifices. After remarking that a sanguinary riot was the result, the paper publishes a brief account of the disturbance and goes on to say that, but for the determination of Muhammadans to kill cows in the city of Rama, the untoward incident in question would never have happened.

The Rangoon cow-killing riot.

22. The *Parkash* (Lahore), of the 26th November 1912, has a note on the Rangoon cow-killing riot on the occasion of the recent Bakr'Id. After publishing an account of the disturbance, the paper says that similar breaches of the peace are by no means infrequent. Why does not Government, therefore, take the matter in hand and make definite arrangements once and for all? Experience has shown that the feelings of Hindus in regard to cow killing continue unchanged, and are likely to remain so. Why should not Government, then, pour balm into their wounds?

Hindus and cow-protection.

23. The *Parkash* (Lahore), of the 26th November 1912, has a letter headed "A plan for cow-protection," in which the writer, Assistant Secretary, Arya Samaj, Amroha, Moradabad district (United Provinces), states that Mr. Jassawala has written to the said Samaj to ask it to persuade Hindus to give one pice per head per diem in aid of the cow-protection movement; adding that, if even 5 per cent. of them agree to do so, he will request Government to import beef for the British Garrison from abroad, making up the loss incurred out of the above collections. The Samaj named, however, regards the proposal as impracticable and is of opinion that Hindus should, instead, request Government to make the loss good by itself realising an annual tax from the Hindus. All individuals and Samajes who have received similar letters from Mr. Jassawala should reply to it in the above terms.

## V.—Native Societies and Religious Matters.

Muhammadans.

24. The *Paisa Akhbar* (Lahore), of the 23rd November 1912, has a letter headed "Ruin of Muhammadans," in which the writer—Nawab Haji Muhammad Ismail Khan, of Datawali (United Provinces)—says that his co-religionists ignore the fact that the ruin which has overtaken them is due solely to their own shortcomings. This ignorance, he argues, leads them to think that they are being ruined by other peoples impelled by religious intolerance, whereas it is they themselves who are bigots. Continuing in this strain he remarks that the statesmen of Europe, whom the Prophet's followers charge with bigotry, are unjustly so charged. Nothing could be more untrue than to say that the fall of Turkey has been wrought by Christians acting and fighting as such. He blames those Muhammadans who will not send their sons to Government Schools and Colleges, because they are under the delusion that Islamic educational institutions are the sole means of effecting the regeneration of the Muslim community.

Commenting on the above the Editor disagrees with the statement that Europeans are free from religious intolerance.

Muhammadans and Arabia.

25. Writing under the heading "Islamic practices," the *Rafiq* (Delhi), of the 25th November 1912, says that the crusade of 1912 (the Balkan War) has awakened Muhammadans throughout the world. The time has come, it says, when the followers of the Prophet should regard Islam, rather than individual countries, as their true home. Ceasing to ignore facts they should reflect on events. A mighty force, equipped with all modern aids, has arisen to exterminate them. They should turn their thoughts to Arabia, and the well-to-do among them should consider it a duty to pass their leisure time there; bearing

in mind that it is their real home and that the time is sure to come when they will have to fight in its defence. Wealthy Muslim families should be urged to reside there from time to time and to possess houses in Mecca and Medina; those of them, that can afford to do so, settling there permanently. The idea should be disseminated among Muhammadans by means of preachers; small tracts and booklets being also published to shew in what parts of Arabia the necessaries of life can easily be procured. Able men should be sent to collect this information and a society should be established, with head-quarters at Bombay, whose special object should be to provide such necessary information for intending emigrants. Continuing, the paper asks Muhammadans, especially Muslim students, to adopt "the Islamic fashion" in matters of dress, external appearance, and the like.

Alleged cruelty towards Hindu children at a religious fair.

26. The *Arya Gazette* (Lahore), of the 28th November 1912, states that a very large fair is held at Garh Muktsar, United Provinces, in the month of Katak every year; and (some) Hindus throw their children into the Ganges on this occasion, the little things being at once rescued by Brahmans and restored to their parents. This is done five times and the proceeding is spoken of as the offering of a child to the river named. The practice results in the death of a large number of children, and Government should pass a law to put it down.

Hindu-Muhammadan relations.

27. In its leader, the *Tribune* (Lahore), of the 6th December 1912, publishes the following:—

"The Bakrid festival in India passed off without any trouble except for the regrettable riots at Ajudhia in which the armed police had to fire to quell the riot with the result that a number of persons were killed and several were wounded. The recent war in the Balkans and the repeated reverses sustained by the Turks have deeply stirred the feelings of the entire Moslem world. This fact is so patent and we have had such conclusive evidence of it in India that it does not require to be laboured. The Hindu attitude has generally been one of entire sympathy with the Muhammadans in the present crisis. This has been most marked in Bengal where not only Hindu speakers at public meetings openly expressed sympathy with Turkey which is rightly regarded as an Asiatic Power, but the Hindu community translated their feelings into action by subscribing liberally to the funds of the Red Crescent Society. In Bombay public meetings were not held but there could be no doubt as to the universality of the sympathy with Turkey. A meeting was held at Sialkot in the Punjab for the same purpose and the audience was mainly composed of non-Muhammadans. Now the feeling at the back of this sentiment may be analysed with advantage. The relations between the Hindus and Muhammadans in India have been more or less strained for several years. The tension is more acute in some provinces than in others. The bitterest feeling exists in the Punjab and the United Provinces and it is due to some obvious causes. In the Punjab the first complaint is as regards the inadequate representation of the Hindus in the Punjab and Supreme Legislative Councils. This is a just and well founded complaint. But the new constituencies that have been created should help to remove this complaint partially unless the Hindus themselves help to defeat one another. Then there is a strong feeling in the Punjab that in the public service the claims of Hindus are not fully recognised. There are other reasons with which the Government is not concerned. As a matter of fact the misunderstanding between Hindus and Muhammadans in the Punjab is of long standing and events in the last few years have not tended to heal the breach. In the United Provinces the state of things is somewhat similar, while, unlike the Punjab, the Hindu population is in a large majority. In Bengal the relations between the two communities were excellent till East Bengal was wrenched away from West Bengal but now that the *status quo* has been restored there is a marked tendency for Hindus and Muhammadans again coming together in friendly relationship. In the Bombay Presidency, with the exception of the mob in the city of Bombay, the relations between Hindus and Muhammadans are satisfactory and the same thing may be said of Madras.

"It is important to remember that this description of the state of affairs applies to the two communities in India and not outside of India, that is to say, both Hindus and Muhammadans have their interests confined to India and whether those interests clash or combine they cannot take their friendliness or their differences elsewhere. Latterly, however, a new factor has appeared in the equation between Hindus and Muhammadans. The Hindus can have no communal or religious feeling of affinity outside India. Christendom comprises many countries, so does Islam, but there is no Hinduism and there are no Hindus out of India. Nevertheless, the spirit of Pan-Islamism is comparatively of recent growth, while it is a

curious fact that the largest number of Muhammadans in any country are subjects of the British Crown. However, it is undeniable that the sentiment of Pan-Islam is a living force as is demonstrated by the keen sympathy felt for Turkey throughout the Moslem world. In India, in Afghanistan and everywhere where Muhammadans are to be found funds are being raised for the help and succour of wounded Turks and their families. Medical help is being volunteered by Muhammadans in India. The Amir of Afghanistan has received a letter of thanks from the Sultan of Turkey and is interesting himself personally in raising funds. In India the feeling is so strong that proposals have been seriously made for diverting or lending the funds raised for the Muhammadan University to the Turkish Government. Impractical as this idea is it has found favour though it is clear that the fund can only be given for helping the sufferers in the war and not for the purpose of prosecuting the war itself for that would be a distinct breach of neutrality. The Moslem sympathy for Turkey can be easily realised but that is no reason in itself why the Hindus should sympathise with Indian Muhammadans or the Turks, specially in view of the estrangement of feelings between the Hindus and Muhammanans in India. All the same the fact stands out clear and incontrovertible hat the great majority of Hindus sympathise both with the Indian Muhammadans and the Turks and many have given practical tokens of their sympathy. If the sentiment of Pan-Islam is influencing the Moslem world the Pan-Asiatic sentiment is a much wider one and it has been steadily growing during the last six or seven years. Whether the fact is admitted or not Hindus and Muhammadans in India have much in common and there is no cause for any real antagonism between them. The events of the last few months should bring this fact home to both communities.

"What are the causes of difference between Hindus and Muhammadans? There may be some soreness of feeling on account of the Council regulations and the special treatment of Muhammadans; there may be some bitterness due to the preponderance of one element in the public service. But surely these are fleeting causes of difference and should not be permitted to create a permanent estrangement between the two great communities of India. The proposed Hindu and Muhammadan Universities have helped to promote friendly feelings between Hindus and Muhammadans and to convince them that in important matters they are subject to the same disabilities. In their union is strength, on their loyal and earnest co-operation depends the future rise of India. Much as the Muhammadans in India may sympathise with their co-religionist in Turkey and elsewhere their own destiny lies in India which is their motherland as well as of the Hindus. There are evidences on all hands of past Muhammadan greatness in India nor are the glorious traditions of the Hindus forgotten. Circumstanced as they are both Hindus and Muhammadans must put away the thought from their minds that they can achieve greatness independently of one another, or that in their case antagonism will lead to development. Hindus and Muhammadans must stand or fall together and if the love of the motherland is a living reality for both Hindus and Muhammadans they will allow nothing to come between them or to divide them one from the other."

## VI—Legislation.

*Dharamsalas* and Act No. XII of 1867.

28. Writing under the heading "Are *Dharamsalas* also *Sarais*?" the *Hindu* (Lahore), of the 23rd November 1912, replies to the question in the negative, and says that the proposed application of Act No. XII of 1867 to *Dharamsalas* would lead charitably disposed Hindus to abstain from building such places. It, therefore, urges the Hindu press to take up the matters. Government should not interfere with these sacred and useful places.

The Copyright Bill,

29. The *Munir* (Jhang), of the 24th November 1912, takes exception to the proposal to introduce the copyright law of England into this country, saying that it would arrest the development of vernacular literature and that it is useless to try, at this time of the day, to prevent the democratic and patriotic sentiments embodied in Eurcpean literature from taking root in India.

## VII.—General Administration.

### (*d*)—*Educatiou.*

Indian students and the rules relating to admission into the Inns of Court in England,

30. Writing under the heading 'Invidious distinctions,' the *Tribune* (Lahore), of the 1st December 1912, publishes the following:—

"* * * When the rules relating to admission into the various Inns of Court in Great Britain were revised in 1910 it was laid down that in the case of Indians seeking admission the qualification will be a degree in Arts of any of the Universities in India. It was further laid down that as an alternative to this the passing of the Matriculation of the London University, or the "Little go" of Cambridge and

Oxford Universities or the preliminary examination (Arts) of the Universities of Edinburgh, Glasgow, St. Andrew's and Aberdeen will also be deemed a sufficient qualification for admission. On this understanding several Indian students who intended to study law went to Edinburgh in order to prepare for the Preliminary examination (Arts) of the University of Edinburgh. It is now stated: 'When it was first decided to revise the regulations at the close of 1910 and, in lieu of preliminary examination, each applicant was required to pass one of certain examinations set out in a scheduled list, the Council of Legal Education agreed, at the instance of the Secretary of State, to allow three months to elapse before bringing the regulations into force. On the present occasion, however, the amendments have been introduced without notice or warning of any kind. The acceptance of candidates who have passed the preliminary examination for the M.A. degree conducted by the Joint Board of Examiners of the Universities of Edinburgh, Glasgow, St. Andrew's and Aberdeen, is qualified by the addition of the words 'for students whose native language is English and in the case of the Oxford and Cambridge Senior Local Examinations, it is now laid down that the candidate must have passed in English language and literature and Latin. Previously in the preliminary examination Latin was dispensed with in the case of Indians because of the small extent to which it is studied by them.' Whatever opinion one might hold as regards the merits of these amendments, the manner of their introduction has naturally caused much discontent. Since no previous notice has been given to the students concerned and the amendments have been introduced quietly the action of the Council of Legal Education constitutes a hardship of a serious character. May we hope that the Secretary of State for India will intervene in the matter and see that the amended rules do not come into force this year. This demand is based on reason and justice and we hope there will be no delay in conceding it. If no notice is taken of the protest entered by and on behalf of the students concerned, there will be distinct cause for dissatisfaction."

### (*f*)—*Railways and communications.*

31. The following is from the *Panjabee* (Lahore), of the 30th November 1912:—

The Railway Board.

"* * * -The present members of the Railway Board are Sir T. R. Wynne, Mr. W. H. Wood, and Mr. S. Finney. The first and the third are Engineers, pure and simple, and the traffic experience of the second is confined to the goods section of British railways. There is no one on the Board conversant with Indian traffic and the relation of rates to Indian commerce and Indian industries. In constructing the new Board the Government of India must needs remember this defective character in its present composition and make every effort to supply the deficiency. The temporary appointment of Sir Henry Burt to examine the congestion in coal traffic leads to the inference that ultimately he might be confirmed in his appointment. He is an experienced Engineer with some knowledge of traffic requirements and is certainly an acquisition to the Board. But he does not and cannot fulfil the requirements of one having an extensive knowledge of rates and their effect on traffic. For this purpose the Government ought to find a sympathetic retired railway official like Mr. W. B. Wright, C.S.I., who was one of the most successful and popular railway officials in this country. Mr. Wright is reputed to be pro-Indian in his sympathies, and has done a great deal to develop Indian trade and to afford facilities for Indian industries. At the same time he commands the respect and confidence of the European community. He will be the right man in the right place and a helpful co-adjutor of Sir Henry Burt, who is held in great esteem by the Indian community in the Punjab. Then, finally, with a civilian like the Hon'ble Mr. Gillan as President of the Board, the constitution ought to give satisfaction to all alike. We trust that the Government of India and the Secretary of State would bestow on this question that consideration which its importance from the Indian point of view demands."

### (*h*)—*Miscellaneous.*

32. The *Akhbar-i-'Am* (Lahore), of the 30th November 1912, says that Indian-made sugar cannot compete with its foreign rival owing to the latter being a much cheaper article. After remarking that the manufacture of sugar is on the decrease in the country in consequence, it states that, two years back, the question of increasing the import on foreign-made sugar was raised in the Viceregal Council, but that nothing came of the discussion. This important question should, however, be decided without much delay, so that Indian capitalists may not have to suffer loss.

The Indian Sugar Industry.

The Public Services Commission.

33. The following is from the *Tribune* (Lahore), dated the 5th December 1912 :—

* * * * * *

"So far no tentative list of non-official witnesses has been prepared nor has a set of questions been drawn up for circulation. Of course this cannot be done until all the members of the Commission are assembled together. It is our hope that some independent and well informed witnesses will be found to draw the attention of the Commissioners to the position of Indians in the Indian Civil Service. Theoretically all Indians in that Service have the same status as Europeans in the Service and are entitled to hold the same offices. We can all understand that the time has not probably yet arrived when an Indian can be appointed a Lieutenant-Governor, though we are sure that an official like Sir K. G. Gupta or the late Mr. R. C. Dutt would have filled such an office with great dignity and success. Barring, however, that one office an Indian Civilian has an absolute and unquestionable right to every office open to members of the Indian Civil Service. Take the five appointments that have been thrown open to Indians in Executive Councils, one in the Governor-General's Council and one each in the Councils of the Governors of Madras, Bombay and Bengal and the Lieutenant-Governor of Behar and Orissa. Just at present there may be no Indian in the Indian Civil Service who, by seniority, is entitled to such an office, but the claims of Indian Civilians cannot be overlooked very long. What is the reason that Indians in the Indian Civil Service are entirely excluded from all Secretariat appointments both under the Government of India and Local Governments? There is not a single Indian Civilian in the Foreign Office, the Home Office or the various departments under the Government of India, with the one exception of the Law Department, of which the head is an Indian, and his assistant is also an Indian. There is not a single Indian member of the Indian Civil Service in the Political Department, or Resident or Assistant Resident in any Native States. In brief, all Indians are carefully excluded from what may be designated the inner circle of the Civil Service and the arcana of the Government."

* * * * * *

Official corruption.

34. In its leader, the *Tribune* (Lahore), of the 5th December 1912, publishes the following :—

* * * * * *

"We may summarise the position at which we have now arrived as follows :—A system of ethics, a civilisation, excellent in many respects but evolved by centuries of experience under totally different conditions, has been imposed on India, the great majority of whose inhabitants are engaged in agricultural pursuits and have had no opportunities of becoming educated. The educated classes of the country by reason of their superior intelligence and ancestral tendency to acquire and profit by knowledge have reaped countless benefits from the advent of Western civilisation. The common herd have gained little but peace and security, while a few of their number, a limited few, required for administrative purposes have succeeded in imbibing unintelligently enough some of the western principles which have been grafted on the country. Generally speaking, it is these who are called upon to form the rank and file of the administrative army, the educated classes properly so called being left until comparatively recent times to work out careers in private and public life for themselves. Thus while the class of persons best suited to the task of spreading the benefits of modern civilisation among the proletariat have kept aloof from official life, the proletariat has suffered by being left to the tender mercies of those of their own classes who, attracted by motives of profit and advancement, have placed their services at the disposal of Government. The result is that Government is not well served while the proletariat, suffering under a species of petty tyranny, resent any tendency on the part of Government to improve their lot, if such improvement is to involve the creation of posts for unworthy subordinate officials. From the beginning till recent times the Government of the country was carried on by a foreign element with the aid of a class of subordinates selected, we should rather say created, for the purpose out of most unpromising material. That class has, it must be admitted, succeeded in building up a reputation for ability in matters of ordinary routine and from that point of view has proved itself an apt pupil, but few who are intimately acquainted with the ordinary type of subordinate official will be disposed to deny that his intellect is far from elastic. On these persons Government is compelled to rely for the disposal of much of the detailed work of administration, while, owing to the wide gulf separating them from the foreign element socially, intellectually and otherwise, the work of supervision and check is extraordinarily difficult. In other words, those with a grievance against the action of subordinates must perforce air their grievances through those subordinates and consequently remain unheard. The press has, it is true, always acted as a medium between the governing classes and the people and has played a useful rôle in giving expression to the popular view of the actions of subordinates, but the press must always be the refuge of the educated alone; in recent

times, however, an attempt has been made to enlist the aid of the hitherto independent educated classes who alone can form an effective link between the people and their rulers. That this has had a decidedly beneficial effect will scarcely be denied. We would point, for instance, to the effect on the morale of the police force produced by the active interest taken in its methods by the general public as represented by the press, by members of Council and independent patriots. It is extension on these lines which is required if the blending is to be really successful. It is the creation of a public opinion averse to corrupt practices which is essential to the successful tackling of the problem of corruption. It is only thus that the loopholes which admit of excesses will be closed while the enlistment of the sympathy of the educated classes will have a doubly beneficial effect in that the general public will be able through their medium as fellow-countrymen to make known to those responsible for the government of the country their ideas on a variety of matters affecting their interests, and the Government will be able through their instrumentality to spread among the masses the ideals of probity and progress which are necessary to the well-being of every community.

"We are therefore of opinion that not only is the ultimate eradication of corruption in official life possible, but that a beginning in that direction has already been made on the right lines. * * * * *

* * * * * *

"We are convinced that, with the spread of education among the masses and a consequent rise in the level of general intelligence, not only will a public opinion averse to corrupt practices gradually come into being, but that the opportunities for such practices by the would-be corrupt will become increasingly fewer, for no man is likely to indulge in corruption if he thinks he will be found out—we would take for instance, some of the districts of the Central Punjab, where the ordinary zamindar experiences no difficulty in reading the village map and deciphering the records of land tenure, where the patwari is a nonentity and does not pose as the leader of society and faction which he undoubtedly is in the more backward parts of the province.

"Next to education we must put the question of pay for the reason that a considerable decline in the popularity of subordinate service under Government must follow as a matter of course on the closing of the doors of unrecognised emoluments. An intelligent man trained in a Government office or even straight from school has no difficulty in these days of progress in securing a post in private employ on, say, Rs 25 or 30; such a man under present conditions is content, nay prefers to take a post in Government service on from Rs. 10 to Rs. 15 with the prospect of rising to Rs. 25 or Rs. 30 after many years, because he realises the possibility of bringing his superior intelligence to account in doubling and trebling his official salary. Such persons will no longer be available when the avenues of corruption are closed and it will be necessary to revise the whole system of salaries with a view to making them more adequate to the needs of the classes employed, who, owing to a rapid rise in prices and in the standard of luxury, will no longer be content to draw the meagre salary which was considered ample 30 years ago. With reforms in the direction indicated above we shall find in Government employment a more intelligent class of subordinates drawing salaries adequate to their needs. Having secured such a satisfactory state of affairs Government must draw tighter the reins of control which at present, possibly owing to the fact that excessive severity would deter recruits from an ill-paid service, are certainly too loose.

"We have briefly attempted to indicate the origin of official corruption and to diagnose its essential characteristics. We have shown that, by welding together the whole community by means of inserting the educated classes as a link between the Government and the people, a successful attempt may be made to eradicate corruption from official life, and we have tried to show the lines on which that attempt may be made. We would conclude our discussion of the subject by impressing both on Government and on the peoples of India themselves that co-operation is essential to the encompassing of the great reform which is sorely needed. A healthy public opinion alone will make co-operation between Government and people possible and the diffusion of education broadcast through the masses is necessary to the building up of public opinion which is the greatest asset of every civilised community."

The jail riot at Madras.

35. The following is from the *Panjabee* (Lahore) of the 5th December 1912:—

"It may be hoped that the moral of the jail riot at Madras will not be lost upon Provincial Governments. The cause of the riot at Madras was the rigid, unsuitable and insufficient diet. * * * While prison should not lose its terror there is no meaning in converting man into a brute by excessive severity and harshness. It is notorious that not unoften the

most hardened criminal becomes a warder and finds jail life exceedingly comfortable while those who are guilty of less heinous offences are so tyrannised as to bring out their tiger qualities. In India we are still happily free from that class of idlers and loafers who are called unemployables; and the prison population, whatever the nature of their crime, do not compare unfavourably with that of any other civilised country. It is for the Government to realise this fact and humanise the treatment given to them. The question of the treatment of convicts in prisons is important enough to engage the attention of the Government of India and the public would be glad if a committee of enquiry could be appointed to overhaul the system."

LAHORE:
*The 7th December* 1912.

C. STEAD,
*First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.*

Punjab Government Press, Lahore—12-12-12—83—165—H. L S. & T. W. L.

[ Confidential. ]

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FROM THE

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Examined up to 14th December 1912.

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|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | **DAILY.** | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 880 copies. |
| | **TRI-WEEKLY.** | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | **BI-WEEKLY.** | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | **WEEKLY.** | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade† ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger† ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | **FORTNIGHTLY.** | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | **MONTHLY.** | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | **DAILY.** | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | **BI-WEEKLY.** | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
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| 25 | Afghan† ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqah ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sanaulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al-Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.

† Not received during the week.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
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| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das .. | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
| 36 | Chaudhwin Sadi* ... | Rawalpindi ... | Haji Ahmad ... | ... |
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| 38 | Curzon Gazette ... | Delhi ... | Mirza Hairat ... | 4,824 „ |
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| 41 | Haq ... | Delhi ... | Karim Ali .. | 400 „ |
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| 43 | Hindu ... | Lahore ... | Hari Lal Sharma ... | 2,033 „ |
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| 48 | Kapurthala Akhbar ... | Kapurthala ... | Hamid Husain ... | 175 „ |
| 49 | Loyal Gazette ... | Lahore ... | Amar Singh ... | 1,307 „ |
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| 52 | Millat ... | Lahore ... | Shuja Ulla ... | 511 copies. |
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| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
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| 72 | Watan ... | Do. ... | Muhammad Insha Ullah.. | 5,825 „ |
| 73 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 3,900 „ |
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| 74 | Biwah Samachar† ... | Lahore ... | Ram Chand ... | 500 copies. |
| 75 | Kam Dhenu ... | Ludhiana ... | Bawa Bhagwan Das ... | 1,500 „ |
| 76 | Mister Gazette† ... | Lahore ... | Ali Bakhsh .. | 100 „ |
| 77 | Mohyal Gazette† ... | Kala, Jhelum District ... | Mehta Sham Das ... | 150 „ |
| | PERSIAN. | | | |
| | FORTNIGHTLY. | | | |
| 78 | Siraj-ul-Akhbar† ... | Kabul ... | Abdu Khalik ... | ... |
| | URDU. | | | |
| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies. |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
| 81 | Fasana‡ ... | Lahore ... | H. Muhammad Firoz-ud-din. | 1,000 „ |
| 82 | Jauhar ... | Amritsar ... | Dr. Chirag Din Jauhar ... | 400 „ |
| 83 | Kakezai Social Reformer‡ ... | Lahore ... | Fazl Din ... | 400 „ |
| 84 | Makhzan ... | Delhi ... | M. Fazl Ilahi ... | 2,000 „ |
| 85 | Martand ... | Lahore ... | Kanhaya Lal ... | 350 „ |
| 86 | Nizamat-ul-Mushaikh ... | Delhi ... | M. Muhammad Khalil ... | 200 „ |
| 87 | Rafiq‡ ... | Lahore ... | Charinji Lal ... | 500 „ |
| 88 | Raghbir Patrika ... | Do. ... | Prab Dial ... | 500 „ |
| 89 | Sadhu‡ ... | Do. ... | L. Gauri Shankar Lal ... | 3,000 „ |
| 90 | Sufi ... | Pindi Baha-ud-din, District Gujrat. | Muhammad Din, Awan ... | 3,000 „ |
| 91 | Zaban‡ ... | Delhi ... | Dr. B. B. Mitra ... | 250 „ |
| | GURMUKHI. | | | |
| | WEEKLY. | | | |
| 92 | Khalsa Sewak* ... | Amritsar ... | Jiwan Singh ... | 1,000 copies. |
| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| | MONTHLY. | | | |
| 94 | Punjabi Surma‡ ... | Lahore ... | Dharm Dev ... | 1,000 copies. |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### (*a*)—*Foreign.*

War in the Balkans.

1. The *Zamindar* (Lahore), of the 1st December 1912, says that the thick, black, and revolting layers of falsehood with which the Bulgarians and their friends covered the incidents of the war are being gradually removed by the hands of those wretches themselves. After showing that there is no truth in certain news from the seat of war but that the Turks have succeeded in gaining the whip-hand over the Allies, the paper remarks that the international situation in Europe shows that God's unseen hand is working for the followers of Islam. The relations between Russia and Austria have been strained and it will not surprise Moslems to hear at any moment of the outburst of a terrible war between those countries, which event will undoubtedly prove the forerunner of Islam's revival.

Commenting on some telegrams about the international situation in Europe, the *Zamindar* (Lahore), of the 12th December 1912, says that the fire which European statesmen prompted the Allies to kindle in order to disturb the peace of Turkey is apparently about to attack their own homes. The truth, it adds, is that the political existence of Turkey is essential to the maintenance of the balance of power among European States. The fate of Albania and Macedonia has not yet been decided, but Europe's war thermometer has already begun to approach the boiling point. Even if the provinces named are wrested from Turkey it should not be concluded that peace will thenceforth reign supreme in Europe. On the contrary, the event will prove the forerunner of a great European War, which will shake the foundations of several countries and lead to the shedding of oceans of blood in very truth.

The paper also refers to the telegram that the Turks will on no account agree to the proposal of the Allies to partition Turkey. After thanking God that the news that the entire Muslim world was anxiously waiting to hear has at last come from Constantinople, it says that if, in spite of the repeated reverses suffered by them, the Balkan confederates put forward terms of peace dishonourable to Turkey she will consider it a duty to resume the war and bring them to their senses. The codes of European civilisation and statesmanship do not contain the words "justice" and "honesty." These words are to be seen inscribed only on guns and cannon. If Turkey wishes to live she also should use these weapons to the very end.

The *Rafiq* (Delhi), of the 3rd December 1912, has a note headed "A hidden secret," in which it says that Bulgaria has given out that she has had to send lads of 16 or 17 to the front. There is, however, no truth in this, and the statement is intended only to make the peace committee believe that it is at the cost of lakhs of lives that Bulgaria has taken the Turkish places conquered by her. The object in view is that she should be left in possession of these places.

Indian Muhammadans and the Balkan War.

2. The *Zamindar* (Lahore), of the 29th November 1912, says that the Hon'ble Malik Mubariz Khan was the first *reis* in the Punjab to subscribe towards the fund opened for the relief of the Muslim sufferers of the Tripolitan War. Again, on the occasion of the last Id-ul-Fitr he collected money in a Simla mosque in aid of the Turks with a beggar's bowl in his hands. He has now contributed Rs. 3,596 to the *Zamindar Turkish Relief* Fund through Chaudhri Shahab-ud-din, Pleader, Lahore.

The *Watan* (Lahore), of the 28th November 1912, has a letter, in which the writer one Hakim Sahib Dad Kadri, of Shikarpur, Sind, says that, with a view to allaying the anxiety which has been caused among Muhammadans, especially those of Sind, by the writings of Islam's enemies, about the attack which has been delivered against the Caliph through the traitorous machinations of the army of Devils ( ? Europeans), he has forecast the result of the war and finds the same favourable for the Prophet's faith.

The *Paisa Akhbar* (Lahore), of the 7th December 1912, has a letter headed "Should Muslim University funds be given in aid of the Turkish Empire"? The writer—one Mustfa Hussain, of Aligarh—says that as 35 lakhs of rupees cannot ensure victory for Turkey in the war and as Muhammadans are not likely to be able to again collect such a large sum of money, the amount should not be made over to the Turks.

Indian Muhammadans and the Balkan War. A speech at Fatehpur (United Provinces).

3. The *Zamindar* (Lahore), of the 28th and 29th November 1912, publishes a report—supplied by Saiyed Mazhar Ul-Islam, Secretary, Muslim Club, Fatehpur (United Provinces)—of a speech made by a Maulvi Niaz Muhammad Khan at a recent meeting of the local Muhammadans in aid of the Red Crescent Society. After referring to "the heartless massacre" of Muhammadans in Morocco, Persia and Tripoli, the Maulvi spoke of the Balkan War and strongly urged his co-religionists to render pecuniary help to the Turks, saying that Islam was about to expire.

Commenting on the last remark the Editor says that it is the oppressors (of Islam) that are to die and to taste of God's wrath. The riches, the power and might of which Europe feels proud are but a passing shadow. It was, therefore, declared in the beginning of the world, "Tyrants do not live for ever.") He added that infidels were trying to end the days of Muhammadans and that the Cross was about to be re-installed on St. Sophai's Mosque, which was obtained by Muhammadans at the sacrifice of lakhs of lives. He also stated that batches of 1,000 Tripolitan women, followers of the Arabian Prophet who could not bear to see the women even of infidels disgraced, were made to stand up in Adam's garb and were riddled with bullets from the rifles of infidels.

Hindus and the Balkan War.

4. The *Arya Gazette* (Lahore), of the 28th November 1912, has a note headed "Foolish Hindus and Muslim machinations." Hindus, it says, are still being crushed under the weight of injuries which they have suffered at the hands of selfish Muhammadans. It is, however, to be regretted that their simplicity has hitherto prevented them from seeing through the artfulness of their (Muslim) fellow countrymen. They have failed to learn a lesson even from the reverse which they lately have sustained in the political and social arena by allowing themselves to be deceived by the Prophet's followers. Continuing, the paper remarks that Muhammadans in whom it is inherent to practise oppression, have of late been giving money in aid of Turkey. It is, however, a pity that some short-sighted Hindus also should afford proof of their foolishness by following this example. The Hindus of Bombay have given Rs. 51,000 for the Turks and have, therefore, foolishly fanned the fire of tyranny into a flame. Next the paper speaks of the Sheikh-ul-Islam's *fatwa* requiring the entire Islamic world to abstain from performing sacrifices on the occasion of the recent *'Id*. Indian Muhammadans, however, had the cleverness to declare that they would not sacrifice cows as "an act of great kindness to Hindus." May God, nevertheless, involve these tyrants in "similar calamities" every year, so that they may refrain from oppressing (animals).

The *Haq Pasand* (Amritsar), of the 1st December 1912, reprints the above.

The *Rajput Gazette* (Lahore), of the 30th November 1912, publishes an article entitled "Should Hindus show sympathy for the Turks? A respectable Muhammadan's wish," in which the writer states that the fact that Hindus have given money in aid of the Turks furnishes another proof of their kind-heartedness. Indeed, they never bear malice to Muhammadans, who, on the other hand, are always on the watch to find means to wound the feelings of Hindus, so that scarcely a year passes but a riot takes place over the slaughter of cows. In spite of all this they do not refrain from singing the praises of the merciful and kind disposition of Hindus in order to gain their own private ends. Continuing, the paper asks how Hindus can help the Turks,

saying that the latter are the co-religionists of the cow-killing Muhammadans of India. Indeed, if the former do so, their conduct will amount to providing means for the wounding of their own national and religious feelings. In conclusion, the writer says that the shock which the recent conduct of the Prophet's followers at Ajudhia has caused to Hindus is such as cannot soon be forgotten by the latter.

Commenting on a recent note in the *Observer* on the attitude of the Punjab Hindus in regard to the Balkan War (*vide* paragraph 14 of Selections No. 47), the *Hindustan* (Lahore), of the 4th December 1912, says that Muhammadans wish both to hold their heads high and at the same time to beg for money (from Hindus in aid of the Turks). Next it asks the paper named to publish the address of the Greek who, it says, has started a fund in aid of the Balkan States, saying that it has received letters from a number of Hindus desirous of subscribing towards such a fund.

England and the Balkan War.

5. The *Rafiq* (Delhi), of the 27th November 1912, publishes a letter from one Saiyid Umed Ali, who deplores the efforts of the Allies to induce England to take a hand in the religious Balkan War in disregard of the feelings of her Muslim subjects. The argument, he adds, advanced to embitter her against Indian Muhammadans is the allegation that the Sepoy Mutiny was their work. After asking whether such things can avoid hurting the love which Muhammadans, nay, even other Indians, bear for Great Britain, he goes on to enquire whether any Englishman can honestly say that Turkey has ever been given a chance to introduce reforms. Whenever she exerted herself to put her house in order Russia forthwith stepped in with sword and gun : witness the doings of 1839, 1849, 1856 and 1877.

Messrs. Asquith and Churchill on the Balkan war.

6. The *Zamindar* (Lahore), of the 2nd December 1912, says that Mr. Churchill has remarked in a recent speech, which could have become only a Lord Bishop, that the Allies were perfectly right in attacking Turkey, but that a war between Austria and Russia would be dangerous and deplorable. In other words he means that Christian civilization regards a sword drawn to kill Muhammadans as a blessing, but considers that if the same sword is turned against Christians it becomes a curse. It is to be desired that, before making such offensive speeches Messrs. Asquith and Churchill would realise the heavy responsibilities devolving on them as ministers of the King Emperor, who rules ten crores of Muslim subjects. They do not know what strain their conduct puts on the love and loyalty which "we crores of Musalmans" "entertain" for the British throne. Mr. Asquith's ministry has left nothing undone to inflict wound upon wound to the feelings of Muhammadans, and has done its utmost to snap as under the ties which bind Indian Muslims to the Crown.

Egypt and the Balkan War.

7. Writing under the heading "Egypt and the Balkan War," the *Millat* (Lahore), of the 6th December 1912, refers to what has been done in the Nile Valley in aid of the Red Crescent Society. Continuing, it states that one British regiment has been ordered to Egypt from India, and observes that, if the cost thereof is also charged to the Egyptian Exchequer, the local Nationalists will raise a great outcry. Again, the general public also will regard this concentration of (British) troops (in Egypt) with suspicion. In case, however, the regiment has been despatched to replace the forces which are to be sent to help Turkey the move will have a very good effect.

English and German relations with Turkey : a contrast.

8. In its leader, the *Observer* (Lahore), of the 7th December 1912, publishes the following :—

"Of all the Great Powers, England is the one Power which should be most interested in the maintenance of Turkey in Europe. Turkey is no doubt the greatest Muslim Power from the spiritual point of view. The Sultan as guardian of the sacred places of Islam occupies a position of pre eminence in the hearts of the Muslim world, a position from which

no temporal power can oust the Commander of the Faithful. But England is the greatest Muhammadan Power from the political standpoint, as it has the largest number of Musalman subjects. The comradeship in arms which Englishmen and Turks enjoyed during the Crimean War, the assistance given to England by the Porte during the Indian Mutiny, when the Sultan not only permitted British vessels a free passage of the Suez Canal but also called upon Indian Muslims in his capacity of their spiritual leader to remain loyal to the British Raj, the help given by England to the Porte in setting the terms of the Treaty of Berlin, these are ties which further bind the two Powers together. And if any further inducement were needed for friendship between England and Turkey, it is to be found in the pro-English tendencies of the Ministry of Kiamil Pasha. Turning to Germany we find that that Power has no real point of contact with Turkey. Germany has hardly got any Muslim subjects. It is not connected with Turkey by any bonds of former friendship or comradeship in arms. Abdul Hamid, the Kaiser's friend, is in confinement. The present Turkish Ministry is pronouncedly in favour of Great Britain, the rival of Germany. But if we turn to the speeches recently delivered by responsible statesmen in England and Germany what a contrast is to be discovered. The Radical Ministry in England ignores the traditional friendship between the two Powers. The Prime Minister betrays joy at the fall of Salonika and indulges in day-dreams of the fall of Stamboul. The first Lord of the Admiralty characterises war, which England professed at the outset to regard as unjustifiable, as a most just war. And the Radical papers condemn Greece for its untractable attitude, since that attitude is calculated to prove useful to Turkey! And what does Germany do? Its Chancellor, so far from falling into hysterics over the victories of the allies, openly states that 'we will direct our efforts to maintain Turkey's vitality after the war as an economic and political factor.' Do not his further remarks that 'other Powers are making similar exertions' reveal that England is at one with Germany as to the necessity of maintaining Turkey and that England is striving towards the same goal as Germany? Could not then such an announcement have better emanated from the lips of a responsible member of the British Government, from the representative of a Power which has the largest number of Muhammadan subjects, a Power whose friendship for Turkey has been proverbial? The Radical Ministry, however, leaves such welcome news to the world of Islam to be proclaimed by Germany, the rival of Great Britain. and content themselves with courting cheap popularity by pandering to the prejudices of the European public. The only ray of light that sheds its lustre over the profound gloom which the illiberal utterances of Ministers professedly liberal have cast over the Muhammadans of India is the attitude of the Government of India. Lord Hardinge with true insight and a rare spirit of sympathy has shown that whatever the predilections of politicians 'at home,' the Government of India will remain true to the Musalmans. His Excellency and his colleagues and subordinates have won the hearts of the Indian Muhammadans by their open sympathy during the present crisis in Turkey's history. They will go down to posterity as the true well-wishers of Islam and the genuine pillars of the British Raj in the Indian continent."

The Turks.

9. Writing under the heading "Enlightenment of the Turks," the *Rafiq* (Delhi), of the 27th November 1912, contends that Turkey treats her non-Muslim subjects better than England and Russia have as yet treated their respective subjects in India and Central Asia. Persia, it adds, is trying to reform herself, but Russia is always ready to "slaughter" her, of which fact Great Britain is well aware. Continuing, it says that efforts are being made to introduce reforms into China also, but that the Muscovites are intriguing in Mongolia to nullify these reforms. After stating that Anglo-Indian papers are publishing telegrams to the effect that the Tibetans are highly desirous of British rule, it alleges that these incidents are exercising an effect on the minds of Indians that is not liked by the enlightened and loyal children of the soil. It then goes on to say that the London *Times*, and some other papers of its type have been publishing article after article to secure "political rights" for the Balkan States. Have they, however, ever thought that, if the Turkish Government also were to demand why "the educational and residential rights" of the Muhammadans of Java, Algiers and India are not looked after, it would be perfectly right in doing so, the Sultan being the Caliph of Islam? His Majesty could also send his emissaries everywhere and cause a commotion throughout the world in almost no time. Neither of these things has, however, been done as yet, the reason for which being that the Turks are an enlightened people.

Christianity and Islam.

10. The *Zamindar* (Lahore), of the 29th November 1912, publishes an article headed "That old Christian city," in which it says that Mr. Asquith's reference to Salonika as the gateway through which Christianity first entered Europe has led many a

missionary-minded paper to say things which have lacerated the hearts of His Majesty's ten crores of Muslim subjects. The paper was under the impression that if members of the nation, which has "our" destinies in its hands were now above the generous necessity of keeping "us" pleased they were not at least devoid of the prudent quality of controlling their feelings, which is the first essential of statecraft. As it is, the Englishman now takes pleasure in breaking the hearts of Muhammadans by attacking the most sacred Islamic traditions and in coating (his) knife, not with sugar, but with salt, nay, chillies. And why should he not do so, seeing that even Mr. Asquith has, in spite of his heavy responsibilities as Prime Minister of an Empire owning crores of Muhammadan subjects, openly expressed sympathy with Greece, approved of her occupation of Salonica and displayed eagerness to see the Bulgarian flag fly over Constantinople. Proceeding, the Editor states that the *Times of India* has recently published an article against the Muslim world and that the same has made him repeatedly ask himself "what has come over the English, to whom we are lovingly loyal and in chanting whose praises we have grown grey, that they have begun to give us kicks at every turn ?" The writer he adds, says that the Amir has been placed in a position to tell Muhammadans that they need not grieve over the ruin of Persia and Constantinople, for the reason that they have him to act as their Chief and Caliph. That Habib-ulla Khan should pervert the minds of the King Emperor's crores of (Muslim) subjects, says the *Times of India*, is intolerable. The sole object of that paper, however, is to strain the friendly relations between England and Afghanistan and to impugn the loyalty of Indian Muhammadans. After remarking that the ruler of Kabul has never given expression to the sentiments which the *Times* of India has ascribed to him, the Editor says that "that old Christian City (? Constantinople)," will see the end of Turkish rule in Europe, just as it witnessed the beginning of the same. "We are repeatedly assured," he adds, "that the war in the Balkans is not one between the Cross and the Crescent, but if this is really so, will any one explain, for God's sake, the conduct of Mr. Asquith, the *Statesman* and other papers of that ilk ? In conclusion, he remarks that the Premier and others do not reflect the united voice of the British Nation.

Pilgrims to the Hedjaz.

11. The *Vakil* (Amritsar), of the 30th November 1912, publishes a communication in which the writer alleges that in several ships the pilgrims complain about the supply of water and fuel, as also against the troubles which they undergo on account of quarantine at Kamran. The writer also heard a person complaining that, as the latter refused to remove the veil from the face of his daughter, eleven years of age, the medical officer (in charge of the quarantine) had her removed to the hospital on the plea that she was ill ; but, on a bribe being paid (to him), the girl was allowed to be removed from the hospital. After remarking that this is a matter which Indian Muhammadans should not suffer to pass without a protest, the writer says that "we" are being subjected to oppression and violence beyond all bounds and that it now remains to be seen what action the Muslim leaders and the patriotic Muhammadans, specially *Ulemas*, take in the matter. Continuing, he suggests that, if Muslim Anjumans in India and the *Ulemas* were to submit a memorial to the Sultan containing the grievances of Indian Muhammadans regarding quarantine, it would surely lead to excellent results. It would be better if this work were taken in hand by the Muslim League, the Deoband School or the Nadmat-ul-Ulema Himayat-i-Islam, etc. Another memorial on the subject should also be submitted to the Amir of Afghanistan, as also to the British Government.

England and Egypt.

12. The *Vakil* (Amritsar), of the 30th November 1912, publishes a communication, in which the writer says that it appears from the (accounts of) pilgrims from Egypt who recently arrived at Jeddah that the British Government has ordered thirty thousand soldiers to proceed to Egypt and that, according to the *Bilagh*, an army consisting of Sikhs and Gurkhas has reached that country. It is also said that the British Government has offered to purchase all rights in

Egypt from the Khedive and Sultan in exchange for a sum of 30 or 32 million pounds, and that the Sultan has so far vouchsafed no reply. "O God! what is going to happen. Islam has been so caught in the net of Christianity that it is extremely difficult for it to escape. It is, however, strongly to be hoped that Great Britain and Turkey will become one."

The Western Ideal of National Greatness.

13. The following is from the *Arya Patrika* (Lahore), of the 7th December 1912 :—

"About five years ago a Japanese Christian missionary, Mr. Harada, speaking to a large audience in the Central Model School, Lahore, loudly regretted that national greatness was still judged in holy Christendom by the amount of brute force a nation could bring to bear upon its surroundings. For centuries preceding her War with Russia, he said, Japan had been making continuous progress in arts, industries and the various moral qualities that contribute to civilisation and peace. But during that long period of peaceful progress and enlightenment Japan remained in Western parlance a synonym for 'barbarous.' But as soon as 'barbarous Japan' cast thirty thousand brass images of Buddha into the melting pot and made them into guns and began to kill thirty thousand Russians a day, she became 'highly civilised' and was readily admitted into the comity of nations.

* * * * *

"As soon as Japan demonstrated her ability to hold by the ears the biggest bully that ever oppressed the weak, she was smothered with affectionate overtures of friendship from all quarters of the globe. Australia suddenly developed an overwhelming affection for Japan and hurriedly removed in her case the restrictions imposed upon Asiatics visiting the Commonwealth. Australia's eyes had been opened to the feasibility of Japan finding an outlet, if she so desired, to her increasing population in the direction of Australia, and to her own helplessness in the matter. A wave of admiration and affection for Japan also swept over British Canada on the conclusion of the Russo-Japanese War, and the shameful disabilities imposed upon Asiatics in that Dominion have since been completely removed in her case. The Western ideal of national greatness, so strikingly demonstrated in the case of Japan in Australia and British Canada, finds its latest illustration in Holland in the case of China. Various indignities had been imposed upon the Chinese in that country, and China's repeated protest had fallen upon deaf ears. But now that China has demonstrated her ability and intention to come up to the Western standard of national greatness, the Dutch Government has suddenly discovered that the Chinese are a great and civilised nation, that they are henceforth to enjoy equal rights with the Dutch in all parts of Holland.

## (*b*)—*Home*:

Sir James Meston on the unrest in India.

14. The following is from the *Tribune* (Lahore), of the 8th December 1912 :—

"The most important part of Sir James Meston's address at Cawnpore was that in which he spoke on the unrest in India. It has been our lot during the last few years to come across a number of theories and various expositions of the Indian unrest, but nobody has, we think, in dealing with the question displayed such a statesmanlike grasp of the subject and generous sympathy for the people of the country as has been done by the Lieutenant-Governor of the United Provinces. While referring to the current notion among a certain section of people that the East is changing slowly Sir James Meston pointed out that the keynote of history today is its rapidity and not the slowness with which the East is changing. * * * * *

"It was a matter of wonder to him, said His Honour, that the unrest and unsettlement in India have not been wider and deeper than they have been. This testifies to his keen insight and genuine sympathy for the aspirations of the educated community, and the way in which he speaks of India as 'our ancient country' shows the place which the country of his adoption has in his heart * * * * "

Hindus and the British rule.

15. Writing under the heading "India is ruled by Aryas: the English and Hindus," the *Jhang Sial* (Lahore), of the 28th November 1912, says that the Vedas apply the term "Arya" to all good people in the world and not only to the inhabitants of India. After remarking that, in their present degraded condition, Hindus are not justified in calling themselves "Aryas," it asserts that the Vedic injunction "Always remain the subjects of Aryas," does not mean, as Dharampal and others of his way of thinking contend, that Hindus should not live under

the rule of the English or Muhammadans. Its correct meaning is that they should only obey good rulers and, in view of their high sense of justice, the English are undoubtedly "Aryas"; it is, therefore, in accordance with the Vedas, a source of pride for Indians to be their subjects. It is also wrong to say that Government's repressive policy has made Hindus change their attitude: they look upon British rule as their own, always pray for its permanence and are ever ready to lay down their lives for the English.

The National Congress.

16. The *Raghbir Patrika* (Lahore), for November 1912, has an article headed "The Indian National Congress and its position," in the course of which it says that Muhammadans as a community have never identified themselves with the Congress and that it does not, therefore, represent all sections of the Indian people. Indeed, even Hindus are not prepared to acknowledge it as their representative organization, otherwise they would not have thought it necessary to establish Hindu Sabhas in different places. The present pitiable condition of the Congress is due to that society having always been in the hands of men impatient of criticism and advice and determined to have things their own way,—a state of affairs which the public can no longer tolerate. The journal further remarks that, if the administration entails any hardships on the children of the soil, the sole reason for this is that the authorities cannot know the feelings and difficulties of the people owing to the absence of intercourse between the two. The object of the Congress consists in acquainting the authorities with popular feelings and grievances; but those who attend the said body's meetings never mix with, and never know anything about, the masses and the rural population. The only way to assure the success of the Congress movement is to make it and its objects known throughout the country; the men entrusted with the task visiting villages and going without food in the huts of the starving poor. Next there should be established District Congress Committees, which should hold regular meetings and afford the masses a chance of attending and voicing their sentiments.

The *Swadeshi* movement.

17. Writing under the heading "A danger for the people of India: commotion in the European commercial world: necessity for the *Swadeshi* movement," the *Shanti* (Rawalpindi), of the 30th November 1912, refers to the labour problem in the West and says that if the wages of workmen in Europe are increased the prices of the goods produced there will be doubled or quadrupled. It will, however, be difficult for Indians to pay these enhanced prices and the best solution of the difficulty would be to place the *Swadeshi* movement on a firm basis.

The Press and National Union.

18. The following is from the *Panjabee* (Lahore), of the 10th December 1912:—

"The proposal to start a powerful press and a political association in Delhi is no doubt made in the belief that the press is recognised as an efficient force for directing the progressive affairs of the country. Although no political parties are recognised and for all practical purposes the people form one party as a whole, there are nevertheless the disadvantages of division and disunion arising from sectional and sectarian influences. Some people do not at all consider these as evils so long as they do not go too far in their divisional aims. In the development of a large people, who are in a chaos, small sub-divisions and groups will be formed for the convenience of constructive development. And when these small divisions have reached a stage of perfection they will unite with larger ones and gradually recognise the necessity for a complete national union of such dimensions as would be enough for practical work. We believe it is the function of the press to lead communities to this end. Though they might, to start with, identify themselves with smaller sections or communal interests, they must never forget the ideal of unity that is in view and so direct the trend of thought and activity as not to allow the sectional interests to outgrow those of national union. On a similar principle, we think, Lord Ampthill, the ex-Governor of Madras, spoke some time ago (October 26th) at Criterion Restaurant in London to English journalists that there were great opportunities for journalist-Freemasons to bring about the unity of interests among different nationalities. He said that a great deal might be done to remove international misunderstandings if journalists who were Freemasons, were to get into touch with their brethren of the same profession in other countries. He alluded to the happy beginning that they made through personal intercourse with their brethren in Germany and

he suggested the same might be done in England. We have no such great international work here, but to bring the wrangling communities and sects not to forget the common and national aims, would perhaps require all the effort that would influence international action in Europe. The idea of a Press Association in India and even in the Punjab is yet slumbering and we may hope that, now when the mind is accustomed to a new life in India or a new order of events in a general way, something may be done to give birth to a Press Association which will assuredly keep communic and sectional wranglings within discretionary limits."

Sir James Meston at Aligarh.

19. In its leader, the *Observer* (Lahore), of the 11th December 1912, publishes the following:—

"The speech which His Honour Sir James Meston delivered at Aligarh on Thursday, in reply to the address of the Trustees of the M. A.-O. College, is a remarkable utterance remarkable alike for its open frankness and vigorous expression; and we trust it will be widely read and appreciated throughout Muslim India. Read between the lines, the speech constitutes a severe, though not undeserved, indictment of the Muslim community, and Sir James has laid his finger on many of the weak spots in our body politic with unerring precision. We must readily recognize that he is a sympathetic critic and the advice which he renders the Indian Muhammadans is the advice of a true friend, whose heart is filled with genuine grief for the fall of a once great people and whose eye sees further troubles ahead for the Musalmans if they do not mend their ways and if they continue to maintain their present attitude of general lethargy. 'If the misfortunes of Persia,' truly observes Sir James, 'and the calamities of Turkey have taught us anything, they teach us that a nation cannot live on prestige, on tradition, on memories of past glory. The fierce competition too of modern life brushes these aside and yields the palm of success to strength and efficiency alone, to strength which is moral as well as material to efficiency of mind as well as of body'—strength, which should be, we think it might be truer to say, more physical than ethical, and efficiency which should be more in the direction of a capacity to survive in the race of material progress than in any other. His Honour is perfectly right in contending that it is these qualities alone that can save Islam, and the first duty of Islam is to reach after them, laying aside its regrets, forgetting its wounded pride. That it is the business of every true Muhammadan not to whine or talk large or fly into ineffective tirades on paper, but to play the man, to close up the ranks, to cease from wasteful dissension, to put down extravagance, and above all to prevent the weakness of the present generation from infecting the young and to give them a clearer vision of duty and a better chance in life than their fathers inherited—that this affords a perfectly correct indication of the remedy needed to improve the existing situation is a matter on which there can be no two opinions. It only remains to be seen how far the advice is accepted."

Mr. Mitra's Diatribe.

20. One A. S. Minhas, of Lahore contributes the following to the *Observer* (Lahore), of the 11th December 1912:—

"Sir,—In the November number of the *Nineteenth Century* Mr. S. M. Mitra, of Hyderabad antecedents, has once again made a bid for notoriety by counselling the Government in India to set one element of the population against the other. The article is full of rampant cant and I, as an Indian, deem it my duty to protest with all the force at my command against the foul abuse and heartless invective inveighed this time against the poor Musalman, for the simple reason that he has expressed his candid opinion of the administrative changes in India, that he has determined to ask for a freer University than the Secretary of State would allow, and to make the matter still worse he has given an unequivocal expression to sympathy with the wronged Turk. The Hyderabad State has fared badly as a target, presumably as it sends hundreds of Musalmans year by year to Mecca at State expense but did not pay for the passage of Mr. Mitra to England. He asserts that all this commotion in Muslim India is due to Government action in first encouraging the false presumptions of the Muslim that he has been recognised as a factor of great political importance and then administering him a snub when he tried to test these by forcing upon Government his own point of view of things happening in the world. It is on this score that he has put forward the infernal insinuation that the Musalmans must be counterpoised by the Hindus to save the Government facing the rebellion of the 'fanatic Muslim.' It is not that I hold a brief for the Musalmans as such that I raise my voice against it; but that the pity is that once the cursed formula of *divide at impera* is brought into operation and when once, let us grant for the sake of argument, it has crushed Muslim aspirations, where is the guarantee that it will stop short there and will not extend its sphere of influence to other communities that may unfortunately attract its attention? Be it remembered that it is an ill wind that blows nobody good. To-day the Musalman is found guilty of sympathising with the fallen Khalifa and is damned with the imputation of owning religious allegiance to a sovereign other than His Britannic Majesty. To-morrow it will be

the turn of the Hindu to merit at the hands of this vile abuser the condemnation of expressing sympathy with the bankrupt Chinese. It is lucky for the Viceroy that Mr. Mitra is not aware of the fact that His Excellency has allowed the Muslim to translate his lip sympathy into action by permitting him to collect money for needy Ottoman widows, or His Excellency too would have been stamped as a traitor to the British Sovereign. The libeller does not stop short at the mere expression of this wicked assertion, but proceeds on, in his own way, to find fault with the action of the Government of India in transferring the seat of Government to Delhi and thus making itself dangerously liable to Muslim influence. Many critics in India have censured, reviewed, and judged the transfer of the Capital with much force on purely economic or political grounds; but it was reserved for the fertile brain of Mr. Mitra to find out a *raison d'etat* to calumniate the Muslim. How ridiculously empty is his logic when he says that at Delhi the Government will be painfully subjected to the strong Indian focus of the power of the Crescent, for the reason (sufficiently logical to him) that the Muslim power was at its height at Delhi. But was not Delhi founded by a Hindu prince and had not Delhi reached its zenith before it attracted the attention of the Muhammadan invader? In Delhi lie blended the monuments of the faded glories of the historic civilisations of India. The Hindus built it, the Musalmans several times rebuilt and renamed the present city, the Mahrattas left their mark on the city and the English to-day are impressing their rule on the plains of 'Indra Prastha.' But the fact remains that never was Delhi popularly known by any other name and never was it talked bereft of its associations with Rai Pithora. Side by side with the temple moulder the ruins of the mosque, an eloquent reminder of the fact that the future of India must be based on the union of the temple and the mosque. The same student of history will readily admit that Delhi has as much to plead for the Hindu cause as for the Muslim; and moreover as long as the constitution of the Government of India remains as impregnable to outside influences as it is to-day, it is moon-struck lunacy to indulge in wild dreams of storming the invincible bureaucracy.

"Mr. Mitra's outpour of vitriolic abuse does not run short at the fomentation of only the Government against the Muslim. To excite the hatred of the British reader, he stoops to the mean business of flogging the dead horse of the Wahabis in Northern India. He, like a coward, to save the face, tries to re-open the long-forgotten controversies of the past and suggests, in an air of innocence which is as amusing as it is disgusting, in revealing the old Mr. Mitra of Hyderabad, that the Government should hold the balance by adjusting the Hindu against the Muslim. What can hinder the same mind hinting at the action *vice versa* if the scales were turned? Could anyone conceive anything else of a meaner type? Nor is this all. Attempt is made to arouse the Hindus and the Christians also in the following passage, which I take the liberty and crave the reader's indulgence to quote in extenso. 'Far-sighted British statesmen always kept in view the following three important facts, which make the position of the Hindu peculiar:—(1) Though many Englishmen have fallen victims to the Muslim fanaticism, a murder of an Englishman by a Hindu from religious motives is absolutely unknown; (2) In their endeavours to save the souls of African Negroes and Indian Bhils there will always be friction between the Cross and Crescent, for both are proselytising faiths, whereas Hinduism would refuse to take a convert, even if anyone like Mrs. Besant, who has spent 20 years in holy Benares and actually preached Hinduism, wished to enter its fold; (3) no Hindu is a permanent resident in any foreign country; so England's difficulties with foreign Powers over the Hindu are reduced to a minimum. With regard to the Muslim these three great causes of friction are always present. Hindu unrest is always a lesser evil than Muslim unrest, because the former cannot become as complicated as the latter. There are many thousands of Muhammadans in the native army and there are the fanatic Muslim tribes of the North-Western Frontier where occasionally a few Mullahs preach Jehad, the holy war of Islam, and give no end of trouble to the Government. With the Persian revolution almost touching the Indian frontiers and putting a strain on the Indian army's resources, an additional burden placed on the Indian executive to suppress Muslim rebellions in all parts of India would perhaps be more of a responsibility than the Viceroy at this juncture would care to add to his already existing burden.' I leave it to the reader to judge with what veracity facts are stated. That there is a growing feeling in favour of *shudhi* in the Hindu world and that the Hindus are daily migrating to other lands are facts that would forcibly strike the mind of any casual observer, but not that of Mr. Mitra. The suggestion of the Indian troops numbering Musalmans rebelling is absurd on the face of it, and is sufficient to excite, in the most sober person, a fit of laughter, and one cannot but reject it as the creation of a brain haunted by nightmares."

Muhammadans and the next session of the Indian National Congress.

21. The following is from the *Tribune* (Lahore), of the 13th November 1912:— December?

* * * * * *

"Bankipore and Behar occupy a unique position in India on account of the friendly relations existing between Hindus and Muhammadans in that Province. In its last report the

London branch of the Muslim League distinctly said that there was no reason why Muhammadans should any longer abstain from the Congress since the League and the Congress had so much in common. We are sure that the Muhammadans of Behar will be well represented at the Congress. The Chairman of the Reception Committee is a Muhammadan and the Chairman of the Reception Committee of the Industrial Conference, the Hon'ble Mr. Justice Hassan Imam, is also a Muhammadan. Delegates to the Congress are no longer elected at public meetings, but we hope the various Provincial Committees will proceed to elect delegates without delay, and the Punjab will be strongly represented at the Congress. We understand Lala Lajpat Rai has expressed his intention of being present."

## IV.—Kine-killing.

Hindus and cow-killing.

22. Writing under the heading "Hindu *Shastras* and the cow," the *Nur* (Qadian), of the 1st December 1912, publishes several quotations from the Hindu medical book—*Sushrut*—in which it is stated that beef taken in different forms cures certain disorders. Next it finds fault with Hindus for raising a tumult over the killing of cows.

Muhammadans and cow-killing.

23. Writing under the heading "Strange return for lakhs of rupees given by Hindus," the *Arjun* (Lahore), of the 7th December 1912, says that the Muhammadans of Bombay abstained from killing cows on the recent 'Id day in return for the local Hindus having given Rs. 51,000 in aid of the Turkish sufferers. It, however, constitutes no victory for Hindus to have prevented cow-killing in the single city of Bombay by helping Muhammadans with lakhs of rupees. Nor can this be called a (suitable) return for the sincere sympathy extended by them to the followers of Islam. The latter ought to now abstain from killing kine in all parts of India for the future. Cow-killing is the greatest obstacle in the way of a union between the followers of Islam and Hinduism. Muhammadans wrongly call it an economic question, and so long as it exists Hindus can never heartily join hands with them.

## V.—Native Societies and Religious Matters.

The Arya Samaj.

24. The *Arya Gazette* (Lahore), of the 28th November 1912, has a note headed "Stop this rising storm," in which it says that the quarrel between the two parties of Aryas is based, not on any doctrinal difference, but on selfishness alone. This was why it recently exerted itself to combat "the plague" which broke out at Patiala (Lala Hansraj was not allowed to speak in the Samaj premises there) and was about to spread even to the Samajes in other places. It has received dozens of letters from the *mofussil* most pathetically appealing to it to combat this plague.

Eight greatest men of the Indian religious world.

25. Writing under the heading "Who are the eight great(est) men of the (Indian) religious world?" the *Arya Gazette* (Lahore), of the 28th November 1912, refers to the article in its issue, dated the 29th August last, inviting the public to decide who are the two most prominent leaders of Aryas, Hindus, Muhammadans and Christians (*vide* paragraph 15 of Selections No. 36). The number of votes received by the paper come only to 1171,—948 from Aryas, 26 from Hindus, 158 from Muhammadans and 39 from Christians. One Arya voter sets down Mr. Gokhale also as an Arya leader on the ground that that gentleman espouses the cause of Universal primary education. Again, nearly three dozen voters have written to say that Lala Munshi Ram has forfeited his claims to leadership in consequence of the narrowmindedness displayed by him over the Patiala Arya Samaj's conduct (in having refused to allow Lala Hansraj to speak in its premises). As to Sanatanist Hindus, three of them have, strangely enough, voted for Pandit Raja Ram, who is an Arya Samajist. An enthusiastic Muslim young man writes that in these days "our" (only) real leader is the Sultan of Turkey, who has, by bringing about war through his wonderful policy, wakened Indian Muhammadans and that

next to His Majesty stands Mr. Zafar Ali Khan, Editor of the *Zamindar*, who is also engaged in rousing them. The result of the voting is as follows :—

| | | Votes. |
|---|---|---|
| 1. Arya leaders ... | Lala Hansraj ... ... | 401 |
| | Lala Lajpat Rai ... | 242 |
| 2. Hindu leaders ... | Maharaja of Durbhanga ... | 8 |
| | Pandit Madan Mohan Malaviya ... ... | 5 |
| 3. Muslim leaders ... | Sir Agha Khan ... | 105 |
| | Maulvi Nur Din of Kadian | 45 |
| 4. Christian leaders ... | Padri Jawala Singh ... | 20 |
| | Padri Talib-ud-din ... | 19 |

## VI.—Legislation.

Mr. Basu's Bill.

26. The *Panjab Samachar* (Lahore), of the 30th November 1912, has a letter headed "The ship of the Hindu community in a whirlpool," in which the writer—one Ram Rakha, Vidyarthi, of Tanda, Hoshiarpur district—finds fault with those Hindu members of the Imperial Legislative Council who supported the Hon'ble Mr. Basu's Bill, saying that the introduction of the institution of divorce among Hindus would be certain to involve the community in utter ruin.

Redemption of Mortgages Bill.

27. The following is from the *Observer* (Lahore), of the 11th December 1912 :—

" * * While the evil of agricultural indebtedness continues to be what it is in the Punjab, while the British Government has had to recognize that it is its imperative duty, not only for the preservation of social order but in important State interests as well, to take steps against the wholesale passing away of agricultural land from the hands of the peasantry into the possession of the non-agricultural classes, and while the object of recent land legislation is but partially realized so long as the slow-moving machinery of existing law and practice enables the shrewd *bania* to defeat the objects of Government and the ends of equity by continuing to maintain his hold on the lands of petty farmers, it was necessary for Government to devise a more equitable and a less cumbersome method of enabling the rightful owner of land to resume possession of it on payment of the *bania's* dues. And the present bill aims at nothing different from that. The bill will affect only small areas of land, applying to mortgages of land not exceeding 30 acres in area or where the principal money secured does not exceed Rs. 1,000. It also prescribes the procedure by which the Collector will make the necessary inquiries and pass such orders as to him appear just and equitable. And the bill clearly lays down that any party aggrieved by an order under the proposed enactment may institude a regular suit to establish his rights in respect of the mortgage; and we think this last proviso amply safeguards the interests of the mortgagee. After giving the bill our most careful consideration and consulting a large body of opinion on the subject, we endorse its provisions, looking upon the measure as one calculated not only to advance the prosperity of the agricultural classes but also to remove one of the sorest grievances of the latter section of the people."

## VII.—General Administration.

### (*d*)—*Education.*

The Punjab University Convocation.

28. In its leader, the *Panjabee* (Lahore), of the 10th December 1912, publishes the following :—

" * * One pleasant function was performed at the Convocation, and that was of conferring the honorary degree of D. O. L. on His Honour Sir Louis Dane, who

is well known as a scholar in Persian and Arabic. It is truly a fitting recognition of his Oriental scholarship, his deep insight into the Persian literature and mental characteristics of the people. On this subject the Lord Chancellor gave an impressive address which we dare say will go far towards helping the cause of Oriental learning and literature. It is not the fashion of the day, nor is it materially advantageous to study Oriental languages. That, however, is to be deplored. His Honour rightly alluded to the past neglect of the Government in giving adequate encouragement both to officers and others, in studying the Oriental classics. From an administrative point of view the advantages are quite clear. It helps to understand the people, to know their mental nature and the ideals of life which guide their ambitions and activities. But apart from the administrative advantages His Honour pointed out that a study of Oriental Classics helps the development of moral and mental qualities. The older Universities in England, he pointed out, still clung to the study of the dead classical languages of the West, and he was old-fashioned enough to believe that this study was one of the best mental and moral topics which education could provide. But there are additional reasons why the Punjab University should devote greater attention to the study of Oriental classics. The primary object of the University is the promotion and diffusion of European Science, through the medium of the vernaculars, and of encouraging the enlightened study of Eastern classical languages. The Oriental side, therefore, stands out prominently on paper, but in practice, it must be confessed, it is somewhat neglected. Something has doubtless been done to keep the programme intact, but if Oriental scholarship is valued both for itself and as a sort of justification also of the Occident ruling over a big part of the Orient, a great deal more has to be done to encourage the study of Sanskrit and other Oriental languages. His Honour considers it as almost necessary 'to understand the mentality of the educated people' with whom Government officers have to deal and commune 'on terms of equality—and not as mere foreigners here for a day to make a living out of India and gone to-morrow without knowing anything of the inner life of India.' We hope that this somewhat stinging comment on the official and private apathy as regards the study of the classical languages will have a beneficial effect on the future policy of the Government and the University. Something is done to put the local Oriental College on a better basis, but a good deal more has to be done by way of giving grants-in-aid to other Colleges and Schools and by giving handsome scholarships to students. As the money value of Oriental scholarship is admittedly small, the necessity for more inviting scholarships becomes great.

"* * * Next we are told that the Roman script may become the future common script of India. His Honour considers that in this way only will a knowledge of Indian vernaculars be maintained and spread. For no man can expect to learn all the scripts of India, but most can learn a spoken language if presented to him in a garb with which he is already familiar. This presupposes that all or many will be familiar with the Roman script first. This is no doubt true with the English educated classes, whose number is yearly increasing. But what about the great bulk of the population of India who can never hope to learn the Roman script and to whom the progressive knowledge of the West has to be interpreted in the vernaculars only. Already the English language is becoming the common medium of conversation to the educated classes of India. Even where they attempt to speak in the vernaculars a lot of English words and phrases are mixed up. Without prejudice, therefore, and considering from a purely utilitarian point of view, there seems to be much to say in favour of the Roman script—so far as the educated classes are concerned. The next subject dealt with was the extension of the hostel system in the Punjab under the policy of the Government. Religious instruction in schools and colleges, he said, could best be given in hostels. The policy of the Government is to encourage separate hostels for separate creeds. Whether this will promote a common bond of brotherhood and root out sectarian spirit is another thing. But in the beginning and as religious divisions are sharp in the Punjab, sectarian hostels seem to be a necessity, especially as 81 per cent. of the collegiate students in the Punjab concentrate in the Lahore Colleges. * * * * *

"As regards the general progress made during the past five years, His Honour pointed out that the Province was once 'practically bankrupt and there were barely funds to pay the fixed establishments.' Now 6 out of the 10 English arts colleges are provided with new main buildings. During the past years Government spent Rs. 18·21 lakhs for educational buildings and grants-in-aid for High School and hostel buildings. It is the policy of the Government to have a well-equipped Government High School in each district to act as a model, and to help others by grants-in-aid. The total cost of Colleges and Secondary Schools has gone up from Rs. 17·79 lakhs to Rs. 20·59 lakhs during the last five years. The School fees have risen from Rs. 7·19 lakhs to Rs. 11·86 lakhs. It seems that the Government is not satisfied with the increase of School fees, but we should like to know if a free College could not be started for the benefit of the poorer classes of students. Allusion was made to the improvements in the Medical Colege, Law College and the prospects of the Engineering School. All these have their value from a purely administrator's point of view.

"We cannot say that His Honour's opinions on the technical education will be endorsed by the public in the Punjab. Perhaps in industrial and commercial countries of Europe and America, the policy of precedence to factories can be justified. We are told that technical education can hardly attain its full development until our capitalists have embarked more boldly upon the industrialisation of the Punjab. This fallacy has been repeated by others whose knowledge of India is negligible, but in the mouth of Sir Louis Dane it is a strange paradox. Here we have a Government which has done practically nothing to advance industrial education, desiring the capitalists to achieve first of all what we regard as the chief end of that education. The starving man in the street, for instance, who goes to the opulent for help is turned back with the remark that he must first gain ample wealth before he can deserve help! We are afraid this line of argument won't do in India and it does not comfort us to be told that the technical education committee is hatching its scheme for a very very long time and it is best to understand that technical or industrial education in the Punjab is not likely to be of much value. A more pitiful confession of official failure can hardly be made. If the Punjab people are industrially backward it is all the more the reason why special efforts ought to be made for encouraging industrial education through the establishment of well-equipped institutions. This, we are afraid, is the weakest point of the Punjab educational policy, and it has caused very great disappointment to the public.

"Alluding to the progress of female education in the Punjab, which is another weak spot, His Honour said that 'it has not been neglected.' That is certainly the most favourable comment that can be made on the subject. We are given certain percentages of increase, but if we take actual figures in comparison with the total population, especially in the light of progress made in other Provinces, we cannot say we have a good record here. * *

"But the most important subject is the need of primary education. The number of literates in the Punjab is very small, because His Honour explained that 89 per cent. of the people live in rural areas and there is no love for education among them. Among the Hindu non-agricultural class, including about 1½ million persons, no less than 22 per cent. are literate. 'The Punjab trading classes are,' he said, 'as a rule, men of great shrewdness and enterprise and require but little in the way of inducement or facilities to send their children to school.' The difficulty is, says His Honour, in making primary education acceptable to the rural population and to keep them 'contented.' If that is the official ideal, we think we may wait for a thousand years more and fail to do anything for primary education. Knowledge has nowhere brought 'contentment.' The present attitude of the agricultural classes is such, said His Honour, that 'it would require armed force to compel fathers to send their children to school.' That is a pity, indeed. But many things have been done without the use of arms and we quell riots and suppress dacoities with mere police batons. Cannot the rural population be made to read and write except at the point of the bayonet? If His Honour after a life-long experience among the people, cannot give a better opinion of the Punjab rural people, it would seem they are a really hopeless lot. But we are assured that a detailed scheme of extension of mass education is worked out, costing Rs. 22 lakhs in equipment and Rs. 20 lakhs recurring annually, and something may yet be attempted without the use of arms and the smoke of the gunpowder. The Punjabees have fought and defended themselves against great enemies. They have had great generals and heroes who have resisted opposing armies without fear. The spectacle, however, of the modern Punjabee, after 40 years of British rule and progress, opposing primary education thrust by an armed force, would be something cherishing in the minds of mankind."

Sir Louis Dane and the Punjab University.

29. Writing under the heading "The degree (*lit.* degrees) of D.O.L. (conferred) on Sir Louis Dane," the *Paisa Akhbar* (Lahore), of the 7th December 1912, says that, in deciding to confer one of the highest literary titles of the Punjab University, *viz.*, D.O.L., on Sir Louis Dane, the Senate has done an act which is not only appropriate but is entirely in accordance with the expectations of the public. It is true that this title was conferred on previous occasions on two Lieutenant-Governors of the Punjab, but none of them had a better claim to it than the present head of the Punjab Government, who is not only conversant with Persian and Arabic, but can freely talk in Urdu and Punjabi. His Honour has also conferred valuable benefits on education during the tenure of his office.

Education in the North-West Frontier Province.

30. Writing under the heading "The field of the sword and the storehouse of the pen," the *Rafiq* (Delhi), of the 28th November 1912, refers to Sir George Roos-Keppel's review of the report on education in the North-West Frontier Province and says that, thanks to the education imparted by the University at Lahore, there are very few communities in the Punjab, except the Sikhs, whose members can be enlisted in the army. The people

of the Frontier Province, are, however, still in full possession of their old (martial) qualities, and if education on the lines followed in the Punjab is introduced in that Province its inhabitants also will become knights of the pen. The paper, therefore, suggests that education in the Frontier Province should be imparted on European lines in order that the same may not destroy the martial spirit. After remarking that the object for which education is imparted in the country is to deaden martial spirit in the people, and congratulating the authors of this policy on their success, the paper requests Sir George not to make babus and munshis of the people of the Frontier Province, adding that if these people are so trained as to lose their martial spirit, no one will be left to bear the brunt of fighting against an enemy. The British soldiers have never acted, and can never act, as vanguards, and the habit of drinking has made the Sikhs and Gurkhas also unfit for the same duty. This being so, none but the Frontier Pathans are suited for the hardships of war, and it will serve no purpose to make them cowards by educating them on Indian lines.

Agricultural College, Lyallpur.

31. Writing under the heading "The Agricultural College, Lyallpur," the *Rafiq* (Delhi), of the 3rd December 1912, says that the College has turned out its first batch of graduates, but that they know nothing of practical agriculture. The desired result can be achieved only by running the College on the lines on which similar institutions are worked in Great Britain. It is idle to look for good results from the College in its present form, which can, indeed, serve no useful purpose whatever. The last annual report shows that the number of students is steadily on the decrease. The chief reason for this is that the sections of the population concerned are ignorant of the advantages of agricultural education. To make the College popular with the rural population agricultural schools and farms, equipped with modern implements of agriculture, should be established in all *Zails*.

In its issue, dated the 4th December 1912, the paper says that the report states that there is an increasing demand in the European markets for Indian barley, which has also, therefore, begun to sell at dearer rates in villages. When the poor, it adds, used to complain of the dearness of wheat they were told to eat cheap gram and barley. Thanks, however, to agricultural educational institutions in the country they will not now be able to procure even those cereals. If the graduates of Agricultural Schools succeed in increasing the produce from land the extra grain raised will fall, not to "our" lot, but to that of foreign countries. Government should, for God's sake, devise means to fill the stomachs even of cultivators and the labouring classes. It would lead to very undesirable consequences if India were converted into a granary solely for foreign lands. The Editor can say from personal knowledge that fifty per cent. of the tillers of the soil can hardly procure two meals a day. "The fire of starvation is a very bad thing."

Municipal Secondary Schools in the Punjab.

32. The following is from the *Punjabee* (Lahore), of the 7th December 1912:—

"The recent Resolution of the Punjab Government directing Municipal Committees should be enabled to make more systematic provision than has been possible hitherto for the extension of Elementary education deserves more than a passing notice. It is quite true the Resolution says that 'it is not desired to fetter their discretion in this respect,' but regard being had to the poorness of their resources it is obviously impossible that the Municipal Committees can further both Elementary and Secondary Education. Whether their direction is fettered or not fettered in express terms, the fact that the Government has relieved them of the charges on existing Secondary Schools implies that they should exercise more than ordinary care and judgment before incurring fresh liabilities on Secondary Education. Practically, the effect of the present Resolution is to restrict the opening of Secondary Schools, notwithstanding the fact that the demand for such schools has been everywhere increasing. Lord Curzon on one occasion said that Secondary education was the basis of all industrial and professional occupation in India and, as such, it deserved to be aided by the State with greater liberality than Collegiate education. In his own impressive words 'there is just a danger that between the resonant calls of higher education and the pathetic small voice of Elementary education, the claims of Secondary education may be overlooked.' We hope the Government will make adequate provision for the extension of Secondary Schools in those places where Municipal Committees pass a resolution emphasising the need of such Schools."

33. The *Paisa Akhbar* (Lahore), of the 30th November 1912, has a letter headed "Intellectuality of Christianity and Islam compared." The writer—one Abdur Rahman, of Nur Mahal, Jullundur district—observes that it is through its power of knowledge and deep diplomacy that Europe has involved Turkey in trouble, and that if Muhammadans had not wasted their intellectual and scientific forces they would have now been able to checkmate the tactics of Europe. Continuing, he says that if his co-religionists wish to better their lot they should equip themselves with the weapons of knowledge, both theoretical and practical. Their interests are identical with those of the British; and, as the former are also just and liberal-minded it is possible for Muhammadans to complete their scientific and intellectual training under British protection. It should, therefore, be their first duty to obtain a charter for the proposed Aligarh University, as soon as they can divert their attention from the Turks.

Muhammadans and education.

### (*e*)—*Agriculture and questions affecting the land.*

34. Writing under the heading "Working of Co-operative Credit Societies in the Punjab," the *Paisa Akhbar* (Lahore), of the 30th November 1912, asserts that the spread of the co-operative movement will again make the Punjab peasantry prosperous. Indeed signs of this returning prosperity have already begun to manifest themselves in the canal colonies.

Co-operative Societies in the Punjab.

35. In its leader, the *Tribune* (Lahore), of the 11th December 1912, publishes the following:—

Control and utilisation of waters.

"Reference has been made in these columns to the various schemes relating to the control and utilisation of the rivers of the Punjab, and it has been noted that during the Lieutenant-Governorship of Sir Louis Dane much well-merited importance has been attached to the question. As His Honour made it perfectly clear in his masterly and comprehensive address, delivered on the occasion of the opening of the Industrial and Agricultural Exhibition held in Lahore a little over three years ago, the problem of the control and utilisation of the rivers of the Punjab is intimately associated with that of the industrial development of the Province. By utilising the surplus waters of the Punjab rivers in the irrigation canals which have been constructed during the past 20 years the agricultural resources of the Province have been exploited in such a way as to add very considerably to the material prosperity of the Province. The central idea underlying the various schemes which have been initiated by His Honour the Lieutenant-Governor is to make cheap abundant power available for the numerous industries which can with profit be started in this Province, and afterwards to utilise the waters thus dealt with not only in increasing the water-supply of the existing canals, but also in carrying into execution other big irrigation projects which will bring under cultivation millions of additional acres of land which at present lie as waste and jungle. * * *

"* * * In this article it is our intention to refer to the details of three projects. The first is the hydro-electric scheme which it is proposed to establish at Rasul where an Engineering School has been established and which was opened last month by His Honour the Lieutenant-Governor himself before a large and distinguished assembly which included the Hon'ble Mr. S. Montagu, Under-Secretary of State for India. As Sir Louis Dane explained at some length in the speech made at Rasul last month, owing to the fact that the Upper Jhelum Canal passed just above the Lower Jhelum Canal at Rasul, there was an available fall of over sixty feet there, and any quantity of electric power up to 25,000 horse power can be generated, by passing the supply of water for the Lower Jhelum Canal or part of it through the Upper Jhelum Canal. * * *

"* * * At present the development of industries in the Punjab is hampered by lack of power to work machinery. The capitalists of the Province possess both energy, enterprise and power of initiative. We have the testimony of Colonel Atkinson and Mr. Dawson who conducted last year what is, to all practical purposes, a technical education survey of India, that the Punjab mechanic is the best qualified in the country for work in mills and factories. Coal is the only means of producing power at present, but it has to be brought all the way from Bengal and is consequently not cheap. But there is an abundance of water in the Punjab rivers and it has been appropriately said that its rivers constitute the potential wealth of the Province. Power could be cheaply generated from water and made available to all who want it at a very moderate cost. There is also another point which strikes us in this connection. Already in the existing canal system of the Province there are places where more or less high falls are available. His Honour the Lieutenant-Governor is believed to have tried to induce Syndicates of enterprising exploiters to come

forward and tender for the working of these falls. There is every likelihood that their endeavours will bear fruit ere long. By establishing the requisite machinery at the location of these falls, the Syndicates or individuals whose tenders are accepted will be in a position to manufacture power and supply it to all who care to have it not only for their factories and mills but also for helping in the working of their wells. The latter method will ere long literally revolutionise agriculture. In several parts of the Province where it will be possible to supply electric power at fairly cheap cost, wells are at present expensive to sink and build and still more expensive to work. The bullocks are very costly and their cost is yearly on the increase. The peasant will certainly deem it a boon if electric power can even partially replace the bullocks.

"The other project is known as the Jumna scheme, which is an extension, and in some respects alternative of what is known as the Ganges Sarda project. The Irrigation Commission of 1903 whilst expressing the opinion that a large irrigation canal for Oudh was undesirable came to the conclusion that it was desirable to utilise in some way the bountiful supplies of the Sarda and suggested that the water should be used in other parts of the United Provinces, and also directly or indirectly for the protection of insecure acres in the south-east Punjab on the other side of the Jumna river. The suggestion has, after elaboration and development on the lines broadly indicated in the report of the Irrigation Commission, taken the form of a project which is calculated to cost about 6¾ crores of rupees, to irrigate about a million and a half acres, and yield a net revenue of forty-seven lakhs of rupees, or nearly 7 per cent. on the estimated capital outlay. * * * *

"This is the scheme which has received the approval of the Government of the United Provinces. We are told that according to this scheme the water would be almost entirely used in the United Provinces, but the Punjab would be assisted in as much as a discharge of about eight hundred cubic feet a second would be freed for the use of the Western Jumna Canal. There is, however, an alternative project which allows the Punjab the larger supply of fourteen hundred cubic feet, instead of eight hundred, by carrying the water across the Jumna river at Lakhnauti. This alternative scheme has, it is stated, the support of Sir John Benton, the late Inspector-General of Irrigation, and most people will support the contention that 'the thirsty lands of the Punjab are far more in need of water than any of the districts in the United Provinces.' The proposals made by Sir Louis Dane in this connection materially alter the whole scheme and immensely increase its utility. His Honour only recently made a careful and thorough investigation 'with a view to the construction of a reservoir dam across the Jumna river where it passes through the Siwaliks.' This investigation has 'shown that such a dam is perfectly feasible, and its cost not in excess of what could be financially profitable. It is said that a dam two hundred and thirty feet high, constructed partly of reinforced concrete and partly of earth hydraulically sluiced in, according to Californian practice, would cost 255 lakhs of rupees, and would admit of the storage of twelve lakhs of cubic feet. Such an additional supply would be capable of giving 1,400 cubic feet perennial and 3,100 cubic feet per second *kharif* water, it would irrigate 500,000 acres per annum, and would increase the gross commanded area on the Punjab side by two million acres.' The cost of the whole scheme, which provides for a general remodelling of the Western Jumna Canal to enable it to carry the increased discharge, will be four crores. * * *

"There is no doubt but that the four crore scheme which has been devised by His Honour Sir Louis Dane, would afford the Punjab 'a larger supply of water than any possible help from the Sarda project, and it would also provide a potential 30,000 horse-power for generating electricity which would no doubt be made use of at a future day.' Technically the scheme appears to be sound and we are told that the expert engineers are of opinion that Sir Louis Dane's idea of conserving the waters of the Jumna in one of the Siwalik valleys is quite practicable and that the figures relating to expenditure arrived at by the engineer who framed the project are likely to be accurate. The entire scheme is being at present subjected to a most thorough examination by the expert advisers of the Government of India. We trust that there will be no unnecessary delay and that the Government of India will announce their decision at an early date. We need not add that the final decision of the Government of India will be awaited with considerable interest and concern by all in any way interested in the development of the material resources of the Punjab. It may not be possible for Sir Louis Dane to see the project taken in hand but it will doubtless gratify His Honour if he has the satisfaction of knowing before the close of his term of office that the scheme has been sanctioned by the Government of India."

### (*h*)—*Miscellaneous.*

Lord Curzon's statue.

36. The *Jhang Sial* (Lahore), of the 28th November 1912, says that the fashion of raising memorials has made such progress that it is proposed to erect at Calcutta a statue even of an unpopular (Viceroy) like Lord Curzon. The statue, it adds, will keep fresh the memory of the author of Indian unrest and will not let India forget the time when her beloved children descended to unbecoming ways and were crowded into jails "through Lord Curzon's kindness."

37. The *Paisa Akhbar* (Lahore), of the 20th November 1912, publishes a communication in which the writer—one Abdul Rahman—says that as the names and addresses of *pardahnashin* and respectable Indian ladies are written in official papers in a manner highly insulting to them the word "*Musammat*" which means "such and such (person)" alone being put before their names although the words "Miss" or "Mrs." are placed before the names of Christian women, it is desirable that in future in all official correspondence the word "Bibi" should be placed before, and the word "Sahiba" after the names of all educated or respectable Indian women.

How Indian ladies should be addressed.

NOTE.—The word "Musammat" is feminine of "Musamma", which means "named" or "styled." In ordinary phraseology the word Musammat is a title prefixed to the names of women and is sometimes used in the sense of lady (*vide* Platt's Dictionary).

38. The *Millat* (Lahore), of the 29th November 1912, has a letter headed "The deplorable condition of the indigenous system of medicine." The writer—one Aziz-ud-din, of Harmawli, Muzaffarnagar district,—refers to the carelessness displayed by native physicians in treating their patients, and says that being inexperienced and uneducated they can be of no use to the people. If Government, he adds, does not take necessary steps in the matter, people will fall victims to their secret practices. He, therefore, asks the reformers and leaders of the country unanimously to request Government to prevent the havoc wrought by the persons referred to.

Indigenous medicine.

LAHORE:
*The* 14*th December* 1912.

C. STEAD,
*First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.*

Punjab Government Press, Lahore—19-12-12—87—165—H. L. S.

[illegible]

[ Confidential. ]

[ Vol. XXV. ] [ No. 51. ]

# SELECTIONS

FROM THE

# INDIAN NEWSPAPERS

## PUBLISHED IN THE PUNJAB.

## Examined up to 21st December 1912.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | **ENGLISH.** | | | |
| | DAILY. | | | |
| 1 | Tribune ... | Lahore ... | Bihari Lal ... | 880 copies. |
| | TRI-WEEKLY. | | | |
| 2 | Panjabee ... | Lahore ... | Mul Chand ... | 2,194 copies. |
| | BI-WEEKLY. | | | |
| 3 | Observer ... | Lahore ... | Nizam-ud-din ... | 1,120 copies. |
| 4 | Punjab Times and Frontier News. ... | Rawalpindi ... | J. R. Thapur ... | 300 „ |
| | WEEKLY. | | | |
| 5 | Arya Patrika ... | Lahore ... | Salig Ram ... | 465 copies. |
| 6 | Comrade† ... | Delhi ... | Muhammad Ali ... | ... |
| 7 | Harbinger† ... | Lahore ... | Durga Parshad ... | 135 copies. |
| 8 | Khalsa Advocate ... | Amritsar ... | Khalsa Advocate Committee. | 846 „ |
| | FORTNIGHTLY. | | | |
| 9 | Jijnasu ... | Lahore ... | Ishar Das ... | 500 copies. |
| | MONTHLY. | | | |
| 10 | D. A.-V. College Magazine... | Lahore ... | Saraswati Nath ... | 1,800 copies. |
| 11 | Forman Christian College Notes.* | Do. ... | ... | ... |
| 12 | Practical Medicine ... | Delhi ... | Dr. Ram Narain ... | 1,000 copies. |
| 13 | Punjab Educational Journal | Lahore ... | R. B. Mohan Lal ... | 500 „ |
| 14 | Punjab Mission News ... | Do. ... | Revd. Wigram ... | 350 „ |
| 15 | Ravi ... | Do. ... | Mr. B. M. Jones ... | 500 „ |
| 16 | Review of Religions ... | Kadian (Gurdaspur) ... | Maulvi Muhammad Ali ... | 800 „ |
| 17 | Science Grounded Religion... | Lahore ... | Dev Rattan ... | 300 „ |
| 18 | Teacher ... | Dinga (Gujrat) ... | Kalyan Singh ... | 557 „ |
| | **URDU.** | | | |
| | DAILY. | | | |
| 19 | Akhbar-i-'Am ... | Lahore ... | Govind Sahai ... | 900 copies. |
| 20 | Paisa Akhbar ... | Do. ... | Nizam Din ... | 2,500 „ |
| 21 | Rafiq ... | Delhi ... | Mirza Asdulla Beg ... | ... |
| 22 | Watan ... | Lahore ... | Muhammad Insha Alla ... | 4,233 copies. |
| 23 | Zamindar ... | Do. ... | Raja Ghulam Qadir Khan | 5,952 „ |
| | BI-WEEKLY. | | | |
| 24 | Vakil ... | Amritsar ... | Abdul Aziz ... | 1,970 copies. |
| | WEEKLY. | | | |
| 25 | Afghan† ... | Peshawar ... | Saiyid Muhammad Abdulla | 984 copies. |
| 26 | Ahl-i-Fiqah ... | Amritsar ... | Ghulam Ahmad ... | 400 „ |
| 27 | Ahl-i-Hadis ... | Do. ... | Sana-ulla ... | 1,009 „ |
| 28 | Ahluwalia Gazette ... | Do. ... | Lehna Singh ... | 413 „ |
| 29 | Al Moin† ... | Do. ... | Mehraj-ud-din ... | ... |
| 30 | Army News ... | Ludhiana ... | Daulat Ram ... | 539 copies. |
| 31 | Arjun ... | Lahore ... | Dharm Pal ... | 1,000 „ |

* Not received during the month.
† Not received during the week.

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| No. | Name. | Locality. | Name of Publisher. | Circulation. |
|---|---|---|---|---|
| | URDU—CONTINUED. | | | |
| | WEEKLY—*continued.* | | | |
| 32 | Arorbans Gazette ... | Amritsar ... | Narain Das .. | 600 copies. |
| 33 | Arya Gazette ... | Lahore ... | Bhowani Das ... | 550 „ |
| 34 | Badar ... | Qadian, Gurdaspur District | Miraj-ud-din ... | 1,200 „ |
| 35 | Bharat ... | Jullundur ... | Thakur Sheoratan Singh | 500 „ |
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| 46 | Islam* ... | Do. ... | Abdul Latif ... | 1,000 „ |
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| 66 | Shanti ... | Rawalpindi ... | Kishan Chand Mohan ... | 1,200 „ |

*Not received during the week.

## LIST OF NEWSPAPERS AND PERIODICALS EXAMINED BY THE SPECIAL BRANCH AS IT STOOD ON THE 21ST DECEMBER 1912—CONCLUDED.

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|---|---|---|---|---|
| | URDU—CONCLUDED. | | | |
| | WEEKLY—*concluded.* | | | |
| 67 | Sialkot Paper ... | Sialkot ... | Todar Mal ... | 300 copies |
| 68 | Siraj-ul-Akhbar ... | Jhelum ... | Maulvi Fakir Muhammad | 700 „ |
| 69 | Tahzib-ul-Niswan ... | Lahore ... | Sayed Mumtaz Ali ... | 1,500 „ |
| 70 | Victoria Paper ... | Sialkot ... | R. S. Lala Gian Chand and L. Brij Lal. | 600 „ |
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| | FORTNIGHTLY. | | | |
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| | PERSIAN. | | | |
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| 78 | Siraj-ul-Akhbar† ... | Kabul ... | Abdul Khalik ... | ... |
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| | MONTHLY. | | | |
| 79 | Arorbans Parkash‡ ... | Lahore ... | Salig Ram ... | 600 copies. |
| 80 | Arya Musafir ... | Jullundur ... | L. Amar Nath ... | 750 „ |
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| 93 | Punjab Reporter* ... | Do. ... | Ganda Singh ... | 400 „ |
| | MONTHLY. | | | |
| 94 | Punjabi Surma‡ ... | Lahore ... | Dharm Dev ... | 1,000 copies. |

* Not received during the week.
† Not received during the fortnight.
‡ Not received during the month.

## I.—Politics.

### *(a)—Foreign.*

War in the Balkans.

1. The *Vakil* (Amritsar), of the 4th December 1912, publishes a note headed "The letter of a Turkish mother to her son." A young Turk, says the paper, aged 15 or 16 years, who has just returned from Tripoli and has not as yet gone home, who is the only male member of his family and whose father and brother have fallen martyrs in the Tripolitan War, is engaged in the Balkan War. The military officers permit him to return home, but he shows to them a letter from his old and widowed mother and expresses his inability to profit by the permission. The subject-matter of the letter has been versified into Urdu by Shah Qasim-ud-din, *Hasrat*, of Bankipur, some of the verses of which are as follows :—

"I wish I could see
"How boldly you fight,
"How the crosses are broken,
"How the enemies are beheaded,
"How the standard of the Cross is trampled on by the sons of the Crescent,
"How the head of the Christian monk is cloven with the axe.

* * * * *
* * * * *

"I have already offered you as a sacrifice for faith,
"I wish I had more sons to offer with you,

* * * * *
* * * * *

"I will call you my son only when you return victorious,
"Let flames of fire arise from Tchataldja,
"Their sparks reaching Sofia.
"Create consternation in the whole of Europe,
"Cause the doors and the walls of the Trinity to shake :
"Salah-ud-Din (Saladin) was also the son of a man,
"His shoes were on the head of Europe,
"You also, O my beloved, should become the same,
"And think of the faith day and night.

* * * * *
* * * * *

"Three of my sons have been killed in the name of God,
"And yet I live and rely on Him.
"You alone now remain ; and you too,
"I offer as a sacrifice on behalf of Islam."

Indian Muhammadans and the Balkan War.

2. Writing under the heading "Enemy in the shape of a friend," the *Rafiq* (Delhi), of the 5th December 1912, refers to an article which it says "probably" appeared in the October number of the *Egypt* and in which the paper named endeavours to assure "us" that the Tripolitan and the Balkan wars owe their existence to the conspiracy of England, Russia and Italy, and that it was at the instance of England that Kamil (Pasha)—who is a Jew and who

served, and remained under the protection of England for a long time—became the Prime Minister of Turkey. The *Egypt* also says that England employed Kamil Pasha in depriving the Sultan of Tripoli and abandoning the country to its fate; and that with this end in view she brought about the Balkan war so as to put a pressure on Turkey. As a consequence of this move the Ottoman Caliphate has become quite degraded in the eyes of the Muslim world, indeed so much so as to afford no parallel in the history of Turkey. Further it says that Sir Edward Grey will now try to induce the Sultan or to coerce him by a naval demonstration, to suffer his European possessions to be partitioned by the Balkan States. Indeed, the British Foreign Minister knows that Kamil Pasha, who is partial to England and is himself a treacherous person, will succeed in inducing the Sultan to consent to the arrangement. Commenting on this the paper says that there can be no denying the fact that Russia and Italy have conspired against Turkey, but that there does not exist any deep connection between Great Britain and the conspiracy. Indeed, the *Egypt* has implicated England in the affair merely to inflame the minds of Indian Muhammadans. After describing how Lord Hardinge and other British Officers have contributed towards the Turkish relief funds, the paper says that, nevertheless, there can be no manner of doubt that the British public, and for the same reason the Liberal Party and the Liberal Cabinet, are not well disposed towards the Turks and Indian Muhammadans, the latter of whom they hold responsible for the Indian mutiny of 1857. Next it describes how Muhammadans helped the English people during the meeting and how they saved the lives of English men and women by putting their own lives in danger, and says that if "our" national existence is kept intact after the Balkan war and if "we" live, "we" will publish an account of the obligations (conferred on the English people during the mutiny) and will offer the same to the British public as a present. In conclusion, it says that the writings in the *Egypt* can make no impression on the minds of Indian Muhammadans, in spite of the fact that the latter have a serious grievance against the British public.

The *Paisa Akhbar* (Lahore), of the 6th December 1912, publishes an article headed "Maulvis, come out of (your) cells!", in which the writer remarks that some of the European Powers have, in a way, openly declared that Islam and its followers cannot stay in Europe. After observing that the reason for terrible attacks being made on the Turks from all sides consists in their being Muhammadans, the writer exhorts Maulvis in India to go about urging their co-religionists to render every possible help to the Turks.

The *Zamindar* (Lahore), of the 2nd, 3rd, 4th and 5th December 1912, publishes articles headed "The *Zamindar's* Fund for a loan without interest." After stating that the loans given to Islamic Kingdoms by the political bankers of Europe always prove ruinous for the former owing to their having to pay compound interest and to make different concessions in favour of their creditors, the paper observes that the Porte has never been allowed an opportunity of introducing reforms; that it is not even permitted to enhance the customs duty on imported articles; and that, although it treats its non-Muslim subjects better than any Christian Power has ever treated its non-Christians, still the wicked and vile Christians are always engaged in devising fiendishly iniquitous plans to defame and injure the Turks and to prejudice still further the Powers against them. Europe, it adds, is so bitter against the East that it can never tolerate that the Turks, an Asiatic race and a Muhammadan people, should cast the unclean blot of their tawny colour on its (Europe's) white garment. There is no devilish act which "the henchmen of Europe" do not commit to remove this stain, every Satanic plot (to gain this end) being also hatched by "the thieves, murderers and dacoits of Europe in the name of the cross." After remarking that these doings are thoroughly approved by the Trinity of the European Press, statesmen and missionaries, the *Zamindar* asserts that the Turks are fully convinced that Europe is determined to sweep them into oblivion and has also been straining every nerve to obtain possession of, or control over, Mecca and Medina. They, however, have made up their minds not to cede even an inch of Islamic terri-

tory. But they require millions upon millions for this purpose and Indian Muhammadans should advance to them a loan of two crores without interest. Next the paper reports that it has been proposed to divide the sum into 40 lakhs of shares of Rs. 5 each, and publishes a list of persons who are willing to buy up a large number of these bonds.

The *Zamindar* (Lahore), of the 15th December 1912, has a letter under the heading "An important and opportune movement." The writer, Saiyid Muhammad Anwar Husain, Professor, D. J. College, Monghyr, says that it has been made thoroughly clear that the secret societies of the lying European Champions of civilization have definitely decided to end the existence of Muslim kingdoms in general, and "the capital of Islam (? Turkey)" in particular. After remarking that these stupid and savage attacks are promoting union among Muhammadans, he urges both the Shia and Sunni Musalmans in India to give in aid of Turkey the lakhs of rupees they are in the habit of wasting at Muharram celebrations; saying that the Turks are fighting to prevent the sacred places at Mecca and Medina from being interfered with by infidels (Christians).

Writing under the heading "The Muslim League and the British Government," the *Jhang Sial* (Lahore), of the 5th December 1912, tells how, in its opinion, Government has, of late, been conferring favours on Muhammadans. In connection even with the Balkan war, it adds, which is between Muhammadans and Christians, the latter of whom are co-religionists of the English, the Government has helped Muhammadans to get subscriptions. His Excellency the Viceroy himself has given a very large sum of money in aid of the Turkish Relief Fund, for which the Prophet's followers ought to have felt thankful to the English. So far, however, from doing so, they have found fault with Great Britain's attitude towards the Turks and pretend to have postponed the annual session of the Muslim League by way of protest, whereas the postponement is really due to Mr. Amir Ali's inability to come out to India to occupy the presidential chair.

Hindus and the Balkan War.

3. The *Paisa Akhbar* (Lahore), of the 5th December 1912, reports that several "Hindu *raises* and Sikh Sardars" of Sialkot have given money in aid of the Turkish sufferers. The liberality displayed by them is not only commendable, but also contradicts the *Hindustan's* assertion that the Punjab Hindus are hostile to the Turks and wish to render pecuniary help to the Balkans.

In its issue of the 11th December 1912, the *Paisa Akhbar* publishes a letter from one Indar Singh *alias* Rajindar Singh, of the State Band, Maler Kotla. The writer finds fault with Muhammadans for insisting on sacrificing cows on the occasion of the Bakr 'Id and with the followers of Hinduism for trying to prevent the sacrifice. After stating that he receives a monthly pension of Rs. 4 for his 23 years' service in the Indian army and that for the last four years he has been in the employ of the Nawab of Maler Kotla, he states that he has despatched his pension certificate to the Editor with instructions that, from the 1st proximo till the end of the Balkan war, his pension should be realised by the latter and given in aid of the Turkish Relief Fund.

Commenting on the above the Editor praises Indar Singh and contends that Muhammadans sacrifice cows, not to offend Hindus, but as an act of economy.

In its issue, dated the 14th December 1912, the paper has a letter from Chuni Lal, Captain of the XX Bughizan (?), Jaipur State. After saying that he was employed in the Indian army for a long time and has also seen some fighting, the writer states that he can supply one thousand efficient volunteers to fight for the Turks, provided Government has no objection to this and "they" are paid a maintenance allowance. He understands that a Hindu *rais* of Bombay has offered to bear the expenses of volunteers proceeding to the front. He wishes to be informed whether this is so, as also of the place where volunteers are required to present themselves.

The *Hindustan* (Lahore), of the 11th December 1912, says that its Muslim contemporaries are madly keen on securing the sympathies of Hindus for the Turks. The *Millat* complains that, although Hindu papers have no concern with either Turkey or the Balkans, still they think fit to sympathise with the latter. But does not this also prove that their sympathy with the Bulgarians, etc., is free from all feelings of bigotry and selfishness? Indeed, they view the matter with an impartial eye and since they know that the Balkans are fighting for truth and liberty, as was recently remarked even by Mr. Churchill, their sympathies are with the Allies.

England and the Balkan War.

4. The *Rafiq* (Delhi), of the 29th November 1912, publishes the following :—

"O (my) fault!

"While the breathing of a new spirit into the Urdu language has afforded (diverse) facilities (of expression) and imported eloquence and perspicuity into the language, writers have also been confronted with difficulties (through this cause). For instance (when) Arabic words are used in Urdu 75 per cent. (of them) fall away from their (original) central meaning, while the remaining 25 are, after being stretched on the rack of (Urdu) inflexions, driven out of the pale of Arabic grammar. The same is the case with Persian (words), witness (the expression) "*imdad dena*," which means "to render help," although the word *imdad* alone is sufficient to convey this meaning. In the same way, some (Arabic) words are used in Urdu in a sense in which they are not employed in Arabic. For example (there are the words) *ghárig* (and) *shaiq*, (the former of) which is used in the nominative case in Urdu and the accusative form of which is *ghariq*, *i.e.*, drowned, whereas, according to Arabic grammar, it does not bear this meaning. Whenever such words form the subject of discussion (and) Pleaders or other worthies with similar tastes are bent on fault-finding, they place strange meanings on words which innocently escape from the pen of a writer; and if there happens to be some grudge between him and them, which God forbid (*sic!*), they become ready to carry the tale (*lit.* spread) to the ruling class and the highly placed. For instance, (they) have, by reading in the *Rafiq*, dated the 12th November, the word *ghariq* as *gharat*, displayed their influence with the higher authorities (*sic*), although as is known to literary men, *ghariq* is an Arabic word and (*lit.* which) is spoken of as the nominative form (*i.e.*, the doer*) of *gharq*." The meaning is that the subject of a verb is the doer of the act signified by the verb. For instance, *ilm* means "to know" and *Alim* "one who knows," *zarb* means "to strike" and *zarib* "one who strikes." Similarly, if consideration is paid to the secondary (*lit.* miscellaneous) meanings of *gharq*, *i.e.*, drawing the bow with violence, exaggerating in praising or speaking ill of any one, drowning, &c., it will mean "one who drowns," "one who exaggerates in praise (or) dispraise," and "one who violently draws a bow." It is true that (*lit.* although) the subject is sometimes used in Arabic in the sense even of the object and that the nominative meaning nominative from an intransitive verb (*sic.*) is also used to denote the object; and for this reason it is possible that some persons, who are hostile to us, may give it the second meaning, *i.e.*, may take the subject to mean the object or, treating the infinitive as intransitive, may interpret the nominative as the doer, supporting their position with arguments applicable to Arabic. We tell them, however, that Arabic grammar does not obtain in Urdu, the clear example of which is that *Shaiq* is generally used in the sense of 'one who is fond,' although in Arabic its meaning is clearly given as follows:—'one who enhances fondness'—page 381 of the *Surah* printed at the Majidi Press, Cawnpore. In other words, *Shaiq* means *Ma'shuq* (the loved one), but (*lit.* and) in Urdu the word is generally employed to mean 'one who is fond.' It is for this reason that the words *Shaiqin-i-Walashan ko Mushda*, *i.e.*, good news to those who are fond (of the thing advertised) are employed in the headings of many notices, similarly, the word *ghariq* also is used in Urdu to denote that which or one who draws (any thing), although in Arabic it might, through some verbal change or some other cause, be taken to mean something else. Well, this was a literary and grammatical discussion. It is stated in (one of Reuter's) telegrams of the 9th November that the British fleet has been ordered to the Bosphorus *to help the Porte if necessary, and safely carry refugees from one place to another*. The news† (*lit.* accordingly the news) appeard in the *Rafiq* of the 12th November and it was written at the end by way of a blessing, *Khuda unhen ghariq kare!* (*vide* paragraph 5, Selections No. 46). However uninformed journalists may be they surely know what kingdom has risen for what reason and what connection we have with what kingdom (*sic*). We have repeatedly said that if Turkey has any friend it is Great Britain. This idea will be found in nearly every issue (of the *Rafiq*) and in every note (in it) about the war‡. Indeed, the fact of the matter is that to have a contrary thought would be wholly against our beliefs also.

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* The brackets at the end of the 19th line are the papers.

† NOTE.—*Minus* the portion in italics.—(*S. B., Punjab.*)

‡ NOTE.—This is not borne out by facts,—*vide* the *Rafiq's* articles in paragraphs 5, 9 and 12 of Selections Nos. 47, 6 and 11 of Selections No. 48, and 4 of Selections No. 49.—(*S. B., Punjab.*

"But stormy winds have of late been blowing in the journalistic world. Some friends read the *qaf* in *ghariq* (printed) in Arabic character, as *te* and made out the *fakir's* blessing to be a curse. 'God save us from this and this is not my belief.' We cannot understand how the tongue of a pious *fakir* can utter anything (*lit.* evil) but a blessing. It is one thing to fight (and) quarrel for the rights of the country and the community, and another to curse like women, (saying, for instance), that worms may eat Italian guns. What is the use of this? These are things of the battlefield. They are by no means the prayer house of a *Sufi*, or a *fatwa* by half a Mulla, or a prescription by a quack headed with the words 'God the Healer.'

"In any case let those of our friends who read the *qaf* in *ghariq* as *te* and carried the mistake to the higher circle first correct their A. B. C. and leave errors of caligraphy and printing out of account. If *qaf* is taken for *te* in the Arabic script we are sorry for this shortcoming. (Our) still greater regret is that those who have put such a meaning (on our words) have paid no thought even to the context and (our) communal beliefs."

*Note by Selection Branch, Punjab.*—The paper contends that the word under discussion has been misread But, as printed in the *Rafiq's* note of the 12th November 1912, it certainly is *gharat* (غارت) and not *ghuriq* (غرق). The position of the points in the middle of the letter shows clearly enough that it is *te* (ت) and not *qaf* (ق); besides, the difference between the final forms of the two letters does not solely consist in the position of the points, there being an essential difference in the shapes of the two letters, and in their final forms, at any rate, they should never be confused. Nor apparently is the *Rafiq* itself in the habit of printing *qaf* like *te*,—*vide* its issues, dated the 11th and 18th November 1912.

But even if it is conceded that there has been a *bonâ fide* printer's error, it may be pointed out that the word *ghariq* does not appear to be in general use in Urdu. Indeed, it is not to be found in standard dictionaries such as Platt's, while Urdu writers do not at any rate appear to ever use it in the sense the *Rafiq* professes to have employed it. It may be added that the well-known Arabic lexicon, the *Mumtahi-ul-Arab*, gives the meaning of *ghariq* (غارق) as "gone under water and drowned". Francis Johnston's Persian-Arabic and English dictionary also gives its meaning as "submerged, drowned." while Badger's English-Arabic lexicon includes *ghariq* among the Arabic equivalents of "drowned." This would show that, if the *Rafiq* of the 12th November really used this word in its note under discussion, the meaning of the sentence is no better than it would have been had the word *gharat* been employed.

Alleged Turkish atrocities.

5. The following is from the *Panjabee* (Lahore), of the 14th December 1912 :—

"The report of further Turkish atrocities and massacres will probably show the futility of expecting peaceful progress in the regions recently affected by the war. If Reuter's message is well founded, the Turks are serious in believing the present struggle to be one of Christianity against Islam. Several Christian villages in the neighbourhood of Gallipoli are reported to have been raided by Turkish troops 'in retaliation for their having surrendered to Bulgarian bands.' Nine villages, we are told, were subjected to terrible treatment; and massacres, violation and pillage have been perpetrated on a wholesale scale. It is not difficult to understand in India the horrors of this pillage. Islamic fury is capable of effecting tremendous results one way or the other. But whether an attitude like this will be controlled by the central authority or whether the Balkan States will have a permanent peace are questions of considerable doubt. The massacre of certain Belgian customs officers by Kurds on the Turko-Persian border is also reported. It is doubtful if this has any connection with the anti-Christian feeling aroused in Turkey by the war, but in any case, there will be trouble in restoring peace in that region and the work of those who intend to bring about an amicable settlement will be very hard."

Muslim University Fund and Turkish Relief.

6. The following is from the *Observer* (Lahore), of the 14th December 1912 :—

"It has been suggested in more quarters than one that the Muslim University fund should be sent to Turkey as a loan or devoted to the relief of Turkish sufferers from the war. Nawab Viqar-ul-Mulk is, however, against the suggestion. If it were certain that the giving away to the Turks of not only the Muslim University fund but the proceeds of sale of the Aligarh College as well would terminate the present troubles of the Muhammadans, the sacrifice, says Nawab Mushtaq Hussain, should gladly be made in the interests of Islam. But even these sums would prove utterly inadequate to repair the ravages of the war. What is required for Turkey is not lakhs but crores of rupees. If house to house collections are made in every town and every village and every hamlet in India, if Muslims throughout the land are acquainted with the real state of affairs and aroused to a consciousness of the dangers that threaten Islam at the present juncture, there is every reason to hope that public enthusiasm and religious fervour will collect an amount for the relief of our suffering brethren by the side of which the University Fund would be a mere bagatelle. The diversion of the University Fund to the Red Crescent Fund would, on the other hand, cool the spiritual ardour of the Muslims and lull them into a false sense of imagining that no more subscriptions were needed for Turkish relief. The former cannot evoke as much enthusiasm as the latter and if once spent it will be impossible to collect a similar sum for the education of Indian Muslims. The best course, therefore, is to leave the Muslim University Fund untouched and

to devote our exertions to collecting ten times more for the Red Crescent Fund. Such in brief are the views of Nawab Viqar-ul-Mulk. And coming as they do from a man of his love of religion, his independence of judgment and his courage of convictions, they deserve the earnest attention of Indian Muhammadans."

The *ex*-Sultan Abdul Hamid.

7. The *Hindu* (Lahore), of the 30th November and 7th December 1912, has a note headed "Reinstatement of Sultan Abdul Hamid," in which it reports that her inability to checkmate Europe's moves in connection with the Tripolitan and Balkan wars has brought home to Turkey the necessity of restoring Abdul Hamid to the throne. The *ex*-Sultan can fully see through the tortuous ways of the European Powers and was several times successful in protecting Turkey against their aggression. The hope is, therefore, entertained in Islamic circles that his reinstatement will make it easy to end the present complications (in Turkey). It is being said indeed that the recent Turkish successes are attributable to the Turkish foreign affairs having already practically passed into his hands.

England and the Caliphate.

8. The *Vakil* (Amritsar), of the 7th December 1912, has a note headed "Who will succeed to the Islamic Caliphate?" Writing on the above subject, says the paper, the *Review of Reviews* observes in a recent issue that the effect on the Muslim world would be brilliant if England were to proclaim that, being the greatest Muslim power in the world and seeing that the Caliphate is confronted with difficulties on all sides, she would take upon herself the responsibility of safeguarding the sacred places of Islam and protecting Muhammadans from external aggression. Commenting on this the *Vakil* remarks that Indian Muhammadans are admittedly loyal to England, but that, nevertheless, they will never tolerate the idea of the sacred places of Islam passing out of the possession of a Muslim power and becoming subordinate to Christian power. "We" are thankful, it adds, to the *Review of Reviews* for expressing the wish that the British Government would extend protection to Muhammadans in the event of the Turkish Government ceasing to exist, but "we" may tell the paper named in the words of Nawab Vicar-ul-Mulk that the time for interference has not as yet come. God willing it will be soon proved that the thoughts regarding the destruction of the Turkish Government are premature. Continuing, the paper says that, according to the *Review of Reviews*, the edifice of Islam is supported by the sword. It is to be wished, it adds, that the paper named had not raised this question at all; seeing that a Muhammadan will retort that the edifice of Christianity is supported by (both) fire and sword. After quoting from Robertson's "History of Christianity" in support of its contention, the paper says that, in the words of a historian, if all the blood which Christians have shed all over the world for the sake of religion were collected it would make an ocean so deep that even the biggest ship afloat could float over it. It then concludes by remarking that, in criticising Islam, the Christians should bear in mind that, if the edifice of Islam is supported by the sword, that of Christianity is supported by (both) fire and sword.

Islam and subject faiths.

9. Writing under the heading "Turkey and England," the *Vakil* (Amritsar), of the 4th December 1912, reproduces the recent remarks by Tawfiq Pasha, in which he contrasts Turkey's liberal treatment of her Christian subjects with the ill-treatment of Indians in the British Colonies. Such a difference in the treatment of their conquered subjects by Islam and Christianity, adds the paper, has been in evidence ever since Islam first saw the light. It regrets, therefore, that the Turks should be called bigots and charged with trampling upon the feelings of races under their rule.

The Power of the British Workman.

10. The following is from the *Panjabee* (Lahore), of the 14th December 1912 :—

"Indians cannot but view with amazement the extraordinary power and influence that a single British workman can wield by combination. A single engine driver by name Knox, who was convicted for drunkenness and consequently dismissed by the North-Eastern Railway authorities, has been able to bring about what threatens to be a temporary national

economic collapse. Nearly ten thousand workmen have refused to work unless Knox is re-instated and other railway men will probably join this extraordinary strike. A question was put to the Home Secretary about the dismissed workman, and he replied that he was considering the petition. Nothing but his reinstatement will satisfy the army of British strikers and in the meanwhile there is a serious suspension of industrial activities with their connected economic losses. Apart from the contentions raised about the truth of Knox's claims, the point of interest to most Indians is the extraordinary power of organisation and the force of Trade Unions. It is difficult to see what the European industrial combination will lead to, but how will India benefit from these lessons and examples ?"

Indians in South Africa.

11. Writing under the heading 'Mr. Gokhale's return to India,' the *Tribune* (Lahore), of the 17th December 1912, publishes the following :—

"We heartily associate ourselves with the welcome accorded to the Hon'ble Mr. Gokhale by the citizens of Bombay on his return from his patriotic and philanthropic mission to South Africa. Mr. Gokhale returned on Friday last and on Saturday a public meeting was held at the Bombay Town Hall to give him the city's welcome and to hear his experiences in South Africa. Sir Jamsetjee Jeejeebhoy presided. Mr. Gokhale made a most important and exhaustive statement, a summary of which has been telegraphed to us by our Bombay correspondent. When setting out for South Africa Mr. Gokhale was himself doubtful of the treatment that he would receive from the authorities and the European colonists, but he was re-assured on this point and had nothing to complain of on this score while he was in South Africa. If, however, it was thought to placate Mr. Gokhale by personal consideration and kindness, or to induce him to close his mouth about the real state of things in South Africa then it was a mistake as his speech on Saturday showed. For the great courtesy shown to him by the highest authorities in the Colony, for the cordiality of the reception accorded to him by the representatives of the Union Government he and his countrymen are duly grateful, but it is not of his personal experiences alone that he has to speak but of what he found there and of the treatment which his countrymen and countrywomen in South Africa receive."

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"Mr. Gokhale's speech clearly impresses upon the mind two important facts,—first, that no more Indians should go to the South African Colonies on any account and, second, that every endeavour should be made to improve the lot of those already there."

Egyptian affairs.

12. Writing under the heading "A tear of sympathy," the *Rafiq* (Delhi), of the 4th December 1912, refers to the announcement made by the Cairo correspondent of the *Pioneer* that the Egyptian Government had stopped the publication of the *Alam* and says that "the Military Government of Lord Kitchener" regards the *Alam* as guilty, because it is alleged that in one of its issues it had taunted Turkey, the Suzerain of Egypt, with being insolent, and had declared that Nazim and Kamil, the masters of the Civil and Military Power of Turkey were enemies (of Egypt). The Editor, however, regrets that he cannot believe this ; seeing that only the other day, on the outbreak of the Balkan War, Lord Kitchener, out of solicitude for "the Greek Slave" could not suffer the Egyptian Government to show so much respect to the Suzerain Power as to give the Greek Consul at Cairo his passport. The *Alam* is also charged with having stated in one of its issues that the Christian States had combined in order to expel the Turks from Europe. So far, however, as the Editor is aware, the cry of expelling the Turks from Europe was first raised by the Greek and Bulgarian cabinets. In India it is on the lips even of children that the Balkan States have the expulsion of the Turks from Europe in view. From this it can be imagined how far the charge brought against the *Alam* is reasonable. And yet on this very charge the publication of the paper named has been stopped. Can this be the act of a civilised and enlightened Government? Continuing, it says that it is not those papers, nor Farid Bey, but spirited feelings which create nationalists. The question, however, arises, who creates this spirit? The correspondent of the *Pioneer* will be surprised to learn that, so long as British Ministers like Mr. Asquith, Sir Edward Grey, Mr. Churchill and their colleagues do not vacate their offices and so long as they are not succeeded by intelligent and enlightened Englishmen like Lord Newton, the troubles in the East will not come to an end.

13. The *Hindu* (Lahore), of the 30th November and 7th December 1912, publishes a letter under the heading "The secret of Japan's advancement." Writing about the wonderful progress achieved by Japan during the past 50 years, the writer—Lala Godha Ram, of Shahpur, now residing at Seattle, America—says that the event is due, among other things, to the strenuous efforts of the Japanese from the very outset, to make their native tongue the sole medium of instruction and to fill its literature with useful information. India also should follow their example and leave nothing undone to enrich her "national language," Hindi, and create a "national literature" therein. Hundreds of young men should be sent to study in foreign lands and should, on their return home, translate into Hindi the books read by them abroad. Another great cause of Japan's advancement is free and compulsory education. Fortunately for Indians their country is now under the most civilised nation in the world, and their Government may be relied upon to co-operate with them in making education free and compulsory. So long, however, as it does not do so they ought themselves to put forth strenuous efforts in the matter.

Secret of Japan's advancement.

## (*b*)—*Home.*

14. The *Akhbar-i-'Am* (Lahore), of the 4th December 1912, publishes an article headed "Strengthening the British Navy." The paper praises Mr. Asquith for declaring, in reply to a question in the House of Commons, that in the opinion of the responsible authorities, India already bears more than her sufficient share of the defence of the Empire and that it is not possible to add further to her burdens. After remarking that there would have been no need to raise this question at all if Canada and other British Colonies had borne one-fourth or even one-eighth part of the burden which falls on India in meeting the expenses of British rule, the paper refers to a remark which appeared in a recent issue of the *Englishman* and in which the paper named says that "the independent rulers of Native States in India" are consulting each other with a view to presenting three Super-Dreadnoughts to the British Navy for the defence of the Empire. Commenting on it the *Akhbar-i-'Am* says that nobody can even dream that the Native States are in a position to bear the heavy expense of presenting three Super-Dreadnoughts, the expenses of which are calculated to amount to 37½ crores of rupees. The public opinion in India is that the British Government is daily growing so rich that it stands in no need of receiving presents from the Native States of India for the defence of the Empire. The Native Chiefs are undoubtedly "independent" within the bounds of their States, but they are not really independent in the true sense of the term. They are already "giving sufficient proof of their generosity" in sharing the burden of the Military defence of the Empire. Is this insufficient? Does loyalty mean that they should bear the burden of 37½ crores of rupees? The responsible rulers of India are not likely to be deceived by such fallacies. It is said that the Imperial Government in England has been surprised to hear of this suggestion; and this is a sufficient proof of the regard which is paid to a paper like the *Englishman*.

India and the Naval Power of England.

The *Zamindar* (Lahore), of the 6th December 1912, reports that the recent writings in the London *Times* about the Native Chiefs in India presenting a Dreadnought to England prompted the Editor to offer to give Rs. 1,000 in aid of the proposal. Next it publishes his telegram to the Private Secretary to the Viceroy on the subject, as also the reply which was vouchsafed to him from Bhopal and in the course of which he is informed that no proposal like the above has so far been made.

15. The following is from the *Panjabee* (Lahore), of the 14th December 1912 :—

His Majesty's Gracious Message.

"His Majesty the King Emperor has on the first anniversary of the memorable Darbar at Delhi, sent to India a gracious message of his deep interest and good will for his loving subjects and princes. The message is very touching and betokens the heartfelt and

deep solicitude of our Gracious Sovereign for India's happiness and progress. His Excellency the Viceroy has replied in terms of graceful acknowledgment of the message and expressed the gratitude and hopeful contentment of the people. We cordially endorse every word of this assurance, and wish to convey to His Excellency our grateful acknowledgments of the same."

Indian National Congress 1913.

16. The following is from the *Tribune* (Lahore), of the 15th December 1912 :—

"We are exceedingly pleased to learn by telegram that at a largely attended meeting of the Karachi District Congress Committee on the 13th instant, the Hon'ble Mr. Harchandrai Vishandas presiding, the Hon'ble Mr. Bhurgri, the Hon'ble Mr. Harchandrai and others were appointed delegates to the Bankipore Congress, and it was unanimously resolved that the Sind delegates be requested to invite to Karachi the Congress of 1913. The statement lately telegraphed that it was unlikely that the Congress would meet at Karachi next year was unauthenticated. We very earnestly hope that the invitation of Sind will be accepted, and the Congress of 1913 will meet at Karachi. There may not be a very large attendance, but the success of the session will be assured.

In an article on the Congress the *Arya Patrika* (Lahore), of the 14th December 1912, expresses itself as agreeing with the views of one Mr. N. C. Mehta as expressed in the 'Modern Review' for December. It quotes from his article :—

"To avoid the unpleasant and ungraceful appearance of choosing the same men over again the Congress Committee has been forced to fall back on lawyers with lucrative practice, perhaps of local eminence, but without absolutely any claim of being politicians, or even having taken part in politics of this country. For a short time before the Session of the Congress they suddenly emerge into prominence, only to relapse soon after into their wonted obscurity. It is a singular fact that apart from the actual founders of the Congress not a single public man of eminence has come out from the ranks of the rising generation, and those who had the good fortune of becoming Presidents have hardly attracted much notice beyond their own circle of admirers, have hardly done anything more than deliver the usual hour-and-a-half speeches set in the old form."

Constituted as it is, even with the best of Presidents the Congress can no longer excite the same enthusiasm among the public as it did in the days gone by. The reason is not far to seek. It has not kept pace with the times and is fairly out of date. Says Mr. Mehta :—

"Many things have changed within the last twenty-five years, but the Congress has stood immobile, unchanged, unresponsive to the growing requirements of our times. Presidents have come and gone : their speeches too rigidly cast in one mould have excited a momentary interest in the press, provided a kind of political diversion for the people at large, and been soon forgotten How the committees are organised, how the members are chosen, perhaps elected, whether any change in the personnel of the committees has taken place since the beginning of the Congress, are matters impossible for the general public to know. The curiosity of the inquisitive few remains unsatisfied ; the grumblings of the impatient outsiders remain unheeded ! The critic of bureaucrats not seldon behaves himself like a bureaucrat, as was seen at the last session of the Congress."

"Even ardent Congressmen are getting tired of the business * * "

Mr. Mehta would have some sort of permanent political organization whose activities will not be limited to the last fortnight of the year only, but extended throughout the year. A central body with provincial branches should act as a centre of information about the country, distribute suitable literature on the political and economic problems of India among the masses and send missionaries for the purpose to the villages and districts 'in the splendid isolation of ignorance.' It is essential that popular attention should be directed to the activities of the association and the public given a large and more direct share in its control. The old order is changing, giving place to new. Even the Congress has got to move with the times.

## III.—Native States.

17. The following is from the *Khalsa Advocate* (Amritsar), of the 13th December 1912 :—

Education in Patiala.

"It would be a matter of great pleasure to the educational community at large to learn that like Baroda, the State of Patiala too is making educational advancement with leaps and bounds. Its promising and youthful Maharaja Bhupindra Singh Bahadur, G. C. S. I., is taking keen interest in matters educational. The greater occasion for rejoicing is that His Highness prefers to educate his subjects in their own language. And really to educate and instruct young men in their mother-tongue is the first step to national progress. From the educational report of Patiala for the year 1911-12, it appears that the number of Punjabi-teaching schools in the State is 33, and that the teaching of Punjabi is on the same level with Urdu, so that Punjabi may be established as the court language in the State. The number of schools has increased to 35 now, and these schools are primary schools at present. The number of male students in the State is 1,579, and that of females 11,187, in other words, the education of girls is being conducted on a large scale than that of boys. From the above happy circumstance we have every reason to believe that in the succeeding two

or three generations not a single boy will remain illiterate in the State. For to educate a boy is to educate a man, but to educate a girl is to educate a family, and surely the truth of the maxim may be realised if efforts in this behalf are continued incessantly as at present. The number of recipients of State Scholarships is 91, and in the State there are 15 boarding houses in which some 490 students reside. The Maharaja is thinking of opening more schools in the State, and he has ordered that the State should defray all expenses on the building of schools. Moreover, the Medical Department has been strictly ordered that its officers should inspect these schools whenever they happen to be on tour. Students have been strictly forbidden from cigarette-smoking. We have every hope that other Sikh States will also imitate the noble example of Patiala in this behalf, and that by making the study and teaching of Punjabi compulsory and important in their respective States, they will place the whole of the Punjab under deep debt of gratitude and thankfulness."

## IV.—Kine-killing.

The Bakrid riots at Ajodhya.

18. The following is from the *Arya Patrika* (Lahore), of the 14th December 1912 :—

"The full account of the Bakrid riots at Ajodhya as published in the *Leader* of Allahabad shows that the lamentable incidents which have shocked the Hindu community all over the country could easily have been averted by an exercise of the usual regard for precedent on the part of the responsible authorities. The holy city of the Raghus is practically a Hindu colony inhabited principally by Sadhus and Bairagis and resorted to by pilgrims in large numbers from all parts of Hindu India. The Moslems, including women and children, do not form more than four per cent. of the total population. Cow-killing had never been heard of in that city, and Hindus and Muhammadans had been living in peace and concord. That the impropriety of cow-killing in the sacred city of Ajodhya has always been fully realised in the official world will be evident from the following incident :—

"In 1906 the Municipal Board resolved to construct a slaughter house for goats and sheep at Ajodhya. The Mahants, Bairagis and other Hindu residents of the place, misunderstood the resolution and sent a memorial to the District Magistrate through the late Maharaja of Ajodhya. The District Magistrate, Mr. F. J. Pert, wrote to the Maharaja as follow :— "You will inform the memorialists that I fully sympathise with their objections to the construction of a slaughter-house for the purpose of killing cattle intended for human consumption in Ajodhya, and that so long as I am District Magistrate they may rest assured that I have no intention of sanctioning the construction of any such building." This pacified the Hindus, and they went home blessing the British Raj.

"Shortly after the local butchers applied to the Municipal Board for licenses to sell beef at Ajodhya. The application was rejected. A second set of applications was put in, but with the same result. The Chairman of the Health Committee, Major Charles Milne, Civil Surgeon, Fyzabad, after due inquiry, expressed himself strongly against 'permission for the slaughter of cows, bullocks and buffaloes and the sale of beef at Ajodhya.' An appeal was made against this order to the District Magistrate Mr. L. C. Porter, who summarily rejected it. Applications were filed before every new Deputy Commissioner that came, but without any effect. Then an application was put in on behalf of the Muhammadans of Ajodhya—it was no longer the butchers alone, but that also was rejected.

"After a lull of four years the Muhammadans of Ajodhya made a grand effort in 1910 and sent a memorial to Government, which too was rejected. Then they gave a religious turn to the movement and tried to sacrifice cows on the Bakrid festival of 1911. With commendable foresight Mr. Dewar, the then Deputy Commissioner, stopped the sacrifice. Telegrams were sent to the Government against the order of Mr. Dewar, and the Government ordered an enquiry to be made as to whether cow-sacrifice had ever been made at Ajodhya. The Hindu witnesses, who were all respectable men, unanimously deposed to having never heard of any such thing in Ajodhya. The Muhammadan witnesses, who were men of little or no consequence, said they had made sacrifices secretly, but, cross-examined, they contradicted one another and also their original statements. It is noteworthy that the higher class Muhammadans, though summoned, did not come forward to give evidence. It is not known what orders the Government passed on the enquiry.

"Things remained quiet for a year, and matters were thought to have come to a satisfactory end, while as a matter of fact they were coming to a head. On the occasion of the last Bakrid the Muhammadans again approached the Deputy Commissioner, and the latter, it is said, notwithstanding the protests and warnings of the Hindus, sanctioned the sacrifice and pointed out the places where it was permitted to take place. The Moslems, it is said, went about proclaiming their victory all over Ajodhya, with the result that the Bairagis and other Hindus got excited, and on the Bakrid day came out in large numbers and tried to avert the slaughter by seizing the cows brought for the purpose. This resulted in a riot. * * * * The sacrifice was not performed on the 20th, but on the day following it was performed under military supervision. * * * * The Hindus are also said to have been roughly treated by the Pathan cavalry. All Hindu shops were closed for a week both at Ajodhya and Fyzabad, and were opened on the official assurance that the offenders would be punished.

We reserve comment pending the official enquiry which is proceeding. We may, however, note in passing that the Nawab of Murshidabad has prohibited cow sacrifice in his Zamindari in deference to Hindu sentiments and feelings."

## V.—Native Societies and Religious Matters.

Hindus and Muhammadans.

19. The *Jhang Sial* (Lahore), of the 5th December 1912, has a note headed "Complaint against Muhammadans," in which it states that of late the Prophet's followers have been expressing a desire for a reconciliation with Hindus. Not only did they, however, practise unbearable oppression on the latter in their days of rule, but even now they miss no opportunity of injuring their Hindu neighbours, witness their conduct in having made Government confer political importance on them. Do they not, moreover, know that Hindus favour cow-protection, and that the prosperity of India is bound up with the existence of kine? If they, knowing this, still kill cows and have begun to regard the practice as an Islamic rite owing simply to Hindus feeling annoyed at their conduct, does not this clearly mean that they consider it no sin to offend the followers of Hinduism and have also no regard for the welfare of their country? Again, what should one think of their having taken advantage of the *Jhatka-halal* question to plunder hundreds of Hindus and harass thousands more? Their high-handed doings have inflicted deep wounds in the hearts of their Hindu fellow-countrymen. It is one thing to make a mistake and quite a different thing to do a malicious act of set purpose. Muhammadans have tried to over-reach Hindus in everything, and this has caused an impassable gulf between the two communities.

Hindus.

20. The *Hindu* (Lahore), of the 30th November and 7th December 1912, has a note headed "Decline of public life among Hindus," in which it says that those nations which are now seen at the zenith of their advancement have had to struggle to reach the top. It is, however, to be regretted that, so from profiting by the example of these nations and forging ahead, Hindus are more and more lagging behind in the race for progress. After stating how new workers have ceased to appear in different Hindu societies, the paper attributes this to the fact that the servants of the Hindu community are no longer appreciated as they should be. They are severely attacked by the press and public over trivial mistakes and sometimes without any justification; while they are called selfish men and notoriety seekers. This has not only discouraged the present workers, but has also deterred new men from coming forward. If the Hindu press and public wish that Hindu public life should acquire vigour and Hindus become a living community, it should learn to encourage and honour men engaged in its service.

Special Lectures for University Students in Lahore. A Great Missionary Propaganda.

21. Mirza Yaqub Beg, L. M. S., Lahore, contributes the following to the *Observer* (Lahore), of the 14th December 1912 :—

"A series of lectures was delivered at the Bradlaugh Hall, Lahore, by Dr. Mott and Mr. Eddy. It appears from the circular and notices issued to the students and the public that the former gentleman has travelled through the countries in the West and the latter in the East, and that their object is to impress their ideas on the minds of the student community of the whole world. They claim to have come with the idea of 'helping India in her struggle of to day.' They have a belief that their efforts have satisfied the hunger of the students in Europe, China and Japan. Dr. Mott is said to be the General Secretary of the World's Student Christian Federation. The notices for the lectures were headed 'Five Special Lectures for University Students.' Admission has been allowed on the production of tickets. Besides other agencies arrangement was made through the Professors of various colleges to distribute the tickets to every student, and in some colleges the signatures of students were taken to bind them to be present at the lectures. Almost all the University students have been attending these harangues, expecting to find something of educational interest in them. Some students were under the impression that the lectures had been arranged by the Punjab University, as the notices did not mention the names of the conveners of the lectures.

"I must admit that the lectures were really very interesting in many ways. Both the speakers were very eloquent, Mr. Eddy acquitting himself better. The lectures after explaining several moral and social evils among the students, suggested that they could only be elevated

by believing in the Bible and Christ as man and God and in His resurrection. During one of the lectures cards were issued to students to take pledge to study the four gospals; accordingly some students signed the cards and took the pledges.

"The only regrettable point about these lectures is that although the lecturers are very highly educated gentlemen and have had ample opportunities for mixing with the students of the whole world, yet they do not appear to have made a careful study of the various religions professed by the students of the world. If they had done so, surely they would have found much nobler ideas than the atonement, the Divinity of Jesus and the Problem of Trinity to preach to the educated students of the world. These Christian dogmas are the remnants of the superstitions of bygone ages, and can secure no allegiance in the present age of rational views. For example, to preach the Divinity of Jesus and the Trinity before Muhammadans and other unitarians is absolutely ridiculous and is a step that proposes to lead people back to the time of primitive thinkers on theology. The Christian mind cannot boast of any superiority over primitive Hindu conceptions, wherein one meets with the belief in incarnations. The only difference is that the Hindu incarnations, like Lord Krishna and Raja Ram Chandarji, wrought far mightier deeds than the demonstration of weakness made on the cross by Jesus Christ. As to the question of Trinity, no Hindu student is so weak at arithmetic as to compute three times one as one. Nor does he understand the abstruse problem of atonement which proposes to teach that one can secure salvation worked by knocking out the brains of another.

"These lectures finished on the 11th instant and side by side with them a Mott-Eddy conference has been going on in the Young Men's Christian Association where Christian Missionaries were present. They have been thinking over the means of spreading Christianity in India.

"It is not in India alone that Christian Missionaries have started to spread Christianity, but these Christian zealots are swarming the whole of Asia in these days.

"Practically, Christianity has lost its hold over at least nine-tenths of the population of Europe. For the majority of men follow Rational Conceptions and cannot believe in the Christian dogmas of atonement and Trimity. So that Christian Missionaries have made it their object to convert Asia into Christianity, but that effort is not likely to meet with much success. But it is high time for us to be on the alert against this great religious propaganda which is carried out in various forms. We now appeal to the Muhammadans, Brahmans, Aryas, and the followers of all other theistic religions of this vast continent to join hands and oppose this great movement of deifying a man from one platform. Jesus really had never made such a claim, and the doctrine is found only in Gospels which were written a long time after the death of Christ, and, according to European critics themselves, have undergone great interpolatious and changes.

"The Anjuman-i-Ahmadiya of Lahore has addressed the following letter to the two reverend gentlemen requesting them to hold a friendly discussion on the points of difference between Islam and Christianity. If the learned gentlemen have no time for a discussion they may appoint the Bishop of Lahore to take their place in the controversy. Moulvi Muhammad Ali, M.A., LL.B., Editor, the *Review of Religions*, or one of his assistants will represent Islam.

"The following is the copy of the letter :—

AHMADIYA BUILDINGS, LAHORE,
*Dated 11th December* 1912.

MY DEAR MR. EDDY,

"THE Ahmadi gentlemen of Lahore, on whose behalf I take the liberty to write these lines to you, are very thankful to you and Dr. Mott for the very interesting lectures you have delivered to the student community of Lahore. Your great interest in the religious problem of the world, and the desire to interest in it the rising generations of the various countries, is indeed laudable; and the method of delivering lectures is sure to be very effective in turning peoples' attention to the great problems affecting the life and destiny of man. I am desired by the Anjuman i-Ahmadiya of Lahore to thank you for your efforts, and to ask you if you and Dr. Mott are willing to hold a public discussion with us on the comparative merits of Islam and Christianity. The discussion will be conducted in a perfectly friendly spirit, with a view to enlighten people on the religious problem and the views of human life and aspirations which which these two great religions take. I am sure this discussion will serve the best interests of both the parties and the public in general. If you agree to this proposal, details will be settled afterwards."

I remain,

Very faithful yours,

(Sd.) MIRZA YAQUB BEG, L. M. S.,

*Vice-President, Anjuman-i-Ahmadiya, Lahore.*

## VI.—Legislation.

The Redemption of Mortgages Bill.

22. The following is from the *Panjabee* (Lahore), of the 17th December 1912 :—

"The meeting which was held on the 14th instant was the last of the first Council. Its proceedings were remarkable for the indecent haste with which the Redemption of Mortgages Bill was passed. Posterity will learn to remember the First Council by associating it with the two great retrograde measures which it has placed in the statute book—the new Municipal Act and the Redemption Act to be. A time will come when the Government will regret the passage of the Redemption Bill which the Hon'ble Chief Justice Sir Arthur Reid has rightly characterised as "mischievous." The Government has not had the fairness to publish the text of the opinions expressed by the Hon'ble Judges of the Chief Court and has rushed the Bill through the Council without giving the public time to discuss it and to point out its sinister effects." * * * *

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The Punjab Council Elections.

23. The following is from the *Panjabee* (Lahore), of the 17th December 1912 :—

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"The net result is the success of Hindus in five out of six constituencies. It is an unfailing index of the change that has come upon the Province as a consequence of persistent efforts made to keep down Hindus. Considerations of justice demand that those who pay for the music should have a right to call for the tune. But in this Province the policy has been of the reverse order, especially in Municipalities which have a communal right of representation ; and Muhammadans have been invited to administer the funds contributed largely by the Hindus. Quite recently replying to an address presented by the Muhammadans of Burdwan, His Excellency the Governor of Bengal said that a mere population test for representation is inadmissible and that the number of qualified voters and the rates paid by the communities are important factors in determining the share of representation for each community. It is unquestionable that the Municipalities of the Punjab owe their prosperity to the enterprise and zeal of the Hindu merchants and traders. As such it is but right that they should represent the interests of the Municipalities in the Legislative Council through Hindu members though, of course we gladly welcome Muhammadans for this purpose when they are equally fitted to express the wants and wishes of the civic population." * * * * *

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"We have two Arya Samajists, three Sanatanists, and one Sikh among the elected members. On the whole we have now a better and more satisfactory class of men in the Council ; and we have a right to expect from them more tangible work than it was possible from the purely nominated members of the First Council. In conclusion we trust that the Hindu community will profit from the lesson of the electoral contests and will not forget that by closing the ranks and standing with their brethren shoulder to shoulder victory is theirs."

## VII.—General Administration.

### (*a*)—*Judicial.*

Legal Practitioners in the Punjab.

24. The *Parkash* (Lahore), of the 7th December 1912, has a note headed "A new obstacle in the way of Legal Practitioners in the Punjab." It says that the Chief Court's decision to limit the enrolment of new lawyers having caused feelings of great uneasiness in the Punjab, it has now been proposed to reduce the number of admissions into the Law College by taking in only students who have passed the B. A. examination in the 1st or 2nd division. If Government or the Chief Court is, however, of opinion that a further increase in the number of lawyers is injurious for the rulers and the ruled why does it not, instead of employing subterfuges, close the Law College for a few years ?

The *Hindustan* (Lahore), of the 11th December 1912, says that more than 50 per cent. of the successful candidates at the B. A. examination pass in the 3rd division. The proposal, therefore, means that more than half the B. As. in the Punjab are to be debarred from receiving a legal education. Law examinations in this province are, moreover, stiffer than in any other

part of the country, while further obstacles are placed every year (? in the way of the study of law); with the result that the doors of the legal profession are being shut in the face of young Punjabis. This has the effect of placing the general public in a position to say that the University wishes to limit the number of lawyers owing to their taking a very prominent part in popular movements. It is undesirable to let such an impression go abroad and the University should, therefore, state the real reasons for its conduct.

### (*b*)—*Police.*

Sikhs and Police Service.

25. In its leader, the *Khalsa Advocate* (Amritsar), of the 13th December 1912, publishes the following :—

"The capacity, aptitude and qualifications of Sikhs for the various grades of Police Service are practically admitted on all hands. In the army they have made a name for themselves for loyalty, fidelity and devotion, and in the Police with its quasi-military duties, the Sikhs should not be found lagging behind any other community. Rather they should be in far greater and more general demand than members of the sister communities. * * *

" * * The Army naturally has attractions of its own and it rests largely with Government and responsible heads of the Police Department to make Police Service at least far more attractive than it at present is to Sikhs. We have not the least doubt but that the high officers responsible for the recruitment and administration of the department will give the subject their serious and anxious consideration with a view to remove the paucity of duly qualified Sikhs in their service. We trust such consideration will bear out our contention that the Sikhs themselves are not entirely at fault; and that with greater encouragement their numbers may be substantially increased.

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The writer quotes the figures for Europeans, Hindus and Muhammadans and Sikhs. The comparison leads him to observe that the numbers of the last are inadequate. Summing up, he says—

"Can this be considered satisfactory by any criterion? Can this be regarded as an adequate share for any community which has the claims, services and qualifications of the Sikhs? The Government is anxious to give us an adequate share in public employment, so are its high officers who have the recruitment of the department and the prospects and promotion of their subordinates in their hands. We appeal to their good offices and broad-minded sympathy. Facts and figures loudly call for their ready and willing intervention and we fervently trust they will not fail to take such substantial and adequate measures as are necessary to give the Sikhs an adequate share. By graciously taking requisite action they will, it goes without saying, place the loyal and faithful Sikh community under deep obligation and earn their unstinted gratitude."

### (*d*)—*Education.*

The proposed Benares University.

26. The *Hindu* (Lahore), of the 30th November and 7th December 1912, complains of the present unreasonable lack of enthusiasm for the Hindu University scheme, saying that if the organisers continue indifferent the greatest, the most important, and the most useful movement organised by Hindus is likely to come to naught.

The Punjab University Convocation.

27. In its leader the *Observer* (Lahore), of the 14th December 1912, publishes the following :—

"The very first degree to be conferred was that of Doctor of Oriental Learning (*honoris causa*) on His Honour Sir Louis W. Dane, Lieutenant-Governor of the Punjab and Chancellor of the University; and there can be no questioning the fitness of the distinction bestowed. His Honour's deep interest in Oriental classics, and especially his knowledge of Arabic and Persian, fully entitled him to the senior degree of the senior Faculty of the Punjab University, and in the long roll of the distinguished men, whom the Punjab University has from time to time honoured, Sir Louis's name, we are sure, will occupy a position of no small eminence. Similarly, the degree of Director of Laws bestowed *honoris causa* on the Hon'ble Mr. Justice Robertson, late Vice-Chancellor of the Punjab University, comes as a most suitable recognition of high position and great scholastic attainments."

The following on the same subject is from the *Khalsa Advocate* (Amritsar), of the 13th December 1912 :—

"At its recent annual Convocation, the Punjab University conferred *honoris causa* the Degree of Doctor of Oriental Learning on His Honour Sir Louis Dane. The recognition is as befitting as it is deserved, and we heartily congratulate the University on having done the right thing. Sir Louis Dane possesses an intimate knowledge of Persian and Arabic and many of the Vernacular languages of the Punjab and was eminently fitted by virtue of his high attainments as well as his exalted position to be the recipient of the highest distinction of the gift of the University whose respected head he has been and in whose activities he has taken such an eminently practical and sympathetic interests. In his matter-of-fact aud business-like Convocation address His Honour made a brief but highly interesting survey of the numerous directions in which steps have been taken in advance. His Honour took institution after institution and showed by facts and figures what has been done in respect thereto in the matter of buildings, equipment, apparatus and the like. The survey is highly absorbing and instructive and one rises from its perusal with a feeling of heightened respect for the august ruler who has been responsible for all this activity and advancement in many important directions. A detailed notice of these must be reserved for another occasion. It is sufficient, however, to realize that it was in the fitness of things that a ruler whose regimé has witnessed so many improvements and extensions in education should have been made the recipient of such a signal mark of honour as the conferment of the highest Degree in the gift of the University denotes. We wish and trust that Sir Louis Dane will long enjoy the Degr. e conferred on him.

"In his Convocation address Sir Louis Dane made a passing but important reference to the burning question of a Common Script. His Honour advocated the claims of the Roman script. * * * *

"Our own views on the subject are too well to need reiteration, nor is this the time and place for that purpose. Sir Louis Dane's views, with the weight and deference attaching to them, we have placed before our leaders and for the present we leave them to ponder over the same. The case of Roman as a common script, for India is not fraught with so many difficulties when it comes not as rival of existing scripts but as supplementary of the same, and may perhaps be accepted without demur. It must, however, be borne in mind that all that Sir Louis Dane would appear to imply by the term 'a common script of India' is a script by means of which the several vernaculars may be put down in black and white so as to appear in the same garb. This is materially different from the aspiration entertained in certain quarters of a common language of India appearing in different garbs in the several scripts in use. The main advantage of a common Roman Script will be, as mentioned by His Honour, the facility and rapidity with which a person can learn a language through a familiar garb. Even this advantage cannot be belittled or minimized, and the point is one which deserves careful study and consideration at the hands of all interested in the promotion and spread of knowledge."

Sir Louis Dane on Oriental Learning.

28. The following is from the *Arya Patrika* (Lahore), of the 14th December 1912 :—

"In his Covocation address the Hon'ble Sir Louis Dane, Chancellor, did full justice to the signal honour the Syndicate of the Punjab University has done to him by conferring upon him the honorary degree of Doctor of Oriental Learning. The chief burden of his address was Oriental Learning, for the encouragement of which he made an eloquent appeal to the Universities of India, especially that of the Punjab, which was founded, as His Honour pointed out, with the primary and special object of promoting the diffusion of European science as far as possible through the medium of the vernacular languages of the Province and affording encourgement to the enlightened study of the Eastern Classical languages and literature. * * * * * *

Sir Louis Dane's regime, which is coming to a close, will be remembered for the impetus it has given to Oriental learning in the Punjab.

29. In its leader, the *Tribune* (Lahore), of the 17th December 1912, publishes the following :—

The battle of the vernaculars.

"In the Punjab the cause of primary education has suffered grievously from the fact that the language through the medium of which education is imparted in the primary classes is not the mother-tongue of the pupils. The fact that the language of even the most elementary text-books is practically a foreign tongue for the student has stood in the way of primary education making satisfactory and steady progress. Whilst other Provinces such as Bengal, Bombay and Madras have been able to build up good and useful vernacular literature of a most creditable description, in the Punjab even after half a century of education there is little or no vernacular literature worth the name. The vernacular used as the medium

of instruction being not the mother-tongue of the pupils, it has not been possible for primary education to make much headway in this Province. Efforts have no doubt been made to simplify text-books, but they have so far proved abortive. The fact is that if the difficult and unintelligible Persian and Arabic words with which the Urdu language is replete are eliminated very little is left of the Urdu language. For this reason it has not been possible to simplify the text-books. So difficult and above the head of the boys is the language employed in the Urdu Primer and the subsequent eight readers, that the infant learning the Qaida is unable to grasp the meanings of most of the words. In his case his education is tantamount to a teaching of the elements of language through the medium of a foreign tongue. It is true that the Muhammadans who constitute the majority of the population of the Punjab claim that Urdu is their mother-tongue. But we all know that the claim is false and that Urdu is as much a foreign language to the Muhammadan peasant and artisan as it is to his Hindu confrere on account of this great and serious defect—*viz.*, the imparting of elementary education through the medium of a foreign tongue—much of the energy, time and money spent in imparting primary education is wasted. The educational systems of no other country in the world contain a parallel to what is seen in the Punjab. It cannot be said that educationists in the Punjab have not perceived this grave defect in the Provincial educational system. They have seen it, but no serious attempts have been made to remove it. The reason for this inaction or indifference is the fear to raise racial passions of the worst description. Unfortunately for the educational progress of the country the people, Muhammadans, Sikhs and Hindus, are not prepared to view this question from the sole standpoint of education. Religious and racial considerations are allowed full play and scope in the discussion of the problem with the result that its solution on sound and satisfactory lines is postponed indefinitely, if not made impossible. The Muhammadans have taken up a decided attitude in the matter. They have committed themselves to the Urdu language and Persian characters. The Urdu they affect is Hindustani interspersed with most difficult Arabic and Persian words. To the uneducated peasant and artisan no matter what his caste, cr ed or race, Urdu is perfectly unintelligible. Not many years ago when a Vice-Chancellor of the Punjab University, merely in the interests of sound education, and with the view to promote a thorough diffusion of useful knowledge among the people, challenged the unsuitability of Urdu as the medium of instruction in the primary classes, there was great excitement and the Vice-Chancellor was bitterly assailed. It will be in the recollection of our readers that when the other day the Right Hon'ble Syed Ameer Ali broached on behalf of the All-India Moslem League certain proposals to restore friendly relations between Hindus and Muhammadans, he suggested that the Hindus should give up their agitation for the dethronement of Urdu. Soon after the Vice-Chancellor of the Punjab University referred to above had been attacked in the Muhammadan papers for his temerity in pointing out a very weak point in the educational armoury of the Province, an Educational Conference was held under the auspices of Government and the subject of suitable vernaculars for instruction in the primary stage of education was included in the agenda. A few non-official Indian gentlemen, Hindus, Sikhs as well a Muhammadans, were asked to attend this Conference. The energetic condemnation of different vernaculars which had formed of an integral part of the recriminatory campaign in the Press was ushered into the Conference Hall, and a battle royal raged between the advocates of Urdu, Hindi and Gurmukhi. The Conference, however, came to no decision and the Government also when dealing with the proceedings of the Conference selected the line of least resistance and decided to let sleeping dogs lie. The result is that the cause of education is still suffering and the application of the right remedy is deferred for fear of racial passions being roused. The position is certainly a most unsatisfactory one."

"The Mahomedans are strongly in favour of the Urdu language and Persian characters. Among the Hindus the desire to dethrone Urdu is general, and there is small but by no means the least energetic and influential section which are strongly wedded to the Hindi language and Sanskrit or Deva Nagri characters, as the Mahomedans are to the Urdu language and Persian characters. They favour Hindi which is as full of difficult Sanskrit words as Urdu is full of Persian and Arabic words. No compromise is possible between these strong and vehement advocates of conflicting interests. There are then the Sikhs who favour the Punjabi language and Gurmukhi characters which are a mere variation of the Deva Nagri characters. It is quite true that the Deva Nagri characters are scientifically the most perfect and phonetically the most suitable and the least difficult. But the Mahomedans will not listen to any proposal for their adoption and the Sikhs are equally vehement and denunciatory in their opposition. The Mahomedans have one advantage in this matter over both Sikhs and Hindus in that the language and the characters they advocate hold the field. Urdu being the language of the courts and the public offices, it cannot but be the language of the text-books and the medium of instruction in primary and middle schools. It is quite true that during the past fifteen years Persian which used to be at one time a compulsory subject of study in the curricula of schools is now optional and that both Hindi and Gurmukhi have been made optional subjects of instruction. Again in some of the schools which owe their establishment and maintenance to private enterprise Urdu and Persian have been replaced by Hindi, or Punjabi and Sanskrit. But in the case of the schools managed by Government or the Municipal or District Boards although Urdu and Persian are optional in actual practice they are taught and studied as if they were compulsory.

"This important and difficult subject was referred to in Sir Louis Dane's Convocation address and His Honour put forward a solution which we think should commend to all classes of the people. The solution in question is that whilst Punjabi, the mother-tongue of the people, might be the medium of instruction in primary education the Roman script might be substituted for the present Persian characters. His Honour said that he was confident that before the lapse of many years the Roman script which is at present used by all nations for general and extra-mural purposes, will, as being the vehicle for teaching English, become the common script of India, in which all the peoples of this continent, while keeping their own special scripts for their own special use, will be able freely to communicate with others outside their special language limits. His Honour said that he believed that in this way, and perhaps in this way only, would a knowledge of the Indian vernaculars be maintained and spread. Most sensible persons will agree with Sir Louis Dane that no man can expect to learn all the scripts in use in India, but most can learn a spoken language if presented in an already familiar garb. His Honour said, "I am glad to see that at the last Educational Conference the Roman script was put forward for use in Punjabi, where the special Sikh script of Gurmukhi might not be readily accepted. At a recent meeting of linguists in Europe the same conclusion was arrived at by that great scholar, Sir G. Grierson. I trust that as old controversies and rivalries die down the advantages of an Empire script may be recognised in theory as well as they already are in practice, and its use will, I am confident, do much finally to terminate those controversies and still those rivalries which, however interesting and even creditable in their origin, undoubtedly do much here to check and retard our common progress and even lead to deplorable strife." All true well-wishers of the Province and sincere friends of amity and concord will be inclined to endorse His Honour's words and to support a proposal which is eminently just and reasonable and acceptable as the solution of a difficult and vexed question."

### (*e*)—*Agriculture and questions affecting the land.*

American cotton and India.

30. The following is from the *Tribune* (Lahore), of the 17th December 1912 :—

"The International Federation of Cotton Spinners in Europe has been trying through the Lancashire millowners and cotton-spinners to bring pressure to bear upon the Government of India to take special steps to enforce the cultivation of the long-stapled American cotton in India. It appears that an experiment in compulsion in this matter is going to be tried in the Punjab. It is stated in the Agricultural Notes for November 1912, supplied by the Agricultural Department, Punjab, that 'a larger demand than usual is anticipated for the American cotton seed. So far we have been dependent on seed from Dharwar for distribution. This year it is proposed to start some seed farms in the Lyallpur district and multiply American seed grown at Lyallpur farm. Most of this will be required in the following year for the lands to be colonised on the Lower Bari Doab Canal; for it is probable that one of the conditions of grants on that canal will be that only cotton seed approved by the Agricultural Department may be sown. By reserving this area for American cotton and constantly issuing fresh seed we hope to secure large supplies of pure long stapled cotton which should command a special price.' As these notes are written by the Director of Agriculture it is clear that in the Lower Bari Doab Canal Colony the cultivators will have no option to grow any other than American cotton. When this proposal was first mooted by the Secretary of the International Federation of Cotton Spinners in his report compiled after his return from this country we entered our protest against it. Now that an attempt is going to be made to enforce it in the Punjab we repeat that it is both unwise and objectionable to fetter the discretion of the cultivators as to the kind of cotton that he should grew. The cultivator should in this matter have unfettered and absolute discretion, and it is a mistake to bind him by hard and fast rules of any kind. Will the seed be supplied free of cost by the Agricultural Department? And will the Agricultural Department undertake all the cotton that the colony will produce? How will the cultivator be remunerated for the extra trouble that he will have taken in growing American cotton? What steps will be taken in connection with the distribution of the seed to see that the cultivator does get the right quality of the seed and in sufficient quantity? All these questions require to be answered. We hope Government will reconsider its decision if it has been decided to compel the cultivator to use no other but American cotton seed. It must be remembered in this connection that most of the experiments that have hitherto been tried in the Punjab in the matter of cultivating American cotton have not been a success. The cultivator is not a fool. He knows what suits his interests best. Show him once that it will pay him to cultivate American cotton and he will cultivate none but that cotton. But it is one thing to demonstrate by practical experiments that a certain variety of cotton is remunerative to cultivate, and quite another to force its cultivation on him."

### (*h*)—*Miscellaneous.*

Security from the *Afghan*.

31. Writing under the heading "The Islamic press on the rack of torture," the *Vakil* (Amritsar), of the 4th December 1912, complains that a number of Muhammadan papers have so far fallen victims to the Press Act, and that, in govern-

ing India, the most liberty-loving nation in the world (the British) take away the liberty even of those papers which are always full of praises of Government. Next it refers to the demand of security from the *Afghan*, and goes on to say that the writings objected to have been misunderstood and represented to the authorities, who do not know Urdu, as contravening the law. In conclusion, it urges the Muhammadan community to help its Frontier organ out of its present trouble.

The next Lieutenant-Governor of the Punjab.

32. The following is from the *Tribune* (Lahore), of the 12th December 1912 :—

"The appointment of the Hon'ble Mr. Michæl Francis O'Dwyer, I.C.S., C.S.I. as Lieutenant-Governor of the Punjab, in succession to Sir Louis Dane has been welcomed by the organs of Anglo-Indian opinion. Anglo-Indians have a choice in such matters and, they can both approve and disapprove of appointments such as these. Indians have no choice and no voice. Their approval and disapproval are alike of little value. Not unoften the approval of Indians is a disqualification to well-meaning men. Indians are not expected to express an opinion as regards present or prospective appointments to high offices like the Lieutenant-Governorship. However, a remark or two as regards the present appointment is possibly pertinent. In the first place the elevation of an experienced official of the Foreign Department keeps up the hoary traditions of the Punjab. The special acquaintance of the Lieutenant-Governor designate with the technique of the Foreign Office seems to be a necessary qualification for a ruler of this Province. In addition Mr. O'Dwyer's knowledge of the Russian language, his intimate connection with the Muhammadan tribes of the North-West Frontier Province and his love of the Punjab and Frontier system of land revenue are points worthy of notice. Secondly, we have the outstanding fact that the choice has fallen on Mr. O'Dwyer who, though belonging to the Punjab Commission, had cut himself off from its influences for upwards of a decade, and that this choice has fallen upon him in preference to others who are his seniors and are subject to local influence. However, the people of this Province need be in no great hurry to judge the merits of the Lieutenant-Governor-designate."

The following on the same subject is from the *Panjabee* (Lahore), of the 14th December 1912 :—

"Our Lieutenant-Governor will retire in May next and His Majesty has appointed Mr. O'Dwyer to be the next Lieutenant-Governor of the Punjab. We have had changes of rulers in Bengal, in Madras, in the United Provinces and Assam and we shall ere long have one in Bombay. The change in the ruler of the Punjab has also been known. But it is difficult to say what the change denotes. One thing is inevitable. There must be change in the policy of the Government in greater conformity with the spirit of the reforms and the principle of autonomy. That the Hon'ble Mr. O'Dwyer has been unconnected with the Punjab for the last many years is probably a matter of advantage. He will probably be able to handle and direct local affairs with greater sympathy. Sometimes we see things better when we come from a distance. Too close a familiarity with objects is not often a matter of advantage. If the rulers of Presidencies are able to do better justice to local affairs, so can Lieutenant-Governors not in close touch with the Province."

Writing under the heading "Our Lieutenant-Governor-Designate," the *Khalsa Advocate* (Amritsar), of the 13th December 1912, publishes the following :—

"We desire to express our heartfelt and respectful congratulations to our Lieutenant-Governor-Designate, the Hon'ble Mr. Michael Francis O'Dwyer, on his appointment to succeed His Honour Sir Louis Dane, when the latter's period of office is over about May next. We do so in the name and on behalf of the Sikh community not only of this Province but of the whole country. The Hon'ble Mr. O'Dwyer is not only the one of the senior members of the Indian Civil Service in the Punjab but one of its most exalted and distinguished representatives. He has had varied and unrivalled experience in diverse capacities in the Punjab, North-West Frontier Province and in the Political service where he won the highest prize posts open to members of that department, this last appointment being as Agent to the Governor-General in Central India. It may be taken for certain that a high and distinguished administrator of the calibre and position of the Hon'ble Mr. O'Dwyer will bring, in addition to a wide and varied experience and ripe resourcefulness, deep and unstinted sympathy with the people of this Province and an abiding solicitude for their interests. * * * * *

We respectfully trust in the Hon'ble Mr. O'Dwyer the Sikhs will find a sturdy and stout-hearted friend of these aspirations and a willing and broad-minded champion of their progress. To the Hon'ble Mr. O'Dwyer we, the members of a backward community now struggling for their advancement and amelioration, shall look up to to lend us a helping hand and to

extend us that broad and large-hearted sympathy without which we could not hope to progress as steadily and rapidly as we should. To the Hon'ble Mr. O'Dwyer we shall look up to to safeguard the interests of an awakening community, to help it in its efforts at progress, and to fulfil, as far as lies in Government, its aspirations. It will thus be for the Hon'ble Mr. O'Dwyer, not merely to continue the noble work of Sir Louis Dane and his predecessors in office, so far as the Sikh community is concerned, but also to extend and complete it, so that the Sikhs may soon be in a position to take their seat side by side with the sister communities. The Hon'ble Mr. O'Dwyer knows full well that in the Punjab the Sikhs occupy a special position by virtue of their history and traditions, their services and achievements on many a hard-fought field and their loyalty and devotion to the Throne and Government. And as in the past so in the future they will not fail to rise to the occasion and to respond to any call that may be made upon their heroism, courage or resources. Once more we respectfully offer our sincere and heart-felt congratulations to the Hon'ble Mr. O'Dwyer on his appointment to the Lieutenant-Governorship of the Punjab."

## DEPARTMENTAL ORDER.

Owing to Christmas holidays there will be no issue of Selections for the week ending 28th December 1912.

LAHORE:
*The 21st December* 1912.

C. STEAD,
*First Assistant to the Deputy Inspector-General of Police, C. I. D. and Railways, Punjab.*

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